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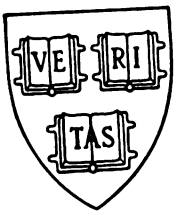

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VIA CANADA TO JAPAN.

THE shortest and most beautiful way from Europe to Japan is by the CANADIAN PACIFIC RAILWAY COMPANY'S LINE (commonly known as the C. P. R.), which lies wholly in British territory. The journey from Liverpool to Yokohama by this route can be accomplished in less than four weeks. as against the six weeks occupied in the alternative eastward route via Suez and Hong Kong. If six weeks be taken for it the traveller may visit all the chief Canadian cities, besides enjoying the wonderful scenery of the Rockies at his leisure.

EXPENSES.—First class rates from Liverpool to Yokohama range between £60 and £70 according to the Atlantic Line and accommodation selected.

Via Allan Line to Halifax in Winter, and via the Gulf of & River St. Lawrence to Quebec and Montreal in summer thence Canadian Pacific Railway.	£68.3.5
Via Dominion Line same routes.....	66.7.5
Via Beaver Line same routes	61.7.5
Via White Star, Inman, or Cunard Lines to New York, thence via Montreal and the Canadian Pacific Railway.....	69.3.7

Besides the above, there is a charge of $20 for accommodation in the Sleeping Car from Montreal to Vancover,— an indispensable item— a charge of 75 cents per meal on the dining cars, and there will probably be a day's hotel expenses at Montreal varying from $3 to $5. The hotels in Canada are conducted on what is called the "American plan," that is to say, that the guest is charged a fixed sum *per diem*, irrespective of what meals he may take, the only extras being wines and liquors.

MONEY.—The currency of Canada is based upon the decimal system; One English halfpenny equals one cent. Silver coins are in 5 cent, 10 cent, 25 cent, and 50 cent pieces, and 100 cents equals one dollar. English sovereigns pass current for $4.86, and United States gold in 5, 10, 20 dollar pieces pass at par. Bank and Government notes are for one, two, four, five, ten, twenty, fifty, one hundred, five hundred, and one thousand dollars. United States silver and notes pass at par in most Canadian towns and cities but in a few small towns discount is charged.

The chief banks are the Bank of Montreal, Bank of Commerce, Bank of Toronto, Merchant's Bank, Imperial Bank, Traders Bank, Bank of Hamilton, Molson's Bank and Union

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Bank. Canadian Bank and Government notes are subjected to a small discount in the United States, while the silver passes at par in most places along the frontier.

CLOTHING.—Warm clothing and wraps are needed on the Atlantic and Pacific at all times of the year. Somewhat lighter garb may suffice even in winter for the hotels and "cars" which are heated throughout in a manner surprising to those whose experience are of the Old World only, there is no "dressing" on the cars; but on board the Canadian Pacific as on most other large mail steamers, it is usual for gentlemen to appear in a black coat at dinner.

The voyage across the Atlantic is too well known to need description here. Those desiring information can obtain it at any of the C. P. R's Agencies in Great Britain, viz. London, 67 & 68 King William Street, E. C. Liverpool, 7 James Street.

Manchester, 105 Market Street.

Glasgow, 67 St. Vincent Street.

There is a large choice of steamship lines so that the traveller may please himself in the matter of landing on the American Continent at Quebec, Montreal, Halifax, Boston, or New York. In any case one ticket purchasable in Great Britain covers the whole distance from Liverpool to Japan; Montreal should be regarded by the Japan-bound traveller as the starting point of his land journey, for it is at Montreal that the trans-continental train is made up.

QUEBEC.—Those desirous of "doing" Canada properly and travelling by way of the Gulf of St. Lawrence are, however, strongly advised to stop a day at QUEBEC, the only walled city on the American Continent, the city most rich in historical associations, and the most splendidly situated. The steamers from Liverpool to Montreal touch at Quebec to disembark passengers, who can proceed to Montreal later on by train, for which their through ticket from Europe is available. In connection with the contemplated fast Atlantic steamship service of the Canadian Pacific railway, a large hotel commanding a magnificent view from the famous Dufferin Terrace is here being built, and this will be opened for guests during the season of 1893. Meantime the St. Louis Hotel and the Florence Hotel may be recommended.

Quebec was founded by Champlain in 1608, taken by the English in 1629, and restored to France in 1632. Struggles to regain possession of the city were maintained at intervals for over a hundred years, until it fell into the hands of the English in 1759, when both Wolfe and Montcalm, with whose memories the place is indissolubly associated died in the final attack. The population of Quebec which, at that time numbered less than 5,000 has risen to 70,000, of whom even at this day only some 6 000 are not of French extraction. Another name held in loving remembrance by the inhabitants is that of Lord Dufferin, for some years Governor General of Canada.

The best way to spend a day at Quebec is first to walk out on the Dufferin Terrace in order to enjoy the magnificent panorama of the city, River St Lawrence, and the Laurentian Hills beyond, and then to engage a carriage to make the round of such sights as the Roman Catholic

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Cathedral, Parliament Buildings, the Plains of Abraham, etc ; not forgetting the fur-stores, and, in the afternoon the Montmorenci Falls and the "Natural Steps" of the Montmorenci River situated some 8 miles from the city. The crosses by the wayside, and the generally old-fashioned provincial French aspect of all around is very noticeable, and there are many points, buildings and relics of historical record that are worth seeing.

MONTREAL (Hotels, Windsor Hotel, St. Lawrence Hall, Balmoral Hotel), the chief city of Canada (pop., with suburbs, 250 000), and its greatest shipping port, is situated on an island formed by the Rivers St. Lawrence and Ottawa.

It stands on the site of the ancient Indian Village of Hochelaga, visited by the celebrated French explorer Jacques Cartier as long ago as 1535. Montreal was the last place surrendered by the French to the English in 1760, and the French language is still extensively used.

The city has a commanding share of the trade of Canada and the Great Lakes, handsome public buildings, and a general air of prosperity and refinement. Cabs are cheap and numerous. The best view of Montreal is obtained either from Mount Royal, the Mountain which gives its name to the city, —a short drive or walk,—or from the tower of the great parish church of NOTRE DAME which can be ascended in an elevator. The visitor will likewise be attracted by the gigantic new Roman Catholic Cathedral of St. Peter, one third the size of St. Peter's at Rome, on the plan of which it is constructed. The number of other churches and nunneries is very great. Of secular educational institutions the most interesting is the McGill University. Among large public buildings may be mentioned the Windsor Street Station of the Canadian Pacific Railway overlooking a handsome public square and within two minutes walk of the Windsor Hotel. A recent writer in suggesting Montreal as an ideal holiday resort sums up thus :—Snowshoeing, Tobogganing, Skating, Curling and Sleighing make Montreal a delight in the winter ; all the joys pertaining to River, Mountain and Forest and glorious climate make it a paradise in summer.

THE RAILWAY JOURNEY ACROSS THE CONTINENT.

The construction of the C. P. R. may be said to have been begun in 1881, when the Company was organized and took over the colossal enterprise from the hands of the Government. In less than five years at the close of 1885—the line extended from Quebec and Montreal to the Pacific Ocean, and in the following year the vast system was in complete and successful working order.

The Trans-continental train leaves Montreal every evening, except Sundays. To the Englishman, accustomed to short railway trips, it is a new sensation to find himself embarked on a journey of six nights and nearly six days covering a stretch of over 2 900 miles. The sleeping car is not only a means of transit : it is a hotel *pro tem*, in which he can retire comfortably to bed at night and perform his ablutions in the morning ; thrice daily, excellent meals are served in the dining-cars, named Balmoral, Sandringham, Holyrood, and so on,

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after European palaces, while the sleeping cars, which are used as drawing-rooms by day and dormitories by night, for the most part bear prophetically some such name as, Yokohama, Tokyo, Fujiyama, or Nagoya, as if to familiarise us with the place-names of the country whither we are bound. Most travellers will find the general sleeping-car accomodation,—one berth—amply sufficient.

Those desiring extra luxury may, by double payment secure double room both by night and day (what is termed a "Section"), or, if they have a party, they may ensure absolute privacy by engaging the "State-room". These arrangements should be made before leaving Montreal.

The first place of importance passed after quitting Montreal is Ottawa.

OTTAWA (Hotels, Russell House, Grand Union, Windsor) pop. 48.000), the official capital of the Dominion of Canada, and an important centre of the lumber trade, the Chaudiere Falls, which here interrupt the navigation of the Ottawa River, affording water-power for a host of saw-mills and other manufactories. It is picturesquely situated at the junction of the Rivers Ottawa and Rideau, opposite the mouth of the Gatineau, the Gothic towers and pinnacles of the Houses of Parliament and other Government buildings crowning the cliffs that overhang the running water. Rideau Hall, the residence of the Governor-General is two miles distant. Trans-continental passengers wishing to see Ottawa, even superficially, must stay over there, as the train runs through it at midnight. They can however, leave Montreal by an early train, spend part of the day in Ottawa and join the Trans-continental express at night. On leaving Ottawa, we gradually pass beyond the old-settled French colony into newer lands where Anglo-Saxon energy reigns supreme, Scotch settlers being particularly numerous and successful as farmers. During the FIRST DAY of the Trans-continental journey, we at first keep the Ottawa River with us, passing through PEMBROOKE, MATTAWA, an old fur-trading post of the Hudson's Bay Company, and now a favourite centre for moose hunters, and fishermen. Here guides and supplies for shooting and fishing expeditions can always be obtained, as also at NORTH BAY, a couple of hours further on, on the shores of Lake Nipissing. This beautiful sheet of water, 40 miles long by 10 wide is but the largest of a succession of lakes which form the characteristic feature of this first day of the journey; and in October the whole country-side glows with brightest autumnal hues. At SUDBURY, a new-looking town planted in the forest, we find a branch line of railway leading to Sault Ste. Marie at the eastern extremity of Lake Superior. Here it connects with two American lines extending to Duluth, and to St. Paul, and Minneapolis, conveying vast quantities of flour and grain on their way to the Atlantic sea-board, within a few miles of Sudbury itself, and reached by two short railway lines, are the most extensive

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Copper and Nickle deposits known in the world. To those travelling westward, darkness sooner or later according to the season, shrouds the fine river and lake scenery between ONAPING and BISCOTASING. The traveller must be content to wait till next morning, which is the

SECOND, OR LAKE SUPERIOR DAY of his journey. He should rise early in order to enjoy the whole gradually unfolded scene from HERON BAY, or at any rate from PENINSULA. onwards The line has been forced through and around the bold, harsh promontories of Lake Superior by means of tunnels, and viaducts, and deep cuttings in the red and grey rock, and the vistas of islands, and of the grand sweep of Lake Superior, which is here about 100 miles wide are delightful, those portions called Jackfish Bay and Nepigon Bay being specially striking. The River Nepigon which empties into Lake Superior, is noted the world over for the great size of its speckled trout. Indeed, all the streams in this part of the country deserve the sportsman's attention. FORT WILLIAM, Lake Superior (Hotel, Ft. William Hotel. pop. 2.800), which is reached on the afternoon of the second day, is the terminus of the eastern division of the C. P. R. Those who prefer the water to the land, or who take Toronto and Niagara *en route*, may in Summer (May to November inclusive) thread their way through the great lakes, on one of the C. P. R. Magnificent lake—steamers, from Owen Sound on Georgian Bay (Lake Huron),—a voyage of somewhat less than two days,—and join the railway here. At Fort William, destined from its position to become ere long an immense city, the traveller will begin to realise the magnitude of the wheat and lumber trade of the Great North-West, when he beholds the piers and the wharves crowded with shipping, and the immense grain elevators, some of which hold as much as 1.500.000 bushels each. Re-entering the train, we find that the clocks have been put back an hour, making it appear as if we re-started before we had arrived? For the purpose of reckoning time, Canada is divided at intervals of 15 degrees of longitude, into four districts, in each of which the clock is one hour slower than in that to the East of it. There is

EASTERN TIME (5 hours slow of Greenwich) east of Fort William.

CENTRAL TIME (6 hours slow of Greenwich) from Fort William to Brandon, including Manitoba branches.

MOUNTAIN TIME (7 hours slow of Greenwich) from Brandon to Donald.

PACIFIC TIME (8 hours slow of Greenwich) from Donald to Vancouver and Victoria.

Furthermore, at all the C. P. R. Stations west of Fort William, the "24 Hour System" is in use. By this system, the terms A. M. and P. M. are abolished, and the hours from noon to midnight are called 13, 14, and so on up to 24 o'clock.

The THIRD DAY of the journey may be called the WINNIPEG DAY,

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from Winnipeg, the capital of the province of Manitoba, which is the chief city passed through during the afternoon. The charming lake and woodland scenery from the station of EAGLE RIVER on to RAT PORTAGE and KEEWATIN is reached too early in the morning to be seen. RAT PORTAGE (pop. 2 000) is a town of some importance at the principal outlet of the Lake of the Woods, a lovely body of water, with bays and quiet reaches, a very mirror of peace and seclusion from the world. Unfortunately here, as in so many other parts of the Dominion, fires have swept through the woods in many places. The local habit is to ascribe this incipient deforestation to accident ; but the observant foreigner will hazard a shrewd guess to the effect that there has been and still is much wilful waste of timber which, in the not distant future, will make woeful want.

It was through the rough and broken country stretching from Fort William to Winnipeg (or Fort Garry, as it was then called) ; a distance of 500 miles by the Winnipeg riverthat General Wolesley led an armed expedition of over 1,500 men to suppress a rebellion of the half-breed French-Indians on the Red River in the year 1870, using the more or less connected lakes and rivers much of the way.

Beyond WHITEMOUTH the country gradually flattens out, and becomes as level as a billiard table before the train reaches

WINNIPEG (Hotels, Manitoban, Clarendon, & Leland Queen's,) situated at the junction of the Red River and the Assiniboine, with railways radiating in every direction like the spokes of a wheel, Winnipeg naturally commands the trade of the whole North-West, whence doubtless the magic growth which in a little over two decades, has converted the insignificant village of about 200 inhabitants into a bustling city of 29,000 who boast public buildings on a grand scale and every convenience of modern civilization. Winnipeg, in fact, is the type of a go-ahead, successful, western city. The train usually stays there 4 hours, during which the cars undergo a thorough cleansing, so that the passengers have an opportunity to inspect the place, which can be easily done by means of the electric tramway. The eye is caught in all directions by advertisements in various languages pointing out to immigrants the facilities for buying land in the still thinly peopled surrounding country. Winnipeg is the point of junction with the Canadian Pacific Railway of trains from Chicago, St. Paul, Minneapolis and other western cities of the United States. The rest of this Third Day is spent in speeding along over flat land mostly devoted to the cultivation of grain. BRANDON (pop. 5,400) is the largest grain market in Manitoba, itself, the greatest grain-producing province of the Dominion.

The train reaches REGINA, (pop, 2,200), capital of the Province of Assiniboia, early on the morning of the FOURTH, or as we may term it, the PRAIRIE DAY. This is, perhaps, to a stranger the most novel and interesting of the whole journey hitherto. The people themselves look different. Indians are to be seen at some of the railway stations as we pass through, and here and there the red coats and spurred boots of the North

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West Mounted Police, whose business it is to look after the Indians and preserve order generally. The approach of the train scares flocks of "prairie chickens" (a delicate game bird) to flight; and "coyotes," "gophers," and occassionally antelopes scamper off as hard as they can tear over the buffalo grass that tufts the dry soil. Of buffaloes there now remain, alas! but the bones. Wanton slaughter has exterminated this noble breed, and large oblong piles of whitening heads and horns and other bones form a unique feature at several of the stations. But though the buffaloes are no more, their tracks still intersect the plain in countless numbers, showing the way the herds took to and from the watering places. At Pasqua, thirty-three miles west of Regina, the line from Sault Ste Marie, Michigan, which connects at that point with the Canadian Pacific Railway's Sault Ste Marie branch from Sudbury, and which runs via St. Paul and Minneapolis through Minnesota and Dakota, joins the main line of the Canadian Pacific Railway. From time to time little lakes are passed, some of them alive with swans, geese, ducks, and pelican, and arid as the soil looks, much of it has been found to be excellently rich, needing only irrigation and care to make it bear abundant harvests. Other parts, however, are better adapted for rearing horses and cattle. Though apparently so flat on either side of the railway, the hills occasionally seen in the distance betoken a general gradual rise in the land.

MEDICINE HAT.—A town of 1,000 inhabitants, which we pass late in the afternoon, stands at an elevation of over 2,000 feet. From here onwards, in the summer time, the country presents the aspect of a billowy ocean of grass. Were it not that the train passes after dark, we should get our first view of the Rocky Mountains from GLEICHEN. During the night,

CALGARY—is also passed, a pleasant town standing at an elevation of 3,300 feet, and having a population of 4,500.

The traveller should rise at early dawn on the FIFTH OR ROCKY MOUNTAIN DAY, in order to enjoy as much as possible of the approach to this justly celebrated range, whose extraordinarily jagged formation will prepare him to appreciate the truth of Japanese and Chinese representations of mountain scenery deemed by many exaggerated. After the long journey across the plains, what a relief to mind as well as body are the crisp air, the rushing water, and the heaven soaring peaks that accompany us from now onwards to the Pacific Coast, as we rush in succession through the Rockies, the Selkirks, the Gold Range, and the Cascade Range! The gap by which the railway enters the mountains occurs just beyond the station of KANANASKIS, and soon after, at CANMORE, an "observation car" is attached to the train, so that travellers may enjoy the view without let or

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hindrance. Soon we pass through ANTHRACITE, noted for its coal mines and before breakfast arrive at

BANFF HOT SPRINGS, (C. P. R. Hotel,) which is the best place on the whole line ot which to break the journey.

BANFF—Stands at a height of 4 500 feet. Its charming situation, surrounded as the village is by mountains, recalls the Tyr lean or Austr an alps, and the numerous drives and excursions in the neighbourhood point it out as an excellent summer holiday resort. The warm springs form a natural bath in a cave not far from the hotel. The stretch of country, 26 miles long by 10 miles wide, in which Banff lies, has been made into a "National Park."

It being impossible in this brief sketch to describe in detail the beauties of this part of the journey, which crowd upon the eye every moment of the day we must refer the traveller to the "Annotated Time Table" published by the C. P. R.

LAGGAN—(4,930 ft.) 1½ hours beyond Banff, is the station for the Lakes in the Clouds. Ponies and vehicles are here in waiting for tourists intending to visit these picturesque and interesting lakes. Lake Louise, which is the first, is about three miles from the station. On the margin of this beautiful lake there is a comfortable Chalet where parties take luncheon, or, if any desire to stay over where beds can be obtained. A guide can be obtained if required for excursions from this point. There is a bridle path to Mirror Lake higher up the mountain, and the still further ascent to Lake Agnes—a short distance—is done on foot. Parties can leave Banff by the morning west bound train, spend the day at the lakes and return to Banff in the evening by the east-bound transcontinental train. The summit of the Rockies is reached soon after at STEPHEN, (5,296 ft.) and then begins the precipitous descent along the bank of the Kicking-Horse River, where until the feat had been accomplished it would seem almost incredible that a line of railway can have been made to cling so securely to such dizzy glacier-overshadowed heights. The easy but serpentine passage of this portion of the road is always an object of interest to the occupants of the train. Fishermen might like to stay at FIELD, where there is an excellent Chalet Hotel operated by the C. P. R. Co. The passage of the Rockies terminates at the small mining town of GOLDEN, situated on the River Columbia, in a Swiss-looking Valley, with the Selkirk Range, which the train now has to climb beyond. Notice the great trees,—spruce, Douglas fir, and cedars,—on this range, of which Mounts Sir Donald and Hermit are the highest peaks. It is on this portion of the line that are seen the perfect arrangements that have been made for rendering innocuous any snow-slides that might from time to time occur. Exactly opposite Mount Sir Donald is another of the C. P. R. Co.'s Chalet Hotels. It is well patronized by sportsmen and by tourists, the one using it as a starting point for expeditions after the mountain sheep, the mountain goat etc., and the other taking advantage of its comfortable accommodation to enjoy

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the beauty of the surrounding scenery and to make excursions in the mountains or to the Great Glacier of the Selkirks, the foot of which is within a mile of the hotel. From SELKIRK SUMMIT (4,300 ft.) we pass down the valley of the Illicilliwaet where the line is built in a series of extraordinary curves, doubling upon itself again and again. About 22 miles beyond the Glacier House is the Albert Canon a remarkable gorge through which the foaming waters of the Illicilliwaet river ever rush in a narrow channel. The train stops here for a few minutes to allow passengers to alight, and view the gorge from the summit of its confining rock.

REVELSTOKE,—reached late in the afternoon, stands in a good sporting country at the western base of the Selkirks and not far from the eastern base of the Gold Range. Unless the train be late, darkness unfortunately here shrouds one of the grandest portions of the whole journey, the passage down the Thompson Canon.

THE SIXTH OR FRASER CANON DAY, makes a glorious termination to the journey across the great Western Continent. The Canon begins 4 miles beyond NORTH BEND, where a stop is made for breakfast at another of the C. P. R. Chalet Hotels, a house similar in appearance and excellence to those at Field and the Great Glacier ; a good point from which to make excursions to the celebrated Canons of the Fraser river. From this point on for 23 miles, on to the station of YALE, the austere grandeur of the scene passes the power of words to express ; the dark frowning rocks, the great trees, the rushing river far below, the sense of mystery and of power forming a whole that is almost overwhelming. No better preparation (by way of contrast) can be imagined for those about to plunge into the Capua of Japan, than the unapproachably severe magnificence of the Fraser River Valley, which seems like some grand moral lesson translated into terms of scenery. After the station of HOPE, where we descend to an altitude of only 200 feet above sea-level. many small towns are passed. West Coast Indians differing individually from those of the plains may be seen from time to time, and Chinamen in considerable numbers, who are employed as navies on the line or gain their living as miners, washermen, cooks, etc. All this part of the country was formerly famous for the immense size of its trees, and occasional specimens are still to be seen surviving the ruthless waste of the early settlers. The Fraser here becomes a wide, stately river ; but there is beauty on its banks the whole way to the Coast, and Mt. Baker, a cone 13,000 feet in height constantly greets our gaze. The train reaches Vancouver soon after midday on the Sixth Day, and the long journey is at an end.

VANCOUVER (Hotel Vancouver, operated by the C. P. R. Co., Manor House, etc.,) founded in 1886, has already a population of 20,000, and is the starting point of the C. P. R. steamers that cross the Pacific to Japan. The mountains and the sea

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combine to make for it a charming *entourage*. None should fail to drive out to Stanley Park to see the giant trees of which British Columbians are so proud. Those staying a few days in this neighbourhood should also visit the city of VICTORIA on the southern extremity of Vancouver Island, (Hotel Driard) 6 hours distant by steamer through the Island dotted waters of the Straits of Georgia. This is the capital of the province, also ESQUIMAULT, three miles East of Victoria and connected with it by an electric railway, the headquarters of the British navy on the North Pacific Coast. The Japan steamers from Vancouver touch at Victoria to pick up such passengers as may prefer to embark at the latter place. The steamers do not proceed farther than the mouth of the harbour, the passengers being brought off by a tender. The last stage of the journey is the 4,300 miles of Pacific Ocean that lie between Vancouver and Yokohama. It takes from 10 to 13 days to perform.

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A HANDBOOK
TO
THE JAPANESE EMPIRE.

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A Jean Rand
"Empress of China"
July 30th 1893

HANDBOOK FOR TRAVELLERS

IN

JAPAN

Third Edition

REVISED AND FOR THE MOST PART RE-WRITTEN

BY

BASIL HALL CHAMBERLAIN

EMERITUS PROFESSOR OF JAPANESE AND PHILOLOGY IN THE IMPERIAL UNIVERSITY OF JAPAN

AND

W. B. MASON

LATE OF THE IMPERIAL JAPANESE DEPARTMENT OF COMMUNICATIONS.

WITH FIFTEEN MAPS.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

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PREFACE.

Mr. Ernest Satow, C. M. G., and Lieutenant A. G. S. Hawes, R.M., in their 'Handbook for Central and Northern Japan,' first published in 1881, laid the foundation on which all later compilers must build. For this reason, the present editors have acquired the copyright of that work, and have incorporated such portions as called for no change. The introduction of railways, however, and other causes have effected during the last decade a revolution in Japanese travel, and even in the aspect of the country itself. Thorough revision was therefore indispensable. Indeed most parts of the book have been entirely re-arranged and re-written, while those divisions of the country which Messrs. Satow and Hawes left untouched are now treated of for the first time. Sectional maps of the whole Empire have been added, together with more detailed maps of such favourite neighbourhoods as Yokohama, Kyōto, Nikkō, etc. All the maps have been specially prepared for the present edition at the Seizu-Gwaisha in Tōkyō, on the basis of those now in course of publication by the Geological Bureau of the Imperial Japanese Department of Agriculture and Commerce.

In the preparation of this work, invaluable assistance has been received from Mrs. N. J. Hannen, Rev. Walter Weston, Rev. Walter Andrews, Rev. A. B. Hutchinson, Lieutenant T. H. James, R.N., Percival Lowell Esq., Rev. E. R. Miller, R. de B. Layard Esq., C. A. W. Pownall Esq., and James Murdoch Esq.

The writers' thanks are also due to Rev. Dr. J. L. Amerman, Dr. Erwin Baelz, A. Baillod Esq., H. W. Belcher Esq., Right Rev. Bishop Bickersteth, T. B. Clarke-Thornhill Esq., Major L. Darwin, R. E., R. Perrott Forshaw Esq., Rev. H.

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Foss, T. B. Glover Esq., J. K. Goodrich Esq., Lafcadio Hearn Esq., Dr. J. L. Janson, Professor J. Milne, F.R.S., Bunyiu Nanjio Esq., Arthur Norman Esq., H. V. S. Peeke Esq., F. Plate Esq., J. B. Rentiers Esq., F. Ringer Esq., W. J. S. Shand Esq., Rev. G. T. Smith, Professor T. Wada, Captain R. N. Walker, Dr. H. Weipert, and several other gentlemen. They would furthermore acknowledge their indebtedness to the works of Dr. J. J. Rein, Rev. W. E. Griffis, Dr. W. N. Whitney, and Dr. E. J. Eitel, as also to the columns of the 'Japan Mail.'

Any corrections or suggestions will be gratefully received.

Tōkyō, July, 1891.

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A

HANDBOOK FOR TRAVELLERS

IN

JAPAN.

INTRODUCTION.

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1.—General; Books on Japan; Maps.

Japan, secluded for over two centuries from contact with the outer world, was burst open by the American expedition in 1853-4 under the command of Commodore Perry. Making a virtue of necessity, her rulers soon determined to Europeanise the country as the best means of preserving its independence. Ships were bought, foreign naval and military instructors engaged, feudalism replaced by a centralised autocracy, education re-organised on the pattern offered by Western nations, posts, telegraphs, and railways introduced, European dress, European manners, European amusements adopted, Buddhism disestablished, Christianity—if not encouraged—at least no longer persecuted. In short, in every sphere of activity the old order gave way to

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the new. But even Japan, great as is the power of imitation and assimilation possessed by her people, has not been able completely to transform her whole material, mental, and social being within the limits of a single lifetime. Fortunately for the tourist, she continues in a state of transition—less Japanese and more European day by day, it is true, but still retaining characteristics of her own, especially in the dress, manners, and beliefs of the lower classes of society. Those who wish to see as much as possible of the old order of things, should come quickly.

It is impossible within the limits of this Introduction to enter into those details of race, history, customs, religion, art, literature, etc., which, together with the more recent influence of Europe and America, have made Japan what she is to-day. The traveller who desires to travel intelligently—to do more than merely wander from hotel to hotel—may be referred for a summary of such information to a small work entitled "Things Japanese," where, if he wishes for still more, he will find references to the original authorities in each special branch. Of religion alone, a short sketch seemed indispensable, as the temples are Japan's chief sights; and we have added an outline of history and a list of celebrated personages, in order to assist the traveller to thread his way through the maze of proper names with which he will be confronted. In Japan, more than in any European country, is it necessary to take some trouble in order to master such preliminary information. For whereas England, France, Italy, Germany, and the rest, all resemble each other in their main features, because all have alike grown up in a culture fundamentally identical, this is not the case with Japan. He, therefore, who should essay to travel without having learnt a word concerning Japan's past, would run the risk of forming opinions ludicrously erroneous. We would also specially recommend Griffis's "Mikado's Empire" and Rein's "Japan" and "The Industries of Japan," as books which it would be profitable to read on the way out. Rein's works are, it is true, fitted only for the serious student, who is prepared for hard words and technical details; but "The Mikado's Empire" is calculated to appeal to all classes of readers. Of books on Japanese art, we may name Anderson's admirable work, "The Pictorial Arts of Japan," and Huish's more handy "Japan and its Art." Morse's "Japanese Homes" is an excellent description, not only of the dwellings of the people, but of all the articles belonging to their daily life.

By far the best maps are those now in course of publication at the Imperial Geological Office, and to be obtained of Messrs. Kelly and Walsh at Yokohama.

2.—Steam Communication.

Japan may be reached either by the Pacific Mail or the Occidental and Oriental Company's steamers from San Francisco in about 19 days, or from Vancouver by the Canadian Pacific Company's steamers in a day or two less; or else from Europe viâ the Suez Canal by the Peninsular and Oriental steamers from London and Brindisi;

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by the Messageries Maritimes from Marseilles, and by the Norddeutscher Lloyd from Bremerhaven, Southampton, or Genoa in about 40 days. There are also outside steamers from London, especially those of the "Glen" and "Shire" Lines, with good passenger accommodation.

Yokohama, the connecting port of all the above, is also the chief centre of the local steamship traffic. The principal Japanese company is the Nippon Yūsen Kwaisha (Japan Mail Steamship Company), which runs steamers thrice weekly to Hakodate, almost daily to Kōbe; weekly to Nagasaki and Shanghai; fortnightly viâ the Inland Sea to Vladivostock in Siberia, calling at Fusan and Gensan in Korea, for Tientsin viâ the Inland Sea, calling at Korean ports; weekly from Kōbe to Sakai, Tsuruga, Niigata on the West Coast, and Hakodate, occupying altogether about six weeks on the round trip; also, at longer intervals, to the Loochoo and Bonin Islands. The Kōbe Dōmei Kisen-Gwaisha maintains communication with the principal ports in the Inland Sea, and there are numerous smaller companies which run boats to most of the ports on the coast as well as on some of the larger rivers and lakes.

Boats—known in the Treaty Ports as *sampans*—ply in all the harbours, and land passengers from the steamers. The usual fare from ship to shore, or *vice versâ*, is from 10 to 20 *sen* per head. Hotel boats are in attendance at the larger places.

3.—Custom-House.

A strict examination of the luggage of passengers is made at the Custom-house; but it is rare for any difficulty to arise, as opium is the only article prohibited in the tariff. All dutiable articles, however, should be entered on the ship's manifest, as otherwise the owner renders himself liable to a fine. (See also section on Shipment of Curios.)

4.—Treaty Limits; Passports.

Foreigners* have the right to reside without passports at the "Open Ports" (also called "Treaty Ports") of Yokohama, Kōbe, Ōsaka, Nagasaki, Hakodate, and Niigata, and at any place within a radius of 10 *ri*, that is, nearly 24½ miles from those ports. The last place on the Tōkaidō railway, coming from Yokohama, at which one may stay without a passport is Kōzu. Tōkyō, though not properly an Open Port, may be visited without a passport, as may also its immediate neighbourhood; and the night may be spent at the Imperial, Tōkyō, Club, and Seiyōken Hotels, or at a friend's house without let or hindrance.

Passports for visiting other portions of Japan may be obtained by tourists and all others not in Japanese employ by application to the diplomatic representative of the country to which they belong, these diplomatic representatives obtaining them from the Japanese Foreign Office. Thus, Englishmen must apply to the British

* "Forcigners" (Jap. *gwaikokujin* or *ijin*) is the word universally employed in Japan to denote all persons of Caucasian race. It will sound odd to new-comers to hear Englishmen speaking of themselves as "foreigners," "we foreigners."

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Minister, and Americans to the United States Minister, both of whom, as also the majority of the representatives of other countries, have their Legations in Tōkyō. Foreign employés must apply through their Japanese employers.

It should be distinctly understood that passports, though never refused, are of the nature of a favour. They cannot be *demanded* of the Legation authorities. Properly speaking, the tourist should present himself in person at the Legation to make the application. When this is impossible, a note should be written to the Minister, explaining the circumstances and requesting that the passport be sent to such and such a place. This application should be forwarded through the Consul of the port at which one is staying. The Hakone-Miyanoshita-Atami district is an exception. Passports for it can be obtained of the *Kenchō* (Prefecture) or of the Consuls at Yokohama on payment of a small fee. A similar rule holds good at Kōbe with regard to passports for the Kyōto-Nara and Lake Biwa district, and at Nagasaki for the baths of Ureshino and Takeo.

The Japanese authorities generally insist on being exactly informed of the route the traveller purposes taking. He is therefore advised to make out his application with great minuteness, mentioning as many routes and places on each route as possible. This he can best do either by copying portions of the headings and names of the chief places in the itineraries given at the beginning of each Route in this volume, or by taking counsel with some resident friend. After all, he is not obliged to visit every place on his programme, which had therefore better err on the side of over-fullness than on that of scantiness. It would be highly convenient if the Japanese authorities would grant passports for all Japan; but this they almost invariably refuse to do. Passports are, however, granted for certain routes termed 'Fixed' or 'Regular Routes,' lists of which are kept at the British and American Legations. The word 'Fixed' or 'Regular,' as thus used, is not meant to imply that travel is in any way restricted to the routes in question. The arrangement is meant only to save trouble to the applicants as well as to the authorities.

An application for a passport should state the time for which the passport is desired. From one to three months is the time which it is generally advisable to mention, applications for longer periods being liable to be refused. It is also desirable to state that the journey is intended "for the benefit of my health."

5.—Guides.

Guides understanding English can be procured of the Guides' Association (*Kaiyûsha*) at Yokohama and Kōbe, with branches at Tōkyō and Kyōto. Apply at any of the hotels. The fixed charge at present (1891) is advertised as follows:—"One dollar per day for a party of one or two tourists; over two, 25 cents added for each tourist. In all cases the guide's travelling expenses must be paid by his employer, and he is to be allowed one dollar per day additional for his hotel expenses."

A guide is an absolute necessity to persons unacquainted with the language. Those knowing a little Japanese may feel themselves

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more their own masters by hiring a man-servant, or "boy," also able to cook, and having neither objection to performing menial functions, nor opinions of his own as to the route which it will be best to take.

6.—Posts; Telegraphs; Banks.

The Imperial Japanese Post and Telegraph services are excellent. Letters and papers can be forwarded with perfect safety to the different stages of a journey. The Post-office Order system is thoroughly efficient, and will be found useful by travellers who wish to avoid carrying about much money.

In most towns of any size the Post and Telegraph Offices are combined. Telegrams in any of the principal European languages cost 5 cents per word, with a minimum charge of 25 cents, addresses being charged for. A telegram in Japanese of 10 *Kana* characters costs 15 cents, addresses not being charged for, and the foreign residents therefore often avail themselves of this means of communication.

There are at Yokohama, Kōbe, and Nagasaki branches of the Hongkong and Shanghai Bank, the New Oriental Bank, and the Chartered Bank of India, Australia, and China. The 119th National Bank, a Japanese institution in Tōkyō, issues cheque-books for the use of foreigners, and is a convenient medium for making payments to the larger Japanese hotels and trading firms.

7.—Currency.

The values are decimal, with the *yen*, or dollar, as the unit. One *yen* contains 100 *sen* or cents; one *sen* contains 10 *rin*. The currency consists of gold which is practically never seen; of silver pieces of 1 *yen*, 50 *sen*, 20 *sen*, 10 *sen*, and 5 *sen*; of nickel pieces of 5 *sen*; of copper pieces of 2 *sen*, 1 *sen*, 5 *rin*, and 1 *rin*, besides others issued during feudal days representing 1½ *rin*, 8 *rin*, (these are oblong pieces called *tempō*), etc.; and of paper money worth 20 *sen*, 50 *sen*, 1 *yen*, 5 *yen*, 10 *yen*, and various larger sums. Mexican silver dollars circulate only at the Treaty Ports.

It is best to travel with paper money, both because of its superior portability, and because it is better known to the inhabitants of the interior than the silver *yen*. One of the first things the tourist should do is to learn the difference between the various notes for the values above-mentioned. He is advised to take with him no notes of a larger denomination than 10 *yen*, as it is often difficult to get change except in the large towns.

8.—Weights and Measures.

Distances are reckoned by *ri* and *chō*, 36 *chō* going to the *ri*.* One *ri* is equal to 2.44 English statute miles, or, roughly speaking, to a trifle under 2½ miles. One *chō* is equal to 358 English feet, or $\frac{1}{15}$ of a mile. The *chō* is subdivided into 60 *ken* (1 *ken*=6 ft.

* Some mountain districts have a longer *ri* of 50 *chō*.

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approximately), and the *ken* into 6 *shaku* (1 *shaku*=1 ft. approximately). The subdivisions of the *shaku* follow the decimal system. Throughout this work, the distances are given in *ri* and *chō* as well as in miles, as visitors to Japan invariably fall very soon into the Japanese method of reckoning, which indeed must be learnt in any case, as coolies, jinrikisha-men, and others know nothing of English miles. A word of caution may here be given against the habit of certain Japanese having a superficial knowledge of English, who mistranslate the word *ri* by "miles." The following table, borrowed from Dr. Whitney's "Dictionary of Roads, Towns, and Villages of Japan," will be found useful :—

EQUIVALENTS OF JAPANESE *RI* AND *CHŌ* IN ENGLISH MILES.

Japanese *ri*.	0	1	2	3	4	5	6	7	8	9
	Miles	Miles	Miles	Miles	Miles	Miles	Miles	Miles	Miles	Miles
1	2.44	24.40	26.84	29.28	31.72	34.16	36.60	39.04	41.49	43.93	46.37
2	4.88	48.81	51.25	53.69	56.13	58 57	61.01	63.45	65.89	68.33	70.77
3	7.32	73.20	75.65	78.09	80.53	82.97	85.41	87.85	90.29	92.73	95.17
4	9.76	97.61	100.05	102.49	101.93	107.37	109.81	112 25	114.69	117.13	119.58
5	12.20	122.01	124 46	126.90	129 34	131.78	134.21	136 66	139.10	141.54	143.98
6	14.64	146.43	148.87	151.31	153.75	156.19	158.63	161.07	163.51	165.95	168 39
7	17.08	170.83	173.27	175.71	178.15	180.59	183.03	185.47	187.91	190.35	192.79
8	19.52	195.23	197.67	200.11	202.55	205 00	207.44	209.88	212.32	214.76	217.20
9	21.96	219.64	222.08	224.52	226.96	229.40	231.84	234.28	236.72	239.16	241.60

Chō	Miles	*Chō*	Miles	*Chō*	Miles	*Chō*	Miles	*Chō*	Miles	*Chō*	Miles
1	0.07	7	0.47	13	0.88	19	1.29	25	1.69	31	2.10
2	0.14	8	0.54	14	0.95	20	1.36	26	1.76	32	2.17
3	0.20	9	0.61	15	1.02	21	1.42	27	1.83	33	2.24
4	0.27	10	0.68	16	1.08	22	1.49	28	1.90	34	2.30
5	0.34	11	0.75	17	1.15	23	1.56	29	1.97	35	2.37
6	0.41	12	0.81	18	1.22	24	1.63	30	2.03	36	2.44

Long Measure (*kane*). 10 *bu*=1 *sun* (often translated 'inch,' but =1.19 inches of English measure); 10 *sun*=1 *shaku* ; 6 *shaku*=1 *ken* ; 10 *shaku*=1 *jō*. The *jō*, equal to about 10 English feet, is the unit employed in measuring heights and depths.

Cloth Measure (*kujira*). 10 *bu*=1 *sun* ; 10 *sun*=1 *shaku*, or nearly 12 inches ; 10 *shaku*=1 *jō*. In this measure, the *shaku* is ¼ longer than in Long Measure.

Land Measure (*tsubo*). The unit is the *tsubo*, nearly equivalent to 4 square yards English. An acre is nearly equivalent to 1,210 *tsubo*. 1 *chō* =2½ acres, and 1 *ri* (square)=6 sq. miles, approximately.

Measure of Capacity. 10 *gō*=1 *shō* which contains about 108½ cubic inches, and is a little larger than 1½ quart ; 10 *shō*=1 *to*, nearly half a bushel, or, for liquids, 4 gallons ; 10 *to*=1 *koku*, which is a fraction less than 5 English bushels.

Weights. The *kin* is about 1⅓ lb. avoirdupois; 1 lb. avoir.=about 120 *momme*. The *kwan*, which became the legal unit in 1891, is equal to 1,000 *momme* (6¼ *kin* or a little over 8¼ lbs.)

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9.—Inns; Travelling Expenses.

The inns are given from personal knowledge or from the best accessible authorities, an asterisk being sometimes prefixed to the name of a house specially worthy of mention. What is termed *hatago* at a Japanese inn includes supper, bed, and breakfast, for which a single charge is made. This varies in different parts of the country; at present it ranges from 20 *sen* to 50 *sen* per head. Anything in the way of food or liquor ordered in addition to the meals supplied has to be paid for separately. There is no charge for firing, lighting, attendance, or bath, provided always the traveller is content with what is given to every one else, neither is there any for tea. But it is usual, shortly after arriving and being shown into a room, or in paying one's account just before leaving, to make a present, known as *chadai* or 'tea-money.' The latter course is recommended. With Japanese travellers, this tea-money varies with the rank of the individual, the amount of extra attention which he desires or has received, and with the quality of the accommodation. The foreign tourist is on a somewhat different footing, and there are seldom gradations of rank in his case to be considered. As a fair and practical solution of a vexed question, those who travel *à la japonaise* and who are charged in accordance with the above scale, may be recommended to make the amount of their *chadai* also vary from 20 *sen* to 50 *sen* per night. Therefore, for a single night's entertainment, the cost, *hatago* and *chadai* included, may be put down at from 40 cents to $1. If two or more persons are travelling together, the *chadai* is increased say to one half more for two, and double for three persons. The first guest to arrive has the prior right to the bath. In some parts, especially at bathing resorts, there is a fixed rate for accommodation only, the food being charged for separately according to order. In such places, it is usual to make a present for distribution amongst the servants in addition to the *chadai*, whereas in the ordinary inns such presents are not looked for.

It is but fair that foreigners should pay more than natives, both for hotel accommodation and for jinrikishas. They generally weigh more, they almost always want to travel more quickly, they give infinitely more trouble at an inn with their demands for separate rooms, fresh water in the bath, the occupation of a portion of the kitchen to cook their European food in, and a dozen other such requirements, to say nothing of the necessity under which the host lies of reporting their presence to the police.

In the Europeanised hotels at such frequented spots as Nikkō, Kamakura, Miyanoshita, Kyōto, Shizuoka, etc., the general charge is $2.50 or $3.50 a day, everything included except liquors. The charges at the hotels under foreign management in the Open Ports are generally slightly higher. The charge per diem for a native servant is generally 50 *sen* a day. The average charge (to foreigners) for *jinrikishas* in the most frequented portions of the country is now (1891) from 10 to 15 *sen* per *ri*, the same per hour, and $1 per diem. About 50 per cent. is added to these rates in bad weather and at night. But the tendency of late years has been towards constantly increased rates, owing to the

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rise in the price of rice and other staple commodities. It is usual to give a small gratuity (*sakate*) to jinrikisha-men after a hard run of any distance.

Perhaps one might say that the total cost to a traveller of average habits, travelling at a reasonable speed, and having with him a native servant, should not exceed $8 per diem. If he restricts himself to mountainous districts, the expense will be considerably less.

It will be seen from the above that the hostelries at which travellers in Japan put up are of three kinds: the European hotel, the Europeanised or half-European hotel (*hoteru*), and the purely native inn (*yadoya*). The tea-house (*chaya*) is different again, being a place where people neither sleep nor dine, but only halt for a short time to rest and take slight refreshment. Residents in Japan, however, often include inns under the denomination of tea-houses.

The best style of Japanese inn is now generally supplied with a few chairs and tables; or if there are none in the house, some can be brought in from the school or the police-station hard by, where they are *de rigueur*. Beds are still rare; but good quilts (*futon*) are laid down on the mats, wherever may be most convenient; a smaller quilt will be rolled into a pillow, and in summer a mosquito-net will be provided.

It is a common Japanese custom to carry letters of introduction from inn to inn (*annai-jō*). This has advantages, especially in seasons of epidemic disease or under any other circumstances liable to cause the traveller to be viewed with suspicion, or when, for the purposes of any special investigation, he wishes to be brought into intimate relations with his hosts along the road. Many inns keep printed forms of *annai-jō* which they will fill in with the traveller's name. Occasionally these, and the little paper slips in which toothpicks are brought, and the fans which it is the custom to present on departure to those guests who have given a suitable *chadai*, are charming specimens of Japanese taste in small matters of every-day life.

10.—Climate; Dress; Time of Visit.

Remember that Japan is not in the tropics, and bring warm clothing with you, whatever be the season of your visit; also very light clothing, if your visit be in the summer. Even in July, when the mean temperature of Tōkyō is about 76° Fahrenheit, days may come when you will be glad of all your winter things. This applies still more to the mountains. On the other hand, be more careful of exposing yourself to the sun than you would be in England. Japan is not 20° nearer the tropics for nothing. A sun helmet and a white umbrella are useful additions to the traveller's wardrobe.

Though clothes of the roughest description will suffice for the country districts, bring something better—something such as might be worn at home—in which to appear at the larger hotels, and to mix, if need be, in Tōkyō or Yokohama society, whether Japanese or foreign. With regard to boots, it is advisable to wear such as can be pulled off and on easily, as *it is necessary to remove one's boots every time one enters a house or temple, in order not to soil the mats on which the Japanese sit.* Grave offence is given, and naturally given, by the disregard of this

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custom. Light shoes or boots with elastic sides are therefore to be preferred, except for mountain work. If your boots give out, try the native straw sandals (*waraji*) with the native sock (*tabi*). Many foreigners have found them excellent foot-gear, the only addition required being a small piece of cotton-wool to prevent chafing by the thong which passes between the great and the second toe. Boots barely holding together can be made to last a day or two longer by tying *waraji* underneath them.

Roughly speaking, the Japanese summer and early autumn are hot and wet; the late autumn and early winter cool, dry, and delightful; February and March disagreeable, with occasional snow and dirty weather, which is all the more keenly felt in Japanese inns devoid of fire-places; the late spring rainy and windy, with beautiful days interspersed. The average temperature of January, which is the coldest month, is between 36° and 37° Fahrenheit at Tōkyō; but there are frequent frosts at night during five months of the year, namely, from November to March inclusive. Skating is rare in Tōkyō. The climate of Northern Japan from Sendai onwards is much colder in winter, though not appreciably cooler during July and August. A similar remark applies even more forcibly to the entire West coast, which is exposed to icy winds blowing direct from Siberia.

Each traveller must judge for himself from the above remarks which season to select for his tour. If possible, he should be either in Tōkyō or in Kyōto during the first week in April to see the magnificent display of cherry-blossoms, which are followed throughout the early summer by other flowers—peonies, azaleas, wistarias, irises—well-worth seeing both for their own sake and for that of the picturesque crowds of Japanese sightseers whom they attract. If not able to visit Kyōto early in April, he should try to be there at the end of October or early in November, when the autumn leaves are in all their glory of red and gold. Tōkyō is less favoured in this respect, but the chrysanthemums there early in November are magnificent. The summer may most advantageously be devoted to Nikkō, Miyanoshita, Arima, or Unzen, or to travelling in Yezo and in the high mountainous districts of the interior of the Main Island, which are practically inaccessible except between June and October. Fuji can only be ascended during the hottest period of summer.

11.—Provisions.

Except at a few of the larger towns and favourite hill or sea-side resorts, meat, bread, and the other forms of European food are unknown. Even chickens are but rarely to be obtained; for though plenty may be seen in almost every village, the people object to sell them—partly because they keep them for the sake of their eggs, partly on account of a lingering Buddhist dislike to taking life. Those, therefore, who cannot live on the native fare of rice, eggs, and fish (this, too, not to be counted on in the mountains), should carry their own supplies with them. Wines, spirits, and cigars are equally unobtainable; but beer is to be met with in most towns, excellent beer being now brewed both at Yokohama (*Kirin Beer*) and at Tōkyō (*Yebisu Beer*). It is advisable to

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take one or two knives, forks, spoons, a corkscrew, a tin-opener, and the most elementary cooking utensils. Plates and glasses can be borrowed almost everywhere. Those who are fairly easy to please and who wish to travel lightly, can reduce the size of their provision basket by using the rice, fish, and eggs of the country as auxiliary to what they carry with them. When starting off for the first time, it is best to err on the side of taking too much. Many who view Japanese food hopefully from a distance, have found their spirits sink and their tempers embittered when brought face to face with its unsatisfying actuality.

Milk may now sometimes be obtained at the towns along the Tokaido, Nakasendō, and other chief highways, but should not be counted on. The yolk of an egg beaten up is considered by many to be a good substitute for it in tea or coffee.

It is essential to avoid all water into which rice-fields may have drained. In the plains all water should be filtered and boiled before drinking.

The following Japanese articles of food are considered palatable by most foreigners:

Miso-shiru, bean-soup.
Sakana no shio-yaki, broiled fish.
Sakana no tempura, a fish fritter.
Saké, a strong liquor made from rice and generally taken hot.
Tamago-yaki, a sort of omelette.
Tori-nabe, chicken cut up small and stewed.
Ushi-nabe, beef similarly treated.
Unagi-meshi, rice with eels done in soy.

12.—Means of Locomotion; Luggage.

Take the railway wherever available. On those plains which no railway yet traverses, take a *jinrikisha*. Avoid the native *basha* (carriage), if you have either nerves to shatter or bones to shake, and be very chary of burdening yourself with a horse and saddle of your own in the interior, as all sorts of troubles are apt to arise with regard to shoeing, run-away grooms (*bettō's*), etc. Such, in a few words, is our advice, founded on long personal experience. Other possible conveyances are pack-horses (but the Japanese pack-saddle is torture), cows, the *kago*—a species of small palanquin, uncomfortable at first, but not disliked by many old residents,—and lastly chairs borne by four coolies; but these have but recently been introduced from China, and are only found at Miyanoshita, Nikkō, and a very few other places much resorted to by foreigners. The pleasantest sort of trip for a healthy man is that in which jinrikisha-riding and walking are combined. In the hilly districts which make Japan so picturesque, walking is the only possible, or at least the only pleasant method of progression. The luggage is then taken on a pack-horse or on a coolie's back.

Persons intending to go at all off the beaten tracks are advised to compress their luggage within narrow limits. This is specially necessary in the thinly populated mountainous parts of the country, where

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one coolie—not improbably a grandfather superannuated from regular work—is often the sole means of transport that a village can produce, all the horses being generally with their masters miles away in the mountains.

It is always best to avoid large boxes and portmanteaus, and to divide the luggage into two or three smaller pieces for convenience in piling on a coolie's hod or for balancing the two sides of a pack-horse. The Japanese wicker baskets called *yanagi-gori* are much recommended, as cheap, portable, capacious, and *contractable*. The *yanagi-gori* (sometimes called *kori* for short) consists of an oblong basket, with a second fitting over it to any depth as a cover, and is consequently convenient, not only for clothes and books, but for provisions, since the size of the basket can be diminished as the stores are consumed, without there being any empty space for the remaining articles to rattle about in. A pair of these *yanagi-gori*—one for personal effects, the other for provisions—should suffice to him who intends to rough it. They should be provided with a large wrapper of oil-paper against the rain, and fastened either with cords which can be procured anywhere, or with stout leather straps.

As to Japanese roads, no general opinion can be expressed. Sometimes excellent when first made, they are often kept in insufficient repair. Travellers must therefore not be astonished if they come across roads, which, though mentioned in this work as good for jinrikishas, have become almost impassable even for foot passengers—the result of a single season of frosts and typhoons. The changes in this respect are in proportion to the violence of the Japanese climate. It is furthermore probable that the distances given in our itineraries differ slightly in some cases from the actual truth, notwithstanding all the care taken to obtain as accurate information as possible. It is hoped, however, that such discrepancies will never be so great as seriously to affect the ratveller's plans. An apparent error of $\frac{1}{4}$ mile will occasionally be observed in the total mileage of the itineraries. This arises from the fact that the mileage of each stage of a journey being given only within $\frac{1}{4}$ mile of the actual distance, the fractional errors thus arising, though balanced and allowed for as carefully as possible, sometimes unavoidably accumulate. On the other hand, the so-called total mileage is obtained, not by adding up the mileage column, but by direct calculation (also within $\frac{1}{4}$ mile) of the value of the total in *ri* and *chō*.

On the railroads, men desirous of practising economy will find the second class quite good enough, and those who wish to make a near acquaintance with Japanese life will meet in the 2nd class with far more subject-matter for their investigations. But ladies are advised to travel 1st class, as smoking is general, and the ways of the Japanese lower middle class with regard to clothing, the management of children, and other matters, are not altogether as our ways. On some lines there is a non-smoking 2nd class compartment. There are as yet no sleeping-cars. The Railway Regulations permit holders of tickets for distances of over 50 miles to break their journey at the more important places. Luggage is checked as in the United States, each passenger being allowed to carry a liberal amount free of charge.

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13.—Places Best Worth Visiting.

The choice of places to be visited must depend greatly on whether scenes of natural beauty or the works of man form the chief object which the tourist has in view, and also to a certain extent on considerations of health. Those who desire to investigate Buddhist temples will find what they want in fullest perfection at Kyōto, at Nara, at Tōkyō, and at Nikkō. The chief shrines of Shintōism are at Ise, and at Kitsuki in the province of Izumo.

Those in search of health and comparative coolness during the summer months, to be obtained without much "roughing," are advised to try Miyanoshita, Nikkō, orIkao in the Tōkyō district, Arima in the Kōbe district, or (if they come from China and wish to remain as near home as possible) Unzen in the Nagasaki district. All the above, except Ise and Kitsuki, may be safely recommended to ladies. Yezo is specially recommended to persons residing in Japan proper, and desiring thorough change of air. At Hakodate they will get sea-bathing, at Sapporo they will get fishing if they go in June or early in July. But Japan is more especially the happy hunting-ground of the lover of the picturesque. Every variety of scenery, from the gracefully lovely to the ruggedly grand, is here to be found. Of the former character are the neighbourhood of Yokohama (Kamakura, Enoshima, Kanazawa), the whole Hakone district, Fuji and its surrounding ring of lakes, Nikkō, Haruna, the Inland Sea, the Kiso valley, North-Eastern Kyūshū, Matsushima in the North of the Main Island, and many more. Rugged and sublime in their character are the Etchū-Hida range, Koma-ga-take in Kōshū, the whole enormous mass of mountains lying between the rivers Fujikawa and Tenryū-gawa, and the district near the North-Western coast including Mounts Chōkai, Gwassan, and Haguro-san. But the travelling amidst these rough mountains is itself rough in the extreme. None but thoroughly healthy men, inured to hardship, should attempt it.

As for what is called "seeing Japanese life," the best plan is to avoid the Open Ports. You will see theatres, wrestling, dancing-girls, and the new Japan of European toilettes and uniforms, political lectures, clubs, colleges, hospitals, and Methodist chapels, in the big cities. The old peasant life still continues almost unchanged in the districts not opened up by railways.

14.—Purchases, Objects of Art.

Travellers will find the greatest facilities for purchases of every description in the large stores of Yokohama and Kōbe. They will also find much to attract them in Tōkyō, Kyōto, Ōsaka, and Nagasaki. The names of the best shops are given under each of these towns. Though now sometimes sold in large stores, Japanese objects of art are not produced in large workshops. In old days, when the best pieces were made, few masters employed as many as half a dozen workmen in addition to the members of their own family, and *chefs d'œuvre* often originated in humble dwellings, where perhaps a single artisan laboured in the most primitive style assisted by one or two children. At the

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present day, foreign influence is causing the gradual introduction of commercial principles, larger manufactures, and splendidly decked out shop-windows, but as yet only in two or three of the larger towns. Even there, the best things must often be sought in narrow lanes.

It was also formerly, and is still to some extent, characteristic of the Japanese tradesman and artisan-artist to object to bringing out his finest specimens at once. The rule is that several visits are necessary before he will display his choicest articles, and that even then a long time must be spent in bargaining. A few establishments of the more modern sort have fixed prices.

Japan is now almost denuded of old curios. Some have found their way into the museums of the country, while priceless collections have crossed the sea to Europe and America. But many of the productions of the present day are eminently beautiful, more especially the embroideries and *cloisonné*. It is not possible within the limits of a travelling Handbook to enter into a disquisition on Japanese art—its origin, its characteristics, and the great names that adorn its history. A whole library on this subject has come into existence within the last decade, and the views of connoisseurs differ widely even on points of prime importance. We must content ourselves with mentioning the names of certain art-forms unknown in Europe, and for most of which no appropriate English equivalents exist. The objects embodying these art-forms will constantly come under the traveller's notice if he frequents the curio stores. Such are

The *Inrō*, a medicine box in segments, generally made of lacquer. The segments are held together by means of a cord, to one extremity of which a *netsuke* is often attached.

The *Kakemono* or hanging scroll, generally painted, sometimes embroidered.

The *Kōro*, or incense-burner, generally in bronze or porcelain.

The *Makimono*, or scroll, not meant to be hung up. It is used chiefly for manuscripts which are often beautifully illustrated.

The *Netsuke*, a kind of ornament for the tobacco-pouch, carved out of wood or ivory. Larger carvings in the same materials are often miscalled *netsuke* by foreign dealers.

The *Okimono*, a general name for various small ornaments having no special use, but intended to be placed in an alcove or on a cabinet.

We may also mention various gear appertaining to the Japanese sword and often beautifully wrought in metals and in alloys, of which latter the best known are *shibu-ichi* and *shakudō*, both formed of a basis of copper with varying admixtures of silver and gold. Specially noteworthy among these articles are the *tsuba*, or guard, and the *menuki*, small ornaments fixed one on each side of the hilt, and held in place by the silk cord which binds together the various parts of the handle.

15.—Shipment of Curios.

A reference to the local Directories (or *Hong Lists*, as they are also called) will furnish the names of those firms in Yokohama and Kōbe which, from time to time, make a business of shipping travellers'

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purchases to Europe, America, and elsewhere. As a rule, too, the foreign firms which deal in curios will undertake to forward anything to destination. Remember, when sending a box for shipment to a shipping firm, to nail it down but slightly, as it will be opened and examined at the Custom-House. The shipping firm should be furnished with a detailed list of the contents and their value, and be requested to see to the box being secured in a more solid manner after examination.

16.—Shooting.

In the mountainous districts of Japan, especially in the Northern portion of the Main Island, there are plenty of deer and boar, while in Yezo many bears still remain. Duck of various kinds, the green pheasant, quail, woodcock, snipe, and hares, are to be found in the plains and on the lower ranges of hills bordering the flat country, while on somewhat higher ground the copper-pheasant has its abode in the thickest cover. Japan, with its rich plains and hills giving ample shelter to game, is naturally a good sporting country. It would be still better if a law were enforced giving protection to birds and animals during the breeding season. Be this as it may, heavy restrictions are placed upon the foreign sportsman. The license which he has to obtain at a cost of $10 yearly only entitles him to shoot within a radius of 10 *ri* (24½ miles) from the Treaty Ports and within an irregular boundary of less area round Tōkyō. But the game having been almost entirely shot out within this area, the majority of resident sportsmen have abandoned the field. In the event of existing conditions being replaced by others which will allow foreigners to travel and shoot all over Japan, there will be excellent sport for one provided with good dogs and not afraid of hard walking. Meanwhile, a gun-case is a useless piece of baggage to the foreign visitor.

The shooting season begins on the 15th October, and ends on the 14th April. Shooting licenses may be obtained at the Treaty Ports from the Prefecture (*Kenchō*). Applications by residents in Tōkyō for shooting licenses must in the first instance be made to the Police Bureau (*Keishi-chō*) by letter, stating the full name, age, and residence of the applicant, who must afterwards apply in person for the license at the Chief Police Office, on being informed that it has been issued. The applicant has to enter into a written engagement to observe certain regulations, the violation of which involves the forfeiture of the license and the payment of a fine of $10 more. Shooting beyond Treaty Limits is strictly prohibited.

17.—Fishing.

Locality. Fly-fishing may be said to be confined to that portion of the East Coast of Japan, North of Tōkyō, where the water is sufficiently cold for salmon and trout. In Yezo, the river Yurap on the East Coast, and the Shiribetsu on the West Coast are recommended. Both are in season about June. In former years good trout fishing was obtainable in the river Toyohira near Sapporo; but owing to the refuse from the flax mills now established there being allowed to discharge into the stream, only few fish run past it. Most of the other rivers

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of Yezo and of the Northern provinces of the Main Island contain trout. The lakes of Yezo also abound in *ao-masu* and *ami-masu*, the former a pink, the latter a white-fleshed fish. These take the fly greedily, and are caught up to 2 lbs. in weight. Near Fukuoka in the province of Rikuoku is a good stretch of water, which would probably be best worked by staying at Ichinohe. These places will be included in the Northern Railway line when the latter is completed. Farther South, near Furusawa and close to the railway, is a fishing river called the Nagagawa, and in the N. W. of the Main Island the rivers Iwaki and Noshiro are believed to be worth a visit. Trout are also found in Lakes Biwa and Chūzenji. Lake Hakone also has been recently stocked. Fly-fishers can have good hope of sport during June, July, and the early part of August.

Fish. There are two classes of sporting fish,—the *shake*, or salmon as known in Europe, and the *masu* (*Salmo japonicus*). The *shake* is a full-sized salmon, and ascends the rivers in great quantities during autumn and early winter. All the Northern rivers hold these fish, which in Yezo are so plentiful that they fall an easy prey to crows and bears. Many salmon must weigh as much as 30 lbs. when caught; but they afford no sport to the angler, since like salmon in other Pacific waters, they neither rise to a fly nor run to a spinning bait. At new year the shops in Tōkyō are full of smoked *shake*, which have been sent down from the North.

Of the *masu*, there are several varieties; but they are all of the trout or salmon-trout description, and they are all sporting fish. The true *masu* run up the rivers from May to August, their ascent depending on the temperature of the water. Between 55° and 65° these fish are in the best condition. Below 50° they are not taken. An 8 lb. fish is a large one, the usual size being 5 lb. or 6 lb.

Tackle. Ordinary salmon tackle is used, with flies of medium salmon size and plenty of bright colour, especially orange and yellow. The fly is but rarely taken on the surface, and should therefore be well drowned. A rod of about 16 ft. is most convenient, as the fish are strong and the pools often large. Wading trousers are useful. Spinning with a spoon-bait or a phantom minnow is often successful. In Lake Chūzenji, the fish are caught during the summer months by trolling from a boat with 60 or 70 yards of line heavily leaded. The bait used is a kind of Colorado spoon, and can be obtained from Nishimura in the Ginza, Tōkyō, where also Japanese lines can be had to supplement the angler's gear for this kind of fishing.

Accommodation. Except in Yezo, fair accommodation can be had everywhere. In Yezo generally one must be prepared for rough quarters, and many districts there are quite uninhabited, so that a tent must form part of the sportsman's outfit if he is to be free in his movements.

18.—Miscellaneous Hints.

Take plenty of flea-powder or camphor; also, if going off the beaten tracks, take soap, candles, and carbolic acid—the latter to counteract the unpleasant odours that often pervade Japanese inns.

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Take towels, a pair of sheets, and a pillow, or at least a pillow-case to put on the extempore pillow which the tea-house people will arrange. Instead of loose sheets, some prefer to sew two sheets together to form a bag which is tied round the sleeper's neck.

Entrust your passport to your guide or servant. This will obviate interruptions from police officers at inconvenient hours.

If your servant seems honest and intelligent, entrust him with money for current expenses. This will save a world of petty bother and vexation as to change, bargaining, and such matters.

If you have much money with you, entrust it to the host of each respectable hotel you stop at, and get his receipt for it.

Start early, and do not insist on travelling after dark. You will thus most easily obtain good coolies or horses for the day's journey. By arriving at your destination before sunset, you will be likely to find the bath as yet unused, and will thus avoid the trouble and delay entailed by the necessity of having other water heated. You will also have a choice of rooms.

When planning out your day's journey, allow an hour for each *ri* to be done on foot, which should be sufficient to cover stoppages and unavoidable delays. Ten *ri* (24½ miles) is considered by the Japanese a proper day's work.

However inconvenient to yourself, never refuse the coolies' request to be allowed to stop for food, as they can do no work on an empty stomach.

The Japanese, whose *grande passion* is bathing, use water at higher temperatures—110°-120° Fahrenheit—than European physicians consider healthful. No one, however, will be injured by taking baths of between 100° and 106° Fahrenheit, unless he has a weak heart or is liable to congestion. Owing to some unexplained peculiarity of the climate, hot baths are found by almost all Europeans in Japan to suit them better than cold. It is advisable to pour hot water over the head from time to time, and strong persons may advantageously end up with a cold douche. In any case there is no danger of catching cold. The hotter the bath, the greater the impunity with which one may afterwards expose one's self to the cold air. The reason why people at home entertain the notion that hot baths give a chilly reaction, is that they do not take them hot enough, or do not immerse themselves up to the neck. The Japanese have the habit, to us disagreeable, of getting into the same bath, one after another, or even at the same time.

Massage is much practised in Japan, and is a capital restorative from fatigue after mountain climbing. The services of a blind shampooer (*amma san*) may be obtained at almost every inn.

Never enter a Japanese house with your boots on. The mats take the place of our chairs and sofas. What should we say to a man who trod on our chairs and sofas with his dirty boots?

It is next to impossible to get windows opened at night in Japanese inns. The reason is that it is considered unsafe to leave anything open on account of thieves, and there is a police regulation to enforce closing.

In the event of trouble arising with regard to accommodation, the

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procuring of coolies, etc., always apply to the police, who are almost invariably polite and serviceable.

Take visiting cards with you. Japanese with whom you become acquainted will often want to exchange cards.

Above all, be constantly polite and conciliatory in your demeanour towards the people. Whereas the lower classes at home are apt to resent suave manners, and to imagine that he who addresses them politely wishes to deceive them or get something out of them, every Japanese, however humble, expects courtesy, being himself courteous.

Never show any impatience. You will only get stared at or laughed at behind your back, and matters will not move any the quicker in this land where an hour more or less is of no account. The word *tadaima*, which the dictionaries, in their simplicity, render by "immediately," may mean any time between now and Christmas. Storming will not mend matters, when you find (to take one instance out of a hundred) that your jinrikisha coolies wish to stop for a meal just after you have started and have been calculating that you will arrive at such and such a place at such and such an hour. It is best to resign oneself at the beginning, once for all. While waiting patiently, you have an opportunity of studying Japanese life. Neither be moved to anger because you are asked personal questions. To ask such questions is the Japanese way of showing kindly interest.

19.—Language.

The Japanese language, though extremely difficult to learn correctly, is easy to acquire a smattering of; and even a smattering will add immensely to the pleasure of a tour in the country, by bringing the traveller into personal relations with the people, and by delivering him from the constant tutelage of guides and interpreters.

Remember, in pronouncing Japanese, that the consonants are to be sounded approximately as in English, the vowels as in Spanish or Italian, that is to say:—

a as in *father* — *i* as in *pin*
e as in *pet* — *o* as in *pony*
u as in *put*

U is sometimes almost inaudible, as in *arimas(u)*, *des(u)*, *s(u)koshi*, etc. *W* is often omitted after *k* or *g*, as *kashi*, "cake," for *kwashi*.

There is scarcely any tonic accent; in other words, all the syllables are pronounced equally, or nearly so. But care must be taken to distinguish short *o* and *u* from long *ō* and *ū*. *G* is always hard as in "give," never soft as in "gin"; but in Eastern Japan it is pronounced like *ng* when in the middle of a word.

The adjective precedes its noun, and the genitive precedes the nominative. Prepositions follow their noun, and are therefore really "postpositions." The verb comes at the end of the sentence. There is no distinction between singular and plural, or between the different persons in the verb.

The following vocabulary of words and phrases connected with food and travelling will be found useful. Those ambitious of learning more

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can provide themselves with Chamberlain's "Handbook of Colloquial Japanese." Satow and Ishibashi's English-Japanese pocket dictionary is excellent. Hepburn's pocket dictionary is to be recommended for Japanese-English.

Vocabulary.

Bag	*fukuro*
Baggage	*nimotsu*
Bath	*furo*
Bathroom	*furo-ba*
Beans	*mame*
Bed	*nedai*
Bed-room	*nema, nebeya*
Beer	*biiru*
Bell	*kane*
Blanket	*furanken, kettō*
Boat	*fune*
Boatman	*sendō*
Bottle	*tokkuri*
Box	*hako*
Brazier	*hibachi*
Bread	*pan*
Breakfast	*asa-han*
Bridge	*hashi*
Cake	*kwashi*
Carriage	*basha*
Charcoal	*sumi*
Chicken	*niwatori*
Chopsticks	*hashi*
Coachman	*gyosha*
Coffee	*kōhi, kahe*
Coolie	*ninsoku*
Cucumber	*ki-uri*
Dining-room	*shokudō*
Dinner (late)	*yūshoku*
Door	*to*
Downstairs	*shita*
Driver	*gyosha*
Duck (tame)	*ahiru*
Duck (wild)	*kamo*
Eels	*unagi*
Egg	*tamago*
Egg-plant	*nasu*
Feast	*gochisō*
Ferry	*funa-watashi*
Fish	*sakana*
Food	*tabemono*
Food (foreign)	*yōshoku*
Fork	*niku-sashi*
Fowl	*tori*
Fruit	*mizu-gwashi*
Grapes	*budō*
Guide	*annai-sha*
Horse	*uma*
Hotel	*yadoya*
Ice	*kōri*
Inn	*yadoya*
Kitchen	*daidokoro*
Knife	*hōchō*
Lemon	*yuzu*
Lemonade	*ramune*
Luggage	*nimotsu*
Lunch	*hiru-gozen*
Mat	*tatami*
Match	*haya-tsukegi*
Matting	*goza*
Meat	*niku*
Melon(musk-)	*makuwa-uri*
„ (water-)	*suikwa*
Milk	*chichi*
Money	*kane, kinsu*
Mosquito-net	*kaya*
Mustard	*karashi*
Napkin	*kuchi-fuki*
Oil	*abura*
Omnibus	*nori-ai-basha*
Onions	*negi*
Orange	*mikan*
Oyster	*kaki*
Pass (between mountains)	*tōge*
Passport	(*ryokō-*)*menjō*
Peach	*momo*
Pear	*nashi*
Peas	*endō-mame*
Pepper	*koshō*
Persimmon	*kaki*
Pheasant	*kiji*
Plum	*sumomo*
Post-office	*yūbin-kyoku*
Potatoes	*imo*
„ (sweet)	*satsuma-imo*
Quail	*uzura*
Railway	*tetsudō*

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Railway train	*kisha*
Rice (boiled)	*meshi, gozen*
Room	*keya, zashiki*
Salmon	*shake*
Salmon trout	*masu*
Salt	*shio*
Sardine	*iwashi*
Ship	*fune*
Snipe	*shigi*
Soap	*shabon*
Soup	*soppu*
Soy	*shōyu*
Spinach	*hōrensō*
Spoon	*saji*
Stamp (postage)	*yūbin-gitte, inshi*
Steamer	*jōkisen*
Strawberries	*ichigo*
Sugar	*satō*
Supper	*yūmeshi*
Tea	*cha, o cha*
Tea-house	*chaya*
Telegram	*dempō*
Telegraph-office	*denshin-kyoku*
Ticket	*kippu*
Ticket (return)	*ōken-gippu*
Tomato	*aka-nasu*
Tooth-pick	*ko-yōji*
Towel	*te-nugui*
Train	*kisha*
Tramway	*tetsudō-basha*
Trout	*ai, yamame*
Tunnel	*ana*
Turnip	*kabu*
Upstairs	*nikai*
Vegetables	*yasai*
Vinegar	*su*
Waiter !	*boy !*
Waitress !	*nēsan !*
Water (cold)	*mizu*
Water (hot)	*yu, o yu*
Water-closet	*benjō, chōzuba*
Window	*mado*
Wine	*budōshu*
I	*watakushi*
You	*anata, omae*
He	*ano otoko*
She	*ano onna*
It	*sore*
We	*watakushi*
They	*ano hito-tachi*

1	*hitotsu*
2	*futatsu*
3	*mitsu*
4	*yotsu*
5	*itsutsu*
6	*mutsu*
7	*nanatsu*
8	*yatsu*
9	*kokonotsu*
10	*tō*

No. 1	*ichi-ban*
„ 2	*ni-ban*
„ 3	*sam-ban*
„ 4	*yo-ban*
„ 5	*go-ban*
„ 6	*roku-ban*
„ 7	*shichi ban*
„ 8	*hachi-ban*
„ 9	*ku-ban*
„ 10	*jū-ban*

20	*ni-jū*	50	*go-jū*	80	*hachi-jū*
30	*san-jū*	60	*roku-jū*	90	*ku-jū*
40	*shi-jū*	70	*shichi-jū*	100	*hyaku*

$1 *ichi-en* $2 *ni-en*

10 cents	*jis-sen*	1st class	*jōtō*
20 cents	*ni-jis-sen*	2nd „	*chūtō*
30 cents	*san-jis-sen*	3rd „	*katō*

Many of our words have no Japanese equivalents, because the things for which they stand are not known in Japan. Such are, for instance, *jam*, *lamb*, *tin-opener*. The following Japanese words, for which there are no exact English equivalents, are constantly heard in travelling :

Bentō, luncheon carried with one.
Bentō-bako, a box to hold such luncheon.

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Bettō, a running groom.
Kago, a kind of basket or litter in which travellers are carried.
Yanagi-gori, a very useful sort of trunk made of wicker-work.

Useful Sentences.

Please come here.	*Oide nasai.*
That will do.	*Mō yoroshii.*
Thank you.	*Arigatō.*
How do you do ?	*Konnichi wa !*
What o'clock is it ?	*Nan-doki desu ka ?*
Good night.	*O yasumi nasai.*
Don't do that.	*Sō shicha ikenai.*
That won't do.	*Sore ja ikenai.*
Is that all right ?	*Sore de yoroshii ka ?*
Please excuse me.	*Gomen nasai.*
You had better go and ask.	*Kiite kuru ga ii.*
Where is it ?	*Doko desu ?*
I don't know.	*Shirimasen.*
Wait a little.	*Sukoshi mate.*
Go more quickly.	*Hayaku ! hayaku !*
I mean to start at 7 o'clock to-morrow morning.	*Myō-asa shichi-ji ni, shuttatsu shi-masu.*
Is the luggage ready ?	*Nimotsu no shitaku wa, yoroshii ka ?*
Please take care.	*Ki wo tsukete kudasai.*
Is nothing forgotten ?	*Wasure-mono wa nai ka ?*
Please order the jinrikishas.	*Kuruma no shitaku wo, shite ku-dasai.*
Please order three jinrikishas with two men each.	*Ni-nin-biki wo, san-chō atsuraete kudasai.*
We will start as soon as every-thing is ready.	*Shitaku shidai, dekakemashō.*
What is this place called ?	*Koko wa, nan to iū tokoro desu ka ?*
What is the name of that mountain ?	*Ano yama wa, nan to iimasu ka ?*
How far is it to the next town ?	*Koko kara, saki no shuku made, ri-sū wa dono kurai desu ?*
Please to accept this small offer-ing as tea-money.	*Kore wa sukoshi desu ga, o cha-dai desu.*
Many thanks for your trouble.	*O sewa ni narimashita.*
I will rest a little.	*Sukoshi yasumimashō.*
Please engage a coolie to carry the luggage.	*Nimotsu no ninsoku wo, yatotte kudasai.*
What is the charge per *ri* ?	*Ichi-ri ikura no wari desu ka ?*
Which is the best hotel ?	*Yado wa, nani-ya ga yoroshii ka ?*
Have you any rooms ?	*Zashiki wa, arimasu ka ?*
Have you any beer ?	*Biiru wa, arimasu ka ?*

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Have you change for a dollar?	*Ichi-en no tsuri wa, arimasu ka?*
This room will do.	*Kono zashiki de yoroshii.*
Is the bath ready?	*Furo ga dekimashita ka?*
Let me know when it is ready.	*Dekitara, shirashite kudasai.*
Can you give us European food?	*Yōshoku ga dekimasu ka?*
Please let me look at it.	*Misete kudasai.*
Are there any mosquitoes here?	*Kono hen wa, ka ga imasu ka?*
I suppose you haven't bedsteads, have you?	*Nedai wa arimasumai,—ne?*
Please let me have more quilts.	*Shiki-buton wo, motto hiite kudasai.*
I am going by the first train to-morrow morning.	*Myōnichi wa, ichi-ban-kisha de ikimasu.*
At what o'clock does the first train start?	*Ichi-ban kisha wa, nan-ji desu?*
Please wake me early.	*Hayaku okoshite kudasai.*
Shall we be in time?	*Ma ni aimasu ka?*
I don't want a lamp.	*Rampu wa, irimasen.*
Please bring a candle.	*Rōsoku wo, motte kite kudasai.*
Where is the W.C.?	*Benjō wa, dochira desu?*
Please show me the way.	*Chotto annai shite kudasai.*
Where is the ticket-office?	*Kippu wo uru tokoro wa, doko desu ka?*
Where is the Telegraph Office?	*Denshin-kyoku wa, dochira desu ka?*
(Give me) one 1st class ticket to Nikkō.	*Nikkō made, jōtō ichi-mai.*
Please book this luggage for Nikkō.	*Kore dake no nimotsu wo, Nikkō made.*
Where do we change carriages?	*Doko no "station" de nori-kaemasu ka?*
How many hours does it take to get to Nagoya?	*Nagoya made, nan-ji-kan kakarimasu?*
Please bring the account.	*Dōku, kanjō-gaki wo.*
Please give me some water.	*Mizu wo ippai (motte kite kudasai).*
Please give me some more.	*Motto kudasai.*
Please take away these things.	*Kore wo sagete kudasai.*
How much is it?	*Ikura desu?*
That is too dear.	*Sore wa takai.*
You must go down a little in price.	*Sukoshi o make nasai.*

20.—The Shintō Religion.

The Japanese have two religions, Shintō and Buddhism—the former indigenous, the latter imported from India viâ China and Korea; but it must not be supposed that the nation is therefore divided into two distinct sections, each professing to observe one of these exclusively. On the contrary, the two are so thoroughly interfused in practice, that

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the number of pure Shintōists and pure Buddhists must be extremely small. The only exception is the province of Satsuma, from which the Buddhist priesthood has been excluded ever since some of their number betrayed the local chieftain into the hands of Hideyoshi. Every Japanese from his birth is placed by his parents under the protection of some Shintō deity, whose foster-child he becomes, while the funeral rites are conducted, with few exceptions, according to the ceremonial of the Buddhist sect to which his family belongs. It is only in recent years that burial according to the ancient ritual of the Shintōists has been revived, after an almost total disuse during some twelve centuries. This apparently anomalous condition of things is to be explained by the fact that the Shintō religion demands little more of its adherents than a visit to the local temple on the occasion of the annual festival, and does not profess to teach any theory of the destiny of man, or of moral duty, thus leaving the greater part of the field free to the priests of Buddha, with their apparatus of theological dogma aided by a splendid ritual and gorgeous decorations. Multitudinous as are its own deities, Buddhism found no difficulty in receiving those of the indigenous belief into its pantheon, this catholicity having been previously displayed with regard to Hindoo deities and other mythological personalities. In most cases it was pretended that the native gods were merely avatars of some Indian deity; and thus it was possible for those who became converts to the foreign doctrine to continue to believe in and offer up prayers to their ancient gods as before.

Shintō is a compound of ancestor-worship and nature-worship. It has gods and goddesses of the wind, the ocean, fire, food, and pestilence, of mountains and rivers, of certain special mountains, certain rivers, certain trees, certain temples,—eight hundred myriads of deities in all. Chief among these is Ama-terasu, the radiant Goddess of the Sun, born from the left eye of Izanagi, the Creator of Japan, while from his right eye was produced the God of the Moon, and from his nose the violent God Susa-no-o, who subjected his sister to various indignities and was chastised accordingly. The Sun-Goddess was the ancestress of the line of heaven-descended Mikados, who have reigned in unbroken succession from the beginning of the world, and are themselves living deities. Hence the Sun-Goddess is honoured above all the rest, her shrine at Ise being the Mecca of Japan. Other shrines hold other gods, the deified ghosts of princes and heroes of old, some commanding a wide popularity, others known only to narrow local fame, most of them tended by hereditary families of priests believed to be lineal descendants either of the god himself or of his chief servant. From time to time new names are added to the pantheon. The present reign has witnessed several instances of such apotheosis. Indeed, the present reign stands out as a season of special official favour to the Shintō cult, numbers of temples that had for centuries been devoted to a hybrid between Shintō and Buddhism, known as *Ryōbu-Shintō*, having been, as it is termed, "purified" from Buddhist "contamination," and handed over to the exclusive keeping of the Shintōists. This so-called purification has consisted in the effacing of the Buddhist architectural and other artistic embellishments which

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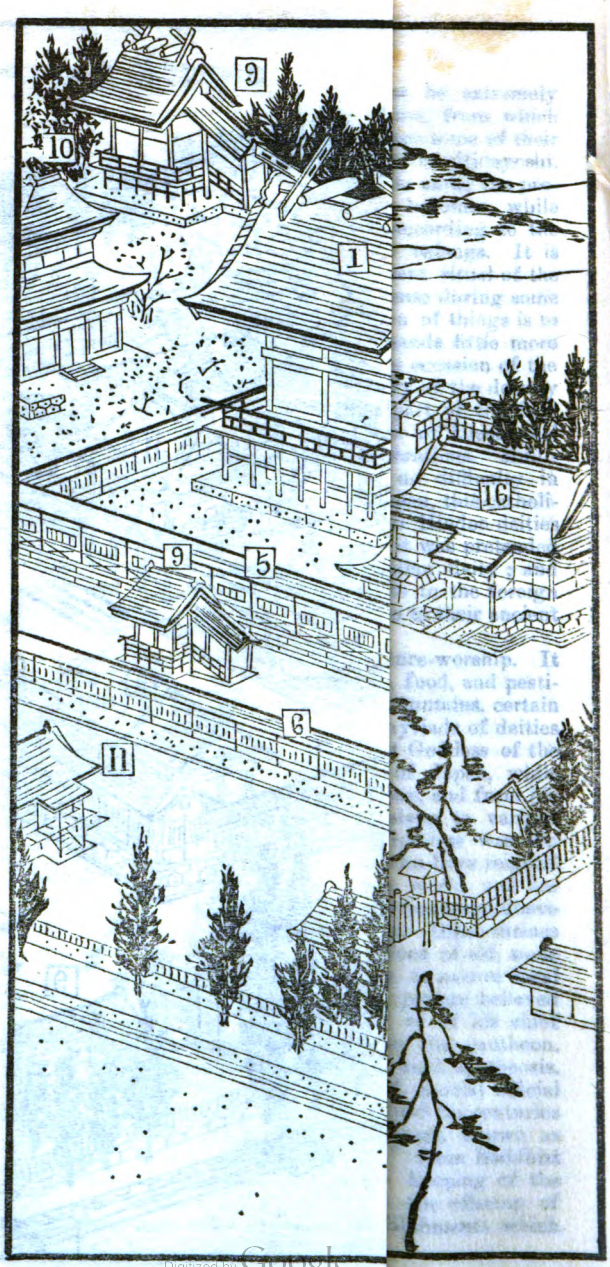

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made the temples most worth visiting, and not infrequently in the destruction of the entire edifice.

Shintō has scarcely any regular services in which the people take part, and its priests (*kannushi*) are not distinguishable by their appearance from ordinary laymen. Only when engaged in offering the morning and evening sacrifices do they wear a peculiar dress of their own. This consists of a long loose gown with wide sleeves, fastened at the waist with a girdle, and sometimes a black cap bound round the head with a broad white fillet. The priests are not bound by any vows of celibacy, and are free to adopt another career whenever they choose. At some temples young girls fill the office of priestesses; but their duties do not extend beyond the performance of the pantomimic dances known as *kagura*, and assistance in the presentation of the daily offerings. They likewise are under no vows, and marry as a matter of course. The services consist in the presentation of offerings of rice, fish, fruits, vegetables, the flesh of game, animals, and rice-beer, and in the recital of certain formal addresses, partly laudatory and partly in the nature of petitions. The style of composition employed is that of a very remote period, and would not be comprehended by the common people, even if the latter were in the habit of taking any part in the ritual. With moral teaching, Shintō does not profess to concern itself. 'Follow your natural impulses, and obey the Mikado's decrees:' such is the sum of its theory of human duty. The sermon forms no part of its institutions, nor are the rewards and punishments of a future life used as incentives to right conduct. The continued existence of the dead is believed in, but whether it is a condition of joy or pain is nowhere revealed.

Shintō is a Chinese word, meaning the 'Way of the Gods,' and was first adopted after the introduction of Buddhism to distinguish the native beliefs and practices from those of the foreign religion.

The architecture of Shintō temples is extremely simple, and the material used is plain white wood with a thatch of chamæcyparis bark. The annexed plan of the Great Temple of Izumo (*Izumo no Ō-yashiro*), taken from a native drawing sold to pilgrims, and printed on Japanese paper (*mino-gami*) after the usual fashion of such mementos, will serve to exemplify this style of architecture. Few Shintō temples, however, are quite so elaborate as this, the second holiest in the Empire. We find then:—

1. The Main Shrine (*honsha* or *honden*), which is divided into two chambers. The rear chamber contains the emblem of the god (*mitama-shiro*)—a mirror, a sword, a curious stone, or some other object—and is always kept closed, while in the antechamber stands a wand from which depend strips of white paper intended to represent the cloth offerings of ancient times. The mirror which is seen in the front of not a few temples was borrowed from the Shingon sect of Buddhists, and has nothing to do with the Shintō Sun-Goddess, as is often supposed.

2. An Oratory (*haiden*) in front of the main building, with which it is sometimes, but not in the case of the Izumo temple, connected by

3. A Corridor or Gallery (*ai-no-ma*). A gong often hangs over

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the entrance of the Oratory, for the worshipper to attract the attention of the god, and beneath stands a large box to receive contributions.

4. A Cistern (*mitarashi*) at which to wash the hands before prayer.

5. A low Wall, or rather Fence (*tama-gaki*, lit. jewel hedge), enclosing the chief temple buildings.

6. A second Enclosing Fence, often made of boards and therefore termed *ita-gaki*.

7. A peculiar Gateway (*torii*) at the entrance to the grounds. Sometimes there are several of these gateways. Their origin and signification are alike unknown.

8. A Temple Office (*shamusho*), where the business of the temple is transacted, and where some of the priests often reside.

9. Secondary Shrines (*sessha* or *massha*) scattered about the grounds, and dedicated not to the deity worshipped at the main shrine, but to other members of the crowded pantheon.

10. A Library (*bunko*). This item is generally absent.

11. A Treasure-house (*hōzō*).

12. One or more Places for Offerings (*shinsenjō*).

13. A Gallery (*kwairō*).

14. A Dancing-stage (*bugaku-dai*). A more usual form of this is the *kagura-dō*, or stage for the performance of the *kagura*, an ancient symbolic dance.

15. A Stable in which is kept the Sacred Horse (*jimme*), usually an albino animal.

16. An Assembly Hall. This is generally missing.

17. Gates.

Frequently there is some object of minor sanctity, such as a holy well, a curious tree, the image of the bull on which the god Tenjin rode, etc.

The curiously projecting ends of the rafters on the roof of the *honsha* are termed *chigi*. The cigar-shaped logs are termed *katsuogi*. Both these ornaments are derived from the architecture of the primitive Japanese hut, the *katsuogi* having formerly served to keep in place the two trunks forming the ridge of the roof.

Shintō temples built during the period of the predominance of Buddhism often show such traces of Buddhist influence as the pagoda, the handsome *sammon*, or outer gate, and elaborate carvings utterly repugnant to the Shintō purists of the present century. The two figures with bows and arrows, seated in niches right and left of the gate to keep guard over the approach to the temple, are called *Zuijin*, or "attendants," more popularly *Ya-daijin*, or "ministers with arrows." The stone figures of dogs—or lions as some suppose them to be—which are often found in the temple grounds, are called *A-ma-inu* and *Koma-inu*, lit. "the heavenly dog" and "the Korean dog." They are credited with the power of driving off demons.

21.—Japanese Buddhism.

Buddhism, in its Chinese form, first entered Japan via Korea in the 6th century of the Christian era, the first Japanese pagoda having been erected about A.D. 584 by one Soga-no-Iname. The Constantine of

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Japanese Buddhism was Shōtoku Taishi, prince regent under the Empress Suiko (A.D. 593-621), from whose time many of the most celebrated temples date. Thenceforward, though Shintō was never entirely suppressed, Buddhism became for centuries the favourite national religion, appealing as it did to the deepest instincts of the human heart, both by its doctrine and by its ritual, in a way which Shintō could never emulate. Buddhism was adopted by the very Mikados, descendants of the Shintō Goddess of the Sun. During the 6th, 7th, and 8th centuries, Korean and Chinese monks and nuns visited Japan for purposes of proselytism, much as Christian missionaries visit it to-day. From the 8th century onwards, it became more usual for the Japanese monks to visit China to study the doctrines of the best-accredited teachers at the fountain-head. From these historical circumstances results the general adhesion of the Japanese Buddhists to the Chinese, Northern, or "Greater Vehicle" school of that religion. It must not be supposed, however, that all Japanese Buddhists agree among themselves. Buddhism was already over a thousand years old when introduced into this archipelago, and Chinese Buddhism, in particular, was split into numerous sects and sub-sects, whose quarrels took new root on Japanese soil. Some of the Chinese sects of that early day still survive. Such are the *Tendai* and the *Shingon*. Others, notably the *Nichiren* and *Shin* sects, are later Japanese developments. The following are the chief sects existing at the present day :—

Tendai (3 sub-sects).
Shingon (2 sub-sects).
Jōdo (3 sub-sects).
Zen, divided into { *Rinzai* (9 sub-sects). / *Sōtō*. / *Ōbaku*.
Shin, *Monto*, or *Ikkō* (10 sub-sects).
Nichiren or *Hokke* (7 sub-sects).
Ji.
Yūzū Nembutsu.

The points in dispute between the various sects and sub-sects are highly metaphysical and technical—so much so that Mr. Satow, speaking of the Shingon sect, asserts that its "whole doctrine is extremely difficult to comprehend, and more difficult to put into intelligible language." Of another sect he tells us that its "highest truths are considered to be incomprehensible, except to those who have attained to Buddhaship." *

Under these circumstances, the general reader will perhaps do best simply to fix in his mind the following few cardinal facts :—that

* The following may serve as a specimen of the difficulties to be encountered in this study :—"The doctrine of the sect is compared to a piece of cloth, in which the teaching of Shaka is the warp, and the interpretation or private judgment of the individual, corrected by the opinion of other monks, is the woof. It is held that there is a kind of intuition or perception of truth, called *Shin-gyō* suggested by the words of scripture, but transcending them in certainty. This is said to be in harmony with the thought of Shaka. The entirety of doctrine, however, results in one central truth, namely that Nirvâna is the final result of existence, a state in which the thinking substance, while remaining individual, is unaffected by anything external, and is consequently devoid of feeling, thought, or passion. To this the name of *Mu-i* (*Asamskrita*) is given, signifying absolute, unconditioned existence. When this is spoken of as an-

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Buddhism arose in India, some say in the 7th, others in the 11th, century before Christ; that its founder was the Buddha Shaka Muni, a prince of the blood royal, who, disenchanted first of worldly pleasures and then of the austerities which he practised for long years in the Himalayan wilderness under the guidance of the most self-denying anchorites of his time, at length felt dawn on his mind the truth that all happiness and salvation come from within,—come from the recognition of the impermanence of all phenomena, from the extinction of desire, which is at the root of life, life itself being at the root of unhappiness and imperfection. Asceticism still reigned supreme; but it was asceticism rather of the mind than of outward observances, and its ultimate object was absorption into Nirvâna, which some interpret to mean annihilation, while others describe it as a state in which the thinking substance, after numerous transmigrations and progressive sanctification, attains to perfect beatitude in serene tranquillity. Practical Buddhism, both in China and Japan, has been unable to maintain itself at these philosophic heights, and by the aid of the doctrine of *hōben*, or "pious frauds," the priesthood has played into the hands of popular superstition. Here as elsewhere there have been evolved charms, amulets, pilgrimages, and gorgeous temple services, in which people worship not only the Buddha who was himself an agnostic, but his disciples and even such abstractions as *Amida*, which are mistaken for actual divine personages.

Annexed is the plan of the temple of Hommonji at Ikegami near Tōkyō, which may be regarded as fairly typical of Japanese Buddhist architecture. The roofing of these temples is generally of tiles, forming a contrast to the primitive thatch of their Shintō rivals. The chief features are as follows:

1. The *Sammon*, or two-storied Gate, at the entrance to the temple grounds.
2. The *Ema-dō*, or Ex-voto Hall, also sometimes called *Gaku-dō*.
3. The *Shōrō*, or Belfry.
4. The *Hondō*, or Main Temple.
5. The *Soshi-dō*, or Founder's Hall, dedicated to Nichiren, the founder of the sect to which this temple belongs.
6. The *Tahō-tō*, or Pagoda-shaped Reliquary, containing portions of Nichiren's body.
7. The *Rinzō*, or Revolving Library, containing a complete copy of the Buddhist canon.
8. The *Shoin*, also called *Zashiki*, or Priests' Apartments, including

nihilation, it is the annihilation of conditions, not of the substance, that is meant. Pushed to its logical result, this would appear to the ignorant (i.e., the unregenerate) to amount to the same thing as non-existence; but here we are encountered by one of those mysteries which lie at the foundation of all religious belief, and which must be accepted without questioning, if there is to be any spiritual religion at all. A follower of Herbert Spencer would probably object that this is an 'illegitimate symbolical conception.'

"Ignorant and obtuse minds are to be taught by *hōben*, that is by the presentation of truth under a form suited to their capacity. For superior intellects Shaka, quitting the symbolic teaching appropriate to the vernacular understanding, revealed the truth in itself. Whoever can apprehend the Ten Abstract Truths in their proper order may, after four successive births, attain to perfect Buddhaship, while the inferior intelligence can only arrive at that condition after 100 *Kalpas*, or periods of time transcending calculation."—(Satow.)

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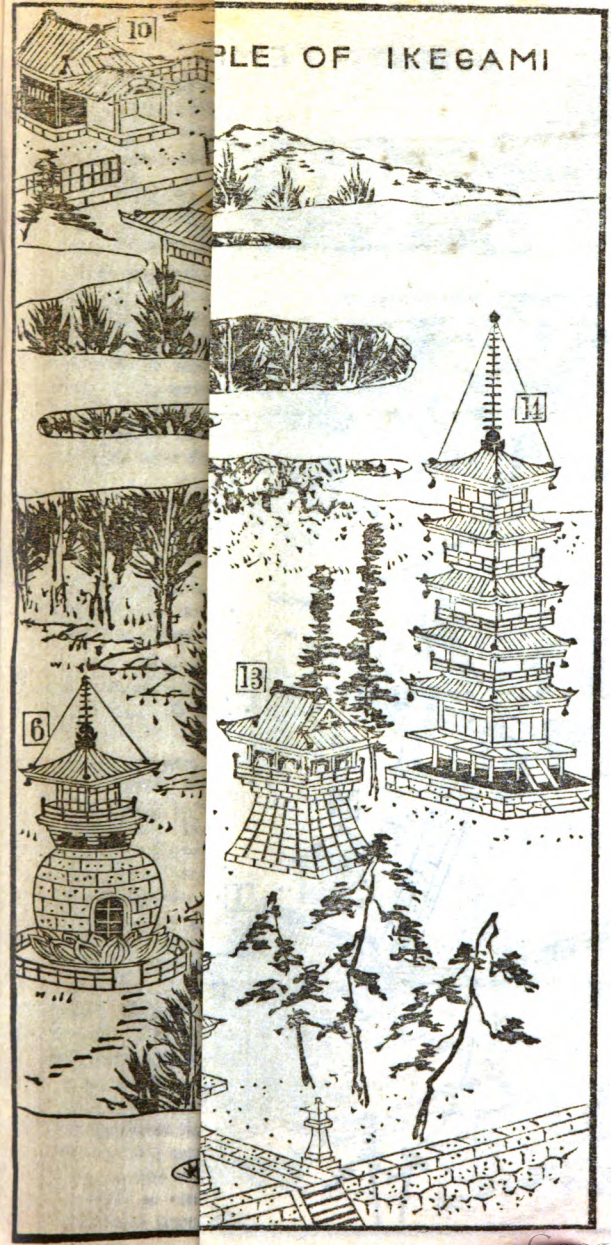

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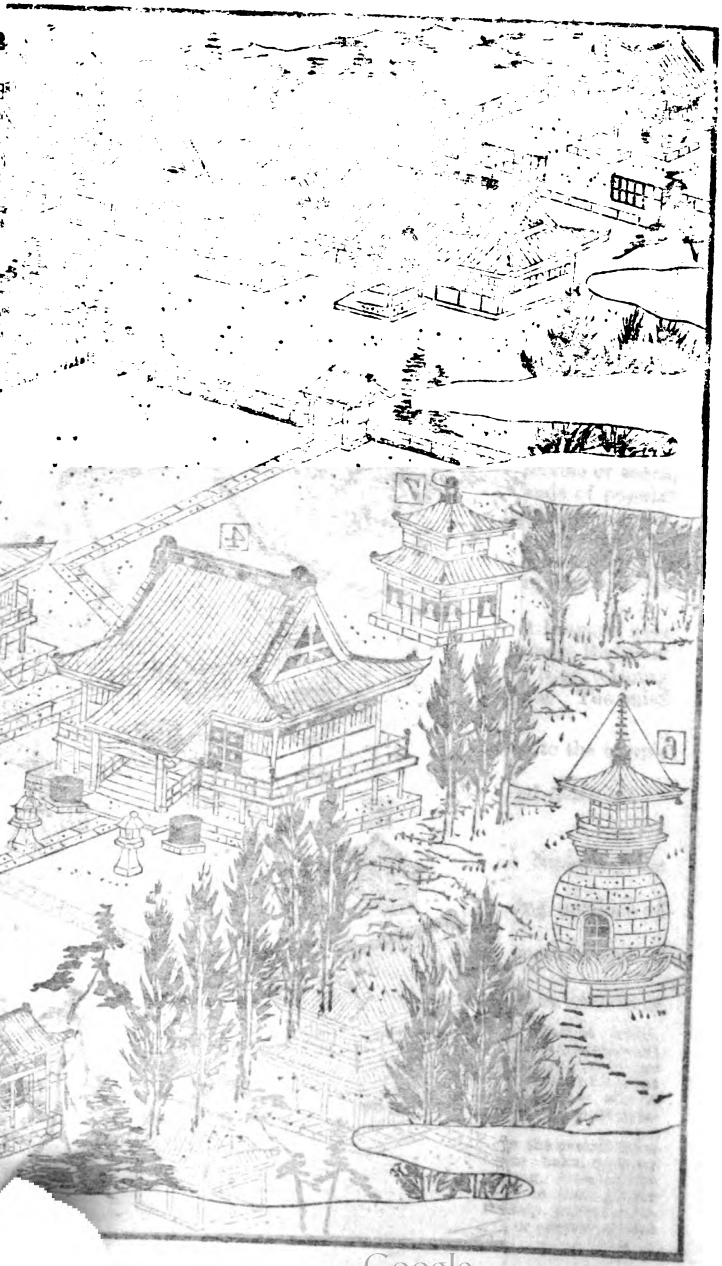

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9. The *Kyaku-den*, or Reception Rooms.
10. The *Hōzō*, or Treasure-house.
11. The *Daidokoro*, or Kitchen.
12. The *Chōzu-bachi*, or Cistern for washing the hands before worship.
13. The Drum-tower (*Korō*).
14. The Pagoda.
15. Stone Lanterns presented as offerings.

All temples do not possess a Founder's Hall in addition to the Main Temple, and very few possess a *Tahō-tō* or a *Rinsō*. In the temples of the Monto or Hongwanji sect, which always comprise two chief edifices, the larger of the two unites in itself the functions of Main Temple and Founder's Hall, while the lesser, with which it is connected by a gallery, is sometimes specially dedicated to *Amida*, the deity chiefly worshipped by this sect, and is sometimes used for preaching sermons in, whence the name of *Jiki-dō*, or Refectory, alluding to the fact that sermons are food for the soul.

22.—List of Gods and Goddesses.

The following are the most popular deities, Buddhist and Shintō. We place them together in one list, because all through Japanese history there has been not a little confusion between the two religions :—

Aizen Myō-ō, a deity represented with a fierce expression, a flaming halo, three eyes, and six arms. Nevertheless he is popularly looked on as the god of love. Anderson describes him as "a transformation of Atchalâ the Insatiable."

Ama-terasu, lit. "the Heaven-Shiner," that is, the Sun-Goddess Born from the left eye of the Creator Izanagi, when the latter was performing his ablutions on returning from a visit to his dead wife Izanami in Hades, the Sun-Goddess was herself the ancestress of the Imperial Family of Japan. The most striking episode in her legend is that in which she is insulted by her brother Susa-no-o, and retires in high dudgeon to a cavern, thus plunging the whole world in darkness. All the other gods and goddesses assemble at the cavern's mouth with music and dancing. At length curiosity lures her to the door, and she is finally enticed out by the sight of her own fair image in a mirror, which one of the gods pushes forward towards her. The origin of the sacred dances called *kagura* is traced to this incident by the native literati. Other names under which the Sun-Goddess is known are *Shimmei* and *Ten Shōkō Daijin*.

Amida (Sanskrit, *Amitâbha*), a powerful deity dwelling in a lovely paradise to the West. Originally *Amida* was an abstraction, the ideal of boundless light. His image may be recognised by the halo (*gokō*) surrounding not only the head but the entire body, and by the hands lying on the lap, with the thumbs placed end to end. The spot on the forehead is emblematical of wisdom. The great image (*Daibutsu*) at Kamakura represents this deity.

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ANAN (Sanskrit, *Ânanda*), one of Buddha's cousins and earliest converts. He is often called *Tamon* (多聞), lit. "hearing much," on account of his extensive knowledge and wonderful memory.

BENTEN, or BENZAITEN, the Goddess of Luck, Eloquence, and Fertility. She is often represented riding on a serpent or dragon.

BINZURU, originally one of the Sixteen *Rakan*, was expelled from their number for having violated his vow of chastity by remarking upon the beauty of a female, whence the usual situation of his image *outside* the chancel. It is also said that Buddha conferred on him the power to cure all human ills. For this reason, believers rub the image of Binzuru on whatever part may in their own bodies be causing them pain, and then rub themselves in the hope of obtaining relief. Binzuru is a highly popular object of worship with the lower classes, and his image is often adorned by some of his devotees with a red or yellow cotton hood, a bib, and mittens.

BISHAMON (Sanskrit, *Vâiśramana*), explained in Eitel's "Handbook of Chinese Buddhism" as the God of Wealth, has been adopted by the Japanese as one of their Seven Gods of Luck with the special characteristic of impersonating war. Hence he is represented as clad in armour and bearing a spear, as well as a toy pagoda.

BONTEN, Brahma.

BOSATSU (Sanskrit *Bôdhisattva*), the general title of a large class of Buddhist saints, who have only to pass through one more human existence before attaining to Buddhahood.

DAIKOKU, the God of Wealth, may be known by his rice-bales.

DAINICHI NYORAI (Sanskrit, *Vâirôtchana Tathâgata*), one of the persons of the *Triratna*, or Buddhist Trinity, the personification of wisdom and of absolute purity. He is popularly confounded with Jizō, the images of the two being difficult to distinguish.

DŌSOJIN, the God of Roads.

EBISU, one of the Gods of Luck, is the patron of honest labour. He bears in his hand a *tai*-fish.

EMMA-Ō (Sanskrit, *Yâma-râja*), the regent of the Buddhist hells. He may be known by his cap resembling a judge's beret, and by the huge mace in his right hand. Before him often sit two myrmidons, one of whom holds a pen to write down the sins of human beings, while the other reads out the list of their offences from a scroll.

FUDŌ (Sanskrit, *Achala*). Much obscurity hangs over the origin and attributes of this popular divinity. According to Sir Monier Williams, Achala, which means "immovable" (*Fu-dō*, 不動, translates this meaning exactly), is a name of the Brahminical God Śiva and of the first of the nine deified persons called "white Balas" among the Jainas. Satow says :—"Fudō (Akshara) is identified with Dainichi (Vâirôkana), the God of Wisdom, which quality is symbolised by the flames which surround him: it is a common error to suppose that he is the God of Fire. According to the popular view, the sharp sword which he grasps in the right hand is to frighten evil-doers, while in his left hand he holds a rope to bind them with."

FUGEN (Sanskrit, *Samantabhadra*) is the special divine patron of those who practise the *Hokke-zammai*, a species of ecstatic meditation. His image is generally seated on the left hand of Shaka.

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FUKUROKUJU, one of the Gods of Luck, is distinguished by a preternaturally long head, and typifies longevity and wisdom.

GO-CHI NYORAI, the Five Buddhas of contemplation or of wisdom, namely, Yakushi, Tahō, Dainichi, Ashuku, and Shaka. But some authorities make a different enumeration.

GONGEN. This is not the name of any special divinity, but a general term used in Ryōbu-Shintō (see p. 22) to denote such Shintō gods as are considered to be "temporary manifestations," that is, incarnations of Buddhas. It is, however, applied with special frequency to Ieyasu, the deified founder of the Tokugawa dynasty of Shōguns, who is the *Gongen Sama*, that is, Lord Gongen *par excellence*.

HACHIMAN, the Chinese name under which the Emperor Ōjin is worshipped as the God of War. The Japanese equivalent is Yawata.

HOTEI, one of the Seven Gods of Luck, typifies contentment and good-nature. He is represented in art with an enormous naked abdomen.

HOTOKE, the general name of all Buddhas, that is, gods or perfected saints of popular Buddhism. The dead are also often spoken of as *hotoke*.

INARI, the Goddess of Rice, also called Uga-no-Mitama. The image of the fox, which is always found in temples dedicated to Inari, seems to have been first placed there as a tribute to the fear which that wily beast inspires; but in popular superstition Inari *is* the fox deity.

IZANAGI and IZANAMI, the Creator and Creatress of Japan. The curious though indelicate legend of their courtship, the striking legend of the descent of Izanagi into Hades to visit Izanami after the latter's death and burial, and the account of Izanagi's lustrations will be found in pp. 18-43 of the translation of the *Kojiki*, forming the Supplement to Vol. X. of the "Transactions of the Asiatic Society of Japan."

JIZŌ (Sanskrit, *Kshitigarbha*), the compassionate Buddhist helper of those who are in trouble. He is the patron of travellers, of pregnant women, and of children. His image is often loaded with pebbles, which serve in the other world to relieve the labours of infants who have been robbed of their clothes by the hag named *Shōzuka no Baba*, and are then set by her to perform the endless task of piling up stones on the bank of the Buddhist Styx. Jizō is represented as a shaven priest with a benevolent countenance, holding in one hand a jewel, in the other a staff with metal rings (*shakujō*). His stone image is found more frequently than that of any other object of worship throughout the Empire. It need scarcely be said that the resemblance in sound between the names *Jizō* and *Jesus* is quite fortuitous.

JUROJIN, one of the Gods of Luck, often represented as accompanied by a stag and a crane.

KAMI, a general name for all Shintō gods and goddesses.

KASHŌ (Sanskrit, *Kâsyapa*), one of Buddha's foremost disciples. He is said to have swallowed the sun and moon, in consequence whereof his body became radiant like gold.

KISHI BOJIN, the Indian goddess *Hârîtî* or *Aritî*, was originally a woman, who, having sworn to devour all the children at Râjagriha, the metropolis of Buddhism, was reborn as a demon and gave birth to five hundred children, one of whom she was bound to devour every day. She was converted by Buddha, and entered a nunnery. The Japanese

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worship her as the protectress of children. She is represented as a beautiful woman, carrying a child, and with a pomegranate in one hand. The lanterns and other ornaments of the temples dedicated to her are marked with the crest of the pomegranate. The offerings brought to her shrine by bereaved mothers are such as may well touch any heart. They are the dresses, dolls, and other mementos of their lost darlings.

KOMPIRA (Sanskrit, *Kumbhira*). Much obscurity shrouds the origin and nature of this highly popular divinity. According to some he is a demon, the crocodile or alligator of the Ganges. Others aver that Shaka Muni (Buddha) himself became "the boy Kompira," in order to overcome the heretics and enemies of religion who pressed upon him one day as he was preaching in "the Garden of Delight,"—the said "boy Kompira" having a body 1,000 ft. long, provided with 1,000 heads and 1,000 arms. The mediæval Shintōists identified Kompira with Susa-no-o, brother of the Japanese Sun-Goddess. More recently it has been declared, on the part of the Shintō authorities whose cause the Government espouses in all such disputes, that the Indian Kompira is none other than Kotohira, a hitherto obscure Japanese god whose name has a convenient similarity in sound. Consequently the great Buddhist shrine of Kompira in the island of Shikoku, and all the other shrines erected to Kompira throughout the Empire, have been claimed and taken over as Shintō property.

KŌSHIN, a deification of that day of the month which corresponds to the 57th term of the Chinese sexagesimal circle, called in Japanese *Kano-e saru*. This being the day of the monkey, it is represented by three monkeys (*sam-biki-zaru*) called respectively, by a play upon words, *mi-zaru*, *kika-zaru*, and *iwa-zaru*, that is, "the blind monkey," "the deaf monkey," and "the dumb monkey." Stone slabs with these three monkeys in relief are among the most usual objects of devotion met with on the roadside in the rural districts of Japan, the idea being that this curious trinity will neither see, hear, nor speak any evil.

KWANNON (Sanskrit, *Avalōkitêsvara*), the Goddess of Mercy, who contemplates the world and listens to the prayers of the unhappy. According to another but less popular opinion, Kwannon belongs to the male sex. Kwannon is represented under varying forms—many-headed, headed like a horse, thousand-handed. The two figures often represented on either side of her are Fudō and Aizen Myō-ō. With reference to the images of Kwannon, it should be stated that the so-called Thousand-Handed Kwannon has in reality but forty hands which hold out a number of Buddhist emblems, such as the lotus-flower, the wheel of the law, the sun and moon, a skull, a pagoda, and an axe—this last serving to typify the cutting off of all worldly cares. A pair of hands folded on the image's lap holds the bowl of the mendicant priest. The Horse-Headed Kwannon has three faces and four pairs of arms, a horse's head being carved above the forehead of the central face. One of the four pairs of arms is clasped before the breast in the attitude called *renge no in*, emblematical of the lotus-flower. Another pair holds the axe and wheel. Yet another pair grasps two forms of the *tokko* (Sanskrit, *vâjra*), a sceptre or club with which the foes of the Buddhist faith are to be crushed; while of the fourth pair of hands,

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the left holds a cord wherewith to bind the wicked, and the right is stretched out open to indicate almsgiving. A title often applied to Kwannon is *Nyo-i-rin*, properly the name of a gem which is supposed to enable its possessor to gratify all his desires, and which may be approximately rendered by the adjective "omnipotent."

MARISHITEN (Sanskrit, *Marîchi*), the personification of light in the Brahminical theology; also a name of Krishna. In Chinese and Japanese Buddhism, Marishiten is considered to be the Queen of Heaven, and is believed by some to have her residence in a star forming part of the constellation of the Great Bear. She is represented with eight arms, two of which hold up emblems of the sun and moon.

MAYA BUNIN, the mother of Buddha.

MIDA, see *Amida*.

MIKOTO, a title applied to Shintō deities. It is generally translated Augustness.

MIROKU (Sanskrit, *Maitrêya*), Buddha's successor—the Buddhist Messiah, whose advent is expected to take place 5,000 years after Buddha's entry into Nirvâna.

MONJU (Sanskrit, *Manjusrî*), the apotheosis of transcendental wisdom. His image is usually seated on the right hand of Shaka.

NI-Ō, lit. "the Two Dêva Kings," Indra and Brahma, who keep guard at the outer gate of temples to scare away the demons. Each bears in his hand the *tokko* (Sanskrit, *vâjra*), an ornament originally designed to represent a diamond club, and now used by priests and exorcists as a religious sceptre symbolising the irresistible power of prayer, meditation, and incantation. The figures of the Ni-ō are of gigantic size and terrific appearance, and are often bespattered with little pellets of paper aimed at them by devotees who think thus to secure the accomplishment of some desire on which they have set their hearts.

NYORAI (Sanskrit, *Tathâgata*), an honorific title applied to all Buddhas. It is compounded of Chinese *nyo* (如), "like," and *rai* (來), "to come," the idea being that a Buddha is one whose coming and going are in accordance with the action of his predecessors.

ŌNAMUJI, or ŌKUNI-NUSHI, the aboriginal deity of Izumo, who resigned his throne in favour of the Mikado's ancestors when they came down from heaven to Japan. He is also worshipped under the titles of *Sannō* and *Hie*.

RAKAN (Sanskrit, *Arhân*, or *Arhat*), properly the perfected *Arya* or "holy man," but popularly used to designate not only the perfected saint, but all Buddha's disciples, more especially his "Five Hundred Disciples" (*Go-hyaku Rakan*) and his "Sixteen Disciples" (*Jū roku Rakan*). Few art-motives are more popular with Japanese painters and sculptors. The holy men are represented in various attitudes, but mostly very thin and scantily clad.

SENGEN, the Goddess of Mount Fuji. She is also called Asama or Ko-no-Hana-Saku-ya-Hime, that is, "the Princess who makes the Blossoms of the Trees to Flower."

SHAKA MUNI, the Japanese pronunciation of *Śâkya Muni*, the name of the founder of Buddhism, who was also called Gautama and is generally spoken of by Europeans as "Buddha," though it would be more

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correct to say "the Buddha." In his youth he was called Shitta Taishi (Sanskrit, *Siddhârtha*). His birth is usually placed by the Chinese and Japanese in the year 1027 B.C., but the date accepted by European scholars is 653 B.C. The most accessible account of Buddha's life and doctrine is that given by Professor Rhys Davids in his little work entitled "Buddhism," published by the Society for Promoting Christian Knowledge. The entombment of Buddha—all creation standing weeping around—is a favourite subject of Japanese art. Such pictures are called *Nehanzō*, that is, "representations of the entry into Nirvâna." The birth of Buddha (*tanjō Shaka*) is also often represented, he then appearing as a naked infant with his right hand pointing up and his left hand down, to indicate the power which he exercises over heaven and earth.

SHARIHOTSU (Sanskrit, *S'âriputtra*), the wisest of Buddha's ten chief disciples.

SHICHI FUKUJIN, the Seven Gods of Luck, namely Benten, Bishamon, Daikoku, Ebisu, Fukurokuju, Hotei and Jurōjin.

SHI-TENNŌ, the Four Dêva Kings, who guard the world against the attacks of demons. Their images differ from those of the Ni-ō by holding weapons in their hands and generally trampling demons under foot. Moreover they are placed, not at the outer gate of temples, but at an inner one.

SHŌZUKA NO BABA. See *Jizō*.

SUKUNA-BIKONA, a microscopic god who aided Ōnamuji to establish his rule over the land of Izumo before the descent to earth of the ancestors of the Mikados.

SUSA-NO-O, lit. "the Impetuous Male." The name of this deity is justified by the violent conduct which he exhibited towards his sister, the Sun-Goddess Ama-terasu, whom he alarmed so terribly by his mad freaks that she retired into a cavern. Born from the nose of the Creator Izanagi, Susa-no-o is considered by some to be the God of the Sea, by others the God of the Moon. He was the ancestor of the gods or monarchs of the province of Izumo, who finally renounced their claims to sovereignty over any part of Japan in favour of the descendants of the Sun-Goddess. Susa-no-o is also styled *Gozu Tennō*, "the Ox-headed Emperor,"—a name apparently derived from that of a certain mountain in Korea where he is supposed to have been worshipped. The temples dedicated to Susa-no-o are called *Gion* or *Yasaka*. The former are Buddhist or Ryōbu-Shintō; the latter are pure Shintō shrines.

TAISHAKU, the Brahminical god Indra.

TAMON, see *Anan*.

TENJIN is the name under which is apotheosised the great minister and scholar Sugawara-no-Michizane, who, having fallen a victim to calumny in A.D. 901, was degraded to the post of Vice-President of the Dazaifu or Governor-Generalship of the island of Kyūshū, at that time a usual form of banishment for illustrious criminals. He died in exile A.D. 903, his death being followed by many portents and disasters to his enemies. He is worshipped as the God of Calligraphy, other names for him being Kan Shōjō and Temmangū. He is represented in the robes of an ancient court noble, and the temples dedicated

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to him bear in several places his crest of six stars. A recumbent image of a cow frequently adorns the temple grounds, in allusion to the fact that Michizane used to ride about on a cow in the land of his exile. A plum-tree is also often planted near the temple, because that was his favourite tree. Indeed, tradition says that the most beautiful plum-tree in his garden at Kyōto flew after him through the air to Dazaifu.

TŌSHŌGŪ, the name under which the great Shōgun Ieyasu, also called Gongen Sama, is worshipped. It signifies "the Temple (or Prince) Illuminating the East," in allusion to the fact that Ieyasu's glory centred in Eastern Japan.

TOYO-UKE-BIME, also called UKE-MOCHI-NO-KAMI, the Shintō Goddess of Food. The *Nihongi*, one of the two principal sources of Japanese mythology and early history, says that the Sun-Goddess sent the Moon-God down from heaven to visit Uke-mochi-no-Kami, who, turning her face successively towards the earth, the sea, and the mountains, produced from her mouth rice, fish, and game, which she served up to him at a banquet. The Moon-God took offence at her feeding him with unclean viands, and drawing his sword, cut off her head. On his reporting this act to the Sun-Goddess, the latter was very angry, and secluded herself from him for the space of a day and night. From the body of the murdered earth sprang cattle and horses, millet, silkworms, rice, barley, and beans, which the Sun-Goddess decreed should thenceforth be the food of the human race. In the *Kojiki* version of the myth, it is Susa-no-o who slays the Goddess of Food, and there are other differences of detail.

YAKUSHI NYORAI (Sanskrit, *Bhâishajyaguru*), lit. 'the Healing Buddha.' His name is explained by reference to a prayer, in which he is called upon to heal in the next life the miserable condition of man's present existence.

23.—CHRISTIAN MISSION STATIONS IN JAPAN.

The *Roman Catholic Mission* in Japan dates from the time of Saint Francis Xavier, and though Christianity was sternly repressed during the 17th and 18th centuries and down to 1873, the flame continued to smoulder, especially in the island of Kyūshū. The Roman Church now has Bishops at Tōkyō, Ōsaka, and Nagasaki, and a total following of over 40,000.

The labours of the *Protestant Missionaries* commenced in 1859, and a network of mission stations now covers the greater portion of the Empire. Tōkyō and the Open Ports are the head-quarters of most of the denominations, and are, for shortness' sake, not mentioned in the following list of mission stations, given for the benefit of travellers interested in mission work.

The *United Church of Christ in Japan* (*Nippon Itchi Kyōkwai*), an amalgamation of American and Scotch Presbyterian Churches, has the largest number of members, over 10,000. Stations :—Hiroshima, Kanazawa, Kōchi, Kyōto, Morioka, Nagoya, Okazaki, Sapporo, Sendai, Tokushima, Ueno, Wakayama, Yamaguchi, Yokkaichi.

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The *Kumi-ai* Churches, in co-operation with the American Board's Mission, over 9,000 members. Stations:—Kumamoto, Kyōto, Maebashi, Matsuyama, Nagaoka, Okayama, Sendai, Tottori, Tsu.

The *Nippon Sei Kōkwai*, including the missions of the Church of England and of the Protestant Episcopal Church of America, 4,000. Stations:—Fukuoka, Gifu, Kumamoto, Kushiro, Maebashi, Matsue, Nara, Tokushima.

American Methodist Episcopal Church, over 4,000. Stations:—Fukuoka, Hirosaki, Hiroshima, Matsuyama, Nagoya, Ōita, Yonezawa.

Methodist Church of Canada, 1,700. Stations:—Kanazawa, Kōfu, Kumamoto, Nagano, Shizuoka.

American Baptist Missionary Union, over 1,000. Stations:—Morioka, Nemuro, Sendai, Shimonoseki, Toyoura.

The above stations are those at which foreign missionaries reside. Native pastors carry on the work at other places. Numerous smaller denominations, chiefly American, are also represented.

The *Orthodox Russian Church* has a flourishing mission, whose headquarters are at Tōkyō.

24.—Outline of Japanese History.

Nothing is known concerning the origin of the Japanese people, or the period at which they reached their present *habitat*. The dawn of trustworthy history in the 5th century after Christ finds the Mikados—Emperors claiming descent from the Sun-Goddess Ama-terasu—already governing all Japan except the North, which was still occupied by the Aino aborigines, and Chinese civilisation beginning to filter into what had apparently hitherto been a semi-barbarous land. The chief pioneers of this civilisation were Buddhist priests from Korea. From that time forward Japanese history consists, broadly speaking, in the rise of successive great families and chiefs, who, while always professing a nominal respect for the divine authority of the Mikado, practically usurp his power and are the *de facto* rulers of the country. By the end of the 12th century, the old absolutism had been converted into a feudalism of which Yoritomo, the successful leader of the Minamoto family or clan, became the acknowledged head under the title of *Shōgun*, which closely corresponds in etymology and in meaning to the Latin *Imperator*. Thus was inaugurated the dual system of government which lasted down to the year 1868,—the Mikado supreme in name, but powerless and dwelling in a gilded captivity at the old capital Kyōto, the Shōgun with his great feudatories, his armed retainers, and his well-filled exchequer, ruling the whole empire from his new capital in Eastern Japan—first Kamakura, then Yedo. During the latter period of the nominal supremacy of the Minamoto family of Shōguns, the real power was in the hands of their chief retainers, the Hōjō family—the political arrangement thus becoming a triple one. The rule of the Hōjō was rendered memorable by the repulse of the Mongol fleet sent by Kublai Khan to conquer Japan, since which time Japan has never been attacked by any foreign enemy. The Ashikaga line of Shōguns grasped the power which had fallen from the Hōjō's hands, and distinguished themselves by their patronage of the arts.

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The second half of the 16th century was a period of anarchy, during which two great soldiers of fortune who were not Shōguns—Nobunaga and Hideyoshi—successively rose to supreme power. Hideyoshi even went so far as to conquer Korea and to meditate the conquest of China, an enterprise which was, however, interrupted by his death in A.D. 1598. Tokugawa Ieyasu, Hideyoshi's greatest general, then succeeded in making Japan his own, and founded a dynasty of Shōguns who ruled Japan in profound peace from 1603 to 1868. Among the means resorted to for securing this end were the ejection of the Catholic missionaries and the closing of the country to foreign trade. Nagasaki was the only place in the Empire at which any communication with the outer world was permitted, no European nation but the Dutch was allowed to trade there, and even Dutch commerce was restricted within narrow limits. At last, in 1853, the government of the United States sent a fleet under the command of Commodore Perry to insist on the cessation of the Japanese policy of isolation. This act of interference from the outside gave the *coup de grâce* to the Shōgunate, which had previously been weakened by internal discontent. It fell, and in its fall dragged down the whole fabric of mediæval Japanese civilisation. On the one hand, the Mikado was restored to the absolute power which had belonged to his ancestors centuries before. On the other, Europeanism (if one may so phrase it) became supreme in every branch of thought and activity. The natural outcome of this has been the Europeanisation of the monarchy itself. Not only has the Court adopted foreign manners and etiquette. It has granted a Constitution modelled on that of Prussia; and the first Diet, as it is termed, sat from November, 1890 to March, 1891. The session was somewhat stormy.

The following are the chief dates of Japanese history :—

		B.C.
Mythical Period.	Accession of the first Mikado, Jimmu Tennō	660
		A.D.
	Prince Yamato-take conquers S.W. and E. Japan	97-113
	Conquest of Korea by the Empress Jingō	200
	First Chinese books brought to Japan	285
Buddhism introduced from Korea		552
Shōtoku Taishi patronises Buddhism		593-621
Government remodelled on Chinese bureaucratic plan		600-800
Chinese calendar introduced		602
Fujiwara family predominant		670-1050
The Court resides at Nara		709-784
First extant Japanese book published (*Kojiki*)		712
Printing introduced		770
Kyōto made the capital		794
Invention of *Hira-gana* syllabary		809
Struggle between the Taira and Minamoto clans		1156-1185
Yoritomo establishes the Shōgunate		1192
Hōjō family predominant		1205-1333
Repulse of the Mongols		1274-1281
Two rival lines of Mikados, the Northern and Southern Courts		1332-1392

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Ashikaga dynasty of Shōguns	1338-1565
The Portuguese discover Japan	1542
St. Francis Xavier arrives in Japan	1549
First persecution of the Christians	1587
Yedo founded by Ieyasu	1590
Hideyoshi invades Korea	1592-1598
Battle of Seki-ga-hara	1600
Tokugawa dynasty of Shōguns	1603-1868
Japan closed and Christianity prohibited	1624
The Dutch relegated to Deshima	1639
Kaempfer visits Japan	1690-92
Last eruption of Fuji	1707
Arrival of Commodore Perry	1853
First treaty signed with the United States	1854
Great earthquake at Yedo	1855
First treaties with European Powers	1857-59
Yokohama opened	1858
First Japanese embassy sent abroad	1860
Bombardment of Shimonoseki	1864
The Shōgunate abolished and the Mikado restored to absolute power	1868
Civil war between Imperialists and partisans of the Shōgun	1868-69
The Mikado removes to Yedo (Tōkyō)	1869
Abolition of feudal system	1871
Tōkyō-Yokohama railway opened	1872
Adoption of Gregorian calendar	1873
Expedition to Formosa	1874
The wearing of swords interdicted	1876
Satsuma rebellion	1877
New Codes published	1880-90
Constitution proclaimed	1889
First Diet met	1890

25.—List of Celebrated Personages.

The following list of celebrated personages referred to in this book, and likely to be mentioned by guides when explaining objects of historical or artistic interest, may be found useful.

Benkei, or Musashi-bō Benkei, was Yoshitsune's famous henchman. How many of Benkei's valorous achievements are historical, it would be hard to say. According to the orthodox account, he was eight feet in height, strong as a hundred men, and had even in early years performed so many deeds of violence as to have been nicknamed *Oni-waka*, "the Devil Youth." Having attempted to cut down Yoshitsune, then a mere stripling, on the Gojō Bridge in Kyōto, he found in him his master in the art of fencing, and was made to sue for quarter. So great was the veneration thus inspired in his breast, that he thenceforth attached himself to Yoshitsune's fortunes and died battling in his cause. The fight between Yoshitsune and Benkei is a favourite subject with the artists of Japan. Another is the subterfuge by which Benkei made way for his master and their little band through one of the

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barriers where at that time all travellers were liable to be stopped. He pretended that he was a priest sent to collect subscriptions for the building of a new temple, and therefore privileged to travel free. The pictures represent him reading out his supposed ecclesiastical commission from a scroll to the barrier-keepers, who were too ignorant of letters to discover the feint. This story is also the subject of a drama called *Kanjin-chō*.

BUSON (1716-1783), a highly original and vigorous artist of the Chinese school.

CHŌ DENSU (second half of 14th century), the best and most original painter of the Buddhist school, is termed by Anderson "the Fra Angelico of Japan."

DENGYŌ DAISHI (flourished about A.D. 800) was the first Buddhist abbot of Hiei-zan. He made a long sojourn in China for the purpose of esoteric study, and brought back with him the doctrines of the Tendai sect.

EN NO SHŌKAKU, a famous Buddhist saint and miracle-worker of the 7th century, and the first human being to ascend Haku-san, Daisen, Tateyama, and others of Japan's highest mountains, it being part of his mission to bring all such remote and inaccessible places under the sway of Buddha. Having been slandered as a magician and condemned to death, he so fortified himself by the use of mystic signs and formulæ that the swords of the executioners sent to behead him snapped in pieces; but afterwards he flew away through the air, and was never again seen by mortal eyes.

ESHIN (942-1017), a Buddhist abbot who is famous as a sculptor.

GO-DAIGO TENNŌ (reigned 1319-1339) was a Mikado celebrated for his misfortunes. At the beginning of his reign, the throne and the nation were alike trampled under foot by the Hōjō "Regents" at Kamakura, and his endeavour to shake off their domination only resulted, after much shedding of blood, in his being taken prisoner and banished to the Oki Islands. When the Hōjōs fell in 1333 under the sword of the loyalist warrior Nitta Yoshisada, the Emperor Go-Daigo was recalled from exile. But the times were not ripe for the abolition of military rule, nor was Go-Daigo wise in his choice of counsellors after his restoration. Ashikaga Takauji, who had posed as the champion of Imperial rights, desired nothing so much as to become Shōgun himself, and bribed the Mikado's concubine Kado-ko to poison her master's mind against those who had served him most faithfully, and even against his own son, Prince Moriyoshi, who was declared a rebel, cast into a dungeon at Kamakura, and there murdered. Go-Daigo repented of his folly and weakness when it was too late. Takauji left Kyōto, and the army sent to smite him received such a crushing defeat that Go-Daigo was forced to seek safety in flight. Thereupon Takauji set another Mikado on the throne. But as Go-Daigo continued to be recognised by many as the rightful sovereign, the Mikadoate was split into two rival branches, called the Southern (legitimate) and the Northern (usurping) Courts. After sixty years of strife and misery, the Northern Court triumphed in 1392, the representative of the Southern dynasty handing over to it the Imperial regalia. Go-Daigo perished at an early period of the

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struggle. His Court—if we may so call the mountain fastness where he mostly encamped—was at Yoshino, whose position to the South of Kyōto was the origin of the epithet "Southern" applied to it by historians.

GYŌGI BOSATSU (670-749), a Korean by birth, and a Buddhist abbot and saint, is the subject of many artistic fictions. He is credited not only with the invention of the potter's wheel, which was certainly used in Japan before his time, but with a number of important wood-carvings and other works of art.

HIDARI JINGORŌ (1594-1634), Japan's greatest carver in wood, was a simple carpenter whose nickname of *Hidari* arose from his being left-handed. Among the best known of his works, are the carved gateway of the Nishi Hongwanji Temple in Kyōto, the *ramma*, or ventilating panels of the principal apartments in the same temple, and three carvings,—two of elephants after designs by Kano Tan-yū, and one of a sleeping cat, in the mortuary chapel of Ieyasu at Nikkō. The notice attracted by his labours was so great that the architectural wood-carvers, whose artistic efforts had previously been limited to the execution of mechanical designs and conventional flowers, now came to be regarded as a body distinct from the carpenters to whom they had hitherto been affiliated.

HIDEYOSHI (1536—1598), commonly known as the Taikō Hideyoshi—the word Taikō being a title indicative of exalted rank—has sometimes been called the Napoleon of Japan. Of low birth and so ugly as to earn the nickname of "Monkey," Hideyoshi worked his way up by sheer will, hard fighting, and far-sighted ability, to the position of Nobunaga's most trusty lieutenant; and when that ruler died in 1582, Hideyoshi, having slain his chief enemies and captured Kyōto, became practically monarch of Japan with the title of Regent (*Kwambaku*), which till then had never been accorded to any but the highest nobility. Hideyoshi carried out many wise measures of internal policy, such as financial reform, the improvement of the great cities of Kyōto and Ōsaka, and the encouragement of maritime trade. He was also more merciful to his foes and rivals than his predecessor Nobunaga had been. His greatest failing was the vulgar ambition of the *parvenu*. His dream was to conquer China and become Emperor of the whole East. As a first step towards this, he sent an army across the straits to Korea under command of the celebrated generals Katō Kiyomasa and Konishi Yukinaga—the latter a Christian, as were many of the soldiers of the expedition. Korea was ruined, and Japan no-wise benefited. Hideyoshi's death resulted in the withdrawal of the Japanese troops from the peninsula, and in the speedy overthrow of his own family power which he had hoped to render hereditary.

IEMITSU (1604-1651), the third Shōgun of the Tokugawa dynasty, inherited the administrative ability of his grandfather Ieyasu, and devoted his peaceful reign to perfecting the system of government established by the latter, including the elaborate system of espionage of which early writers on Japan have so much to say. To him is due the rule according to which all the Daimyōs were obliged to reside during half the year in Yedo, and to leave their families there as hostages during the other half. It was also Iemitsu who suppressed Christianity as

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dangerous to the state, and closed up the country against all foreigners except the Dutch and Chinese, who were permitted to trade at Nagasaki under humiliating conditions. In fact, it was Iemitsu who consolidated what we call "Old Japan." His tomb is at Nikkō near that of Ieyasu.

Ieyasu (1542-1616), one of the greatest generals and altogether the greatest ruler that Japan has ever produced, was a *Samurai* of the province of Mikawa, and a scion of the great family of Minamoto. His own surname was Tokugawa. Having served under both Nobunaga and the Taikō Hideyoshi, he profited by the latter's death in 1598 to make war on his infant son Hideyori, seized the great castle of Ōsaka, burnt the Taikō's celebrated palace of Momoyama at Fushimi, and finally in the year 1600 defeated all his enemies at the battle of Seki-ga-hara, a small village in the province of Ōmi, now a station on the Tōkaidō Railway. Meanwhile he had, in 1590, moved his own head-quarters from Shizuoka, where they had been for many years, to Yedo, then an unimportant fishing-village, which he chose on account of the strategic advantages of its position. In 1603 he obtained from the *fainéant* Court of Kyōto the title of Shōgun, which was borne by his descendants during two and a half centuries of unbroken peace, till Commodore Perry's arrival in 1853 led to the revolution of 1868, and to the break-up of Japanese feudalism and dualism. The statecraft which caused so long a reign of peace under one dynasty to take the place of the secular struggles between petty warring chieftains, consisted greatly in a balance of power whereby the rivalries of the greater Daimyōs were played off against each other, and in the annexation to the Shōgun's own domain or to those of his nearest relatives of large strips of territory in all portions of the Empire. These served as coignes of vantage, whence in those days of difficult communication, the actions of each Daimyō could more easily be controlled. Ieyasu held in his own grasp all the military resources of the country, and forced all the Daimyōs to regard themselves as his feudatories. He likewise had the Court of Kyōtō strictly guarded—nominally as a protection for the sacred Mikado against rebel foes, but in reality to prevent His Majesty, who still retained the semblance of Imperial power, from endeavouring to shake off the fetters which made him a passive instrument in the Shōgun's hands. Ieyasu furthermore built powerful strongholds, made new highways, established a system of posts, and promulgated laws, which—if we accept the theory of paternal government alike in politics and in the family—were very wise, and which were in any case far in advance of anything that Japan had known before. When the government had been established on a firm footing in 1605, Ieyasu followed the usual Japanese plan of abdicating in favour of his son. He retired to Shizuoka, and spent the evening of his life in encouraging the *renaissance* of Japanese literature which had just begun. To his munificence is owing the *editio princeps* of many an important work. Ieyasu was first buried at Kunō-zan, not far from Shizuoka, in a beautiful shrine on a castle-like eminence overlooking the sea. In the year 1617, his remains were removed to their present still grander resting-place at Nikkō. The dynasty of Shōguns founded by Ieyasu is called the Tokugawa dynasty, from the surname of the family.

Iwasa Matahei (16th century) was the originator of the *Ukiyo-*

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e-Ryū, or "popular school," of Japanese art, which, abandoning the prescribed subjects and conventional routine of the classical schools, undertook to paint life as it is.

JIMMU TENNŌ, that is, the Emperor Jimmu, is accounted by the Japanese annalists the first human sovereign of their country, which had till then been ruled over by the Shintō gods. Jimmu Tennō was himself descended from the Sun-Goddess Ama-terasu, and consequently semi-divine. The orthodox account of his career is, that starting from Kyūshū in the extreme West of Japan, he rowed up the Inland Sea with a band of devoted warriors, subduing the aborigines as he went along, in virtue of the commission which he had received from heaven. After much fighting in what are now the provinces of Bizen and Yamato, and many miraculous occurrences, he died at the age of one hundred and thirty-seven, and was buried at Kashiwabara in Yamato, where his capital had been established after the conquest. The date assigned for his accession is the 11th February, 660 B.C., the anniversary of which day has been made a public holiday during the present reign, and was chosen for the promulgation of the new Constitution, evidently with the desire to strengthen the popular belief in the authenticity and continuity of Japanese history. Jimmu Tennō and his successors during many centuries have, however, been condemned as myths by competent European investigators, though it is allowed that the Jimmu legend may possibly be an echo of some actual invasion of central Japan by Western tribes of adventurers in very early days.

JINGŌ KŌGŌ, that is the Empress Jingō, ruled over Japan, according to the native annalists, from A.D. 201 to 269, when she died at the age of one hundred; but Aston, the greatest authority on early Japanese history, while not denying the existence of this Japanese Semiramis, relegates most of her great deeds to the realm of fable. The chief legend connected with her is that of her conquest of Korea, to which country she crossed over with a gallant fleet, aided by the fishes both great and small and by a miraculous wave, and whence she returned only after receiving the abject submission of the King. During the three years of her absence in Korea, she held in her womb her son Ōjin who is worshipped as Hachiman, the God of War. Next she turned her attention Eastwards, and, going in her fleet up the Inland Sea, smote the rebels of Yamato, as Jimmu Tennō is said to have done before her. Indeed, it has been suspected that the two legends are but slightly varying versions of the same story.

JŌSETSU (flourished about A.D. 1400), a priest and celebrated painter. Anderson calls him the Japanese Cimabue.

KANO, the family name of a celebrated school of painters, which originated in the 15th century and is not yet extinct. Its manner, which appears highly conventional to Europeans, is classical in the eyes of the Japanese. The greatest of these painters was Kano Motonobu (born 1477). Other noteworthy members of the family were K. Shōei, K. Eitoku, and K. Sanraku (16th century), K. Sansetsu, and especially K. Tan-yū. K. Naonobu, K. Yasunobu, K. Tōun, and K. Tsunenobu were also famous. All these names, from Sansetsu onwards, belong to the 17th century. The Japanese custom of adoption is the key to the apparent mystery of so many men similarly gifted arising in one family.

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KATŌ KIYOMASA was one of Hideyoshi's generals in the invasion of Korea at the end of the 16th century, and a fierce enemy of the Christians. He is one of the most popular Japanese heroes, and is worshipped—chiefly by the Nichiren sect of Buddhists—under the name of Seishōkō.

KIYOMORI (1118—1181), whom Satow calls the Warwick of Japanese history, was head of the great house of Taira during its struggles with the rival house of Minamoto, and during the brief period of triumph which preceded its final overthrow at Dan-no-ura. From the year 1156 until his death, Kiyomori was all-powerful, engrossing all the highest offices of state for his own kinsmen, and governing the Palace through his kinswomen where boy Mikados succeeded each other like shadows on the throne. To suit his own convenience, he moved the capital for a time from Kyōto to Fukuwara near the site of modern Kōbe—an act of high-handed autocracy which was bitterly resented by the courtiers and the nobility, whose habits were interfered with and resources taxed by the double move. While irritating the upper classes by his nepotism and overbearing demeanour, he ground down the common people by his exactions, and endeavoured utterly to exterminate the Taira clan. The famous beauty Tokiwa, handmaiden to Yoshitomo, was forced to yield to his embraces in order to save the life of her infant, the future hero Yoshitsune, and every woman that pleased him had to minister to his lust. His eldest son Shigemori remonstrated with him in vain. But the storm did not break in his time. He died in his bed, leaving his whole house to perish four years later in a sea of blood.

KŌBŌ DAISHI (774—834), the most famous of all Japanese Buddhist saints, was noted equally as preacher, painter, sculptor, calligraphist, and traveller. Had his life lasted six hundred years instead of sixty, he could hardly have graven all the images, scaled all the mountain-peaks, confounded all the sceptics, wrought all the miracles, and performed all the other feats with which he is popularly credited. Byōbu-ga-ura, near the modern temple of Kompira in Shikoku, was his birth-place. His conception was miraculous, and he came into the world with his hands folded as if in prayer. He entered the priesthood in A.D. 793. Various legends are told of the trials to which he was subjected by evil spirits during his novitiate. At Cape Muroto in Tosa, dragons and other monsters appeared out of the sea and disturbed him in his prayers. These he drove away by repeating mystic formulæ called *Darani*, and by spitting at them the rays of the evening star which had flown from heaven into his mouth. At a temple built by him on this spot, he was constantly annoyed by hobgoblins who forced him to enter into conversation; but he finally got rid of them by surrounding himself with a consecrated enclosure into which they were unable to enter against his will. Having been sent to China as a student in 804, much as promising Japanese youths are sent to Europe and America to-day, he became the favourite disciple of the great abbot Hui-kwo (*Jap.* Kei-kwa), by whom he was charged to carry back to Japan the tenets of the Yogâchârya, or, as it is called in Japan, Shingon sect, which occupies itself greatly with mystic formularies, magic spells, and incantations. Kōbō Daishi returned home in 806, bringing with him a

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large quantity of Buddhist books and religious paraphernalia, and in 810 was appointed abbot of Tōji in Kyōto. A few years later he founded the great monastery of Kōya-san, where his last days were spent at the close of a life of incessant toil. It is asserted that he did not die, but merely retired into a vaulted tomb, where he still awaits the coming of Miroku, the Buddhist Messiah. Among the innumerable great deeds with which this saint is credited, is the invention of the *Hiragana* syllabary. It should be noted that the name Kōbō Daishi (lit. the Great Teacher Spreading abroad the Law) is a posthumous title conferred on him by the Emperor Daigo in the year 921. His name while alive was Kūkai.

KOJIMA TAKANORI, a high-born warrior of the 14th century, is celebrated for his loyalty to the ill-starred Emperor Go-Daigo.

KŌRIN (latter half of 17th century) was a famous lacquer artist and painter.

KOSE NO KANAOKA (second half of 9th century) was the first great Japanese painter. A number of quaint legends testify to the effect which his skill produced on the minds of his contemporaries.

KUMAGAI NAOZANE, a warrior of the latter half of the 12th century, took his surname from the town of Kumagai in Musashi, which he received as a fief from Yoritomo. The most famous incident in his life was his encounter with Atsumori at the battle of Ichi-no-tani not far from Kōbe, in the year 1184. Atsumori was a delicate young nobleman of the Taira clan, scarcely sixteen years of age, who, when the city of Fukuwara had been taken by the Minamoto, sought safety like the rest of his kindred in flight on board a junk, but being pursued by Kumagai Naozane, had to fight for his life. He succumbed to the veteran, who, tearing off his helmet the better to cut off his head, beheld the youthful face and was struck with pity and sympathy, his own son having fallen earlier in the day. He reflected, however, that to spare the boy's life would only cause him to fall into more ruthless hands. So partly out of compassion, and partly for the sake of his own reputation, he resolved to carry out his first purpose. Atsumori submitted to his fate with heroic courage, while Naozane, overwhelmed with bitter remorse, vowed never more to bear arms, but to forsake the world and devote the remainder of his days to praying for the soul of the fair youth whose life he had so unwillingly taken. He restored to Atsumori's father the head and the other spoils which he had won, and after the conclusion of the war he went to Kyōto, and took monastic vows in the temple of Kurodani, where numerous relics of him are shown to this day. The story has been dramatised under the title of *Atsumori*.

KUSUNOKI MASASHIGE (first half of 14th century) is celebrated for his courage and for his unswerving loyalty to the throne. Had the Emperor Go-Daigo listened to his advice, the rising power of the house of Ashikaga might have been crushed. As it was, Masashige was unequally pitted against a superior foe; and when his army had been annihilated at the battle of Minato-gawa in 1336, he and a little band of personal followers committed *harakiri* rather than surrender. A scene which artists often represent, is Masashige about to die, presenting to his son the ancestral roll in order to stimulate him to deeds worthy of the family renown.

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MITO KŌMON (1622-1700), second Prince of Mito, a near relative of the Tokugawa Shōguns, helped greatly though unconsciously to the final overthrow of their house, and of the whole feudal system a century and a half later, by means of his celebrated historical work, the *Dai Nihon Shi*, which first caused men to suspect that the Shōguns were usurpers, and the Mikados the only rightful rulers of Japan. He also patronised the new school of Shintō literati, whose studies led them, and finally the majority of the educated public, to endeavour to bring back the state of things which had existed in pre-Buddhistic and pre-feudal days. Popular tradition ascribes to this prince many fanciful undertakings, such as the endeavour to raise the great bell from the river at Kōnodai, and to find the bottom of the *Kaname-ishi* at Kashima, which is supposed to be the pivot of the world.

MURASAKI SHIKIBU (flourished about A.D. 1000) was a Court lady, and the most celebrated of Japanese romance-writers. Her chief work is the *Genji Monogatari*.

NICHIREN was born at Kominato in the province of Awa at the mouth of Yedo Bay in A.D. 1222. At the age of twelve, he became a neophyte in the Shingon sect of Buddhists, and was admitted to the priesthood three years later. Shortly afterwards, he adopted the name by which he is known to history. It signifies 'lotus of the sun,' and is derived from a dream dreamt by his mother of the sun on a lotus-flower, in consequence of which she became pregnant. He acquired a thorough knowledge of the whole Buddhist canon by a miracle, and met in the course of his studies with words which he converted into the formula *Namu myōhō renge kyō*, 'Oh, the scripture of the Lotus of the Wonderful Law!'—a formula which is still constantly used as an invocation by his followers. Having attracted the attention of the Regent Tokiyori by the unsparing manner in which he attacked other sects, he was banished to the peninsula of Izu in 1261, but pardoned soon after. Ten years later, his enemies persuaded the Regent Tokimune that Nichiren's doctrines tended to subvert the state. He was seized and thrown into a cave with his six chief disciples, and condemned to be beheaded the same night; but when brought to the place of execution, was saved by a miracle, the executioner's sword failing to act on the head of so holy a man, and Tokimune, warned in a dream, spared his life. Nichiren was, however, banished to the island of Sado in the North, but was permitted in 1274 to return to Kamakura, then the military capital of Eastern Japan. He next retired to live among the mountains of Minobu in a hut, which he quitted in order to take up his abode with the lord of the manor, Nambu Rokurō, a devotee so zealous that he bestowed on the saint and his sect for ever all the lands in his possession. As crowds of disciples flocked to Nichiren for instruction in the faith, he erected a small shrine which became the nucleus of the now famous monastery of Minobu. In 1282, feeling that death was approaching, he removed from Minobu to Ikegami, near the modern city of Tōkyō, and there died. His body was burnt on the spot and the bones conveyed to Minobu, only a small portion being retained at Ikegami as a precious relic. His zeal and his intolerance appear to have been inherited by his spiritual children,—the *Nichiren-shū*, or *Hokke-shū*, as the sect derived from him is also called, having pushed

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the *odium theologicum* to a degree otherwise rare in Japan. The chief outward and visible—or rather audible—sign of their temples is the drum, which the devotees beat for hours together to keep time to their chanting of the sacred formula *Namu myōhō renge kyō.*

NITTA YOSHISADA, a warrior of the 14th century, famed for his courage and for his devotion to the Mikado's cause against the usurping families of Hōjō and Ashikaga.

NOBUNAGA,* properly Ota Nobunaga (1534-1582), was a warrior who, in the general scramble for land and power which went on in the latter half of the 16th century, gained possession of the provinces of Suruga, Mino, Ōmi, Mikawa, Ise, and Echizen. Having next taken Kyōto, he built the fine castle of Nijō, and sided with Ashikaga Yoshiaki, who by his influence was made Shōgun in 1558. Six years later the two quarrelled. Nobunaga arrested and deposed Yoshiaki, and the power of the Ashikaga family, which had lasted two hundred and thirty-eight years, came to an end. By the aid of his generals, Hideyoshi and Ieyasu, he brought large portions of the Empire under his sway, but never obtained the title of Shōgun, which custom had limited to members of the Minamoto family, whereas Nobunaga was of Taira descent. Though a great soldier, Nobunaga lacked the administrative ability to follow up and consolidate the advantages gained in war. Consequently, when he was assassinated by an offended subordinate named Akechi, his power died with him. Nobunaga was a bitter enemy to Buddhism. Among his many acts of violence, was the destruction of the great monastery of Hiei-zan near Kyōto and of the Hongwanji at Ōsaka, on both which occasions frightful scenes of massacre ensued. On the other hand, he encouraged the Christians; but it is not to be supposed that a man of his stamp did so out of any appreciation of their religious doctrines.

ŌKYO (1733—1795), properly called Maruyama Ōkyo, was the founder of the Shijō school of painting, whose watchword was fidelity to nature, though, as Anderson points out, their practice was far less radical than their theory, and did not lead them actually to reject the conventionalities of their predecessors in art. Ōkyo was specially successful in his paintings of birds and fishes.

SAIGŌ, a *Samurai* of the Satsuma clan, whose youth coincided with the closing years of the Japanese *ancien régime*, conspicuously distinguished himself on the Imperialist side. Before the triumph of the latter, he was thrice exiled to Vries Island as a political suspect; but after the revolution of 1868, to the success of which he contributed so materially as to earn the title of Commander-in-Chief of the Imperial army, he became one of the most important personages in the state. His programme, however, was no radical one. When his colleagues in the government showed that their aim was not, as had at first been asserted, a return to the Japan of early historic days, but the complete Europeanisation of the country and the abandonment of all national usages and traditions, Saigō broke with them, and retired to the city of Kagoshima in Satsuma, where he founded a military school to which all the ardent youth of Satsuma and Ōsumi soon began to flock. The

* This article is taken almost verbally from Griffis's "Mikado's Empire," Chap. XXIII.

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influence of this school precipitated the inevitable conflict between the old and the new order of ideas. It broke out in 1877, and is known to history as the Satsuma Rebellion. After a struggle of several months, the Imperialists triumphed, and Saigō himself fell on the 24th September, as did the whole of the little band of three hundred that had remained faithful to him till the end. Saigō still lives in popular estimation as the most perfect example of a brave warrior and a true patriot; and even the Imperial Court now honours his memory, the ban of degradation having been removed in 1890, and the dead Commander-in-Chief re-instated posthumously in all his honours. The common people say that Saigō's spirit has gone to dwell in one of the brightest stars of heaven. The visit of the Czarewitch to Japan in 1891 helped to give credence to a wild notion according to which Saigō had, like Yoshitsune centuries before, escaped to Siberia. The possibility of his returning to Japan in the Czarewitch's train was seriously discussed by several newspapers, and one adherent of the old school of Japanese ethics went so far as to commit *harakiri* when told by his friends that he must be mad to believe such a tale.

Sesshū (1421-1527) was the greatest Japanese artist of the Chinese school of painting. Anderson says of him :

"It is difficult for a European to estimate Sesshū at his true value.... Notwithstanding the boast of the artist that the scenery of China was his only teacher, and the credit bestowed upon him by his admirers of having invented a new style, he has in no respect departed from the artificial rules accepted by his fellow painters. He was, however, an original and powerful artist, and his renderings of Chinese scenery bear evidences of local study that we look for in vain in the works of his successors. The grand simplicity of his landscape compositions, their extraordinary breadth of design, the illusive suggestions of atmosphere and distance, and the all-pervading sense of poetry, demonstrate a genius that could rise above all defects of theory in the principles of his art."

Shinran Shōnin (1173-1262) was the founder of the powerful Ikkō-shū sect of Buddhists, also called Shinshū or Monto, whose splendid temples, known by the name of *Hongwanji* or *Monzeki*, are among the chief sights of most Japanese cities. *Hongwanji* means 'the Monastery of the Real Vow,' in allusion to the vow made by Amida that he would not accept Buddhahood except under the condition that salvation was made attainable for all who should sincerely desire to be born into his kingdom, and signify their desire by invoking his name ten times. It is upon a passage in a Buddhist scripture where this vow is recorded that the doctrine of the sect is based, its central idea being that man is to be saved by faith in the merciful power of Amida, and not by works or vain repetition of prayers. For this reason, and also because its priests are permitted to marry, this sect has sometimes been called the Protestantism of Japan. In the year 1602, political reasons caused a split in the sect, which since that time has been divided into a Western and an Eastern branch—*Nishi Hongwanji* and *Higashi Hongwanji*,—each branch owning a temple in every considerable city of the Empire. Shinran Shōnin was descended from the Imperial family. The abbots of the sect therefore bear the title of *Monseki*, or

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Imperial Offspring, while the walls enclosing its temples are allowed the *suji-kabe*, or striped plaster ornamentation, otherwise reserved for buildings inhabited by Imperial princes. During the present reign, Shinran Shōnin has been honoured by the bestowal of the posthumous title of Kenshin Daishi, that is 'the Great Teacher who Sees the Truth.'

SHŌTOKU TAISHI (572-621), the Constantine of Japanese Buddhism, was son of the Emperor Yōmei and regent under the Empress Suiko, but never himself actually ascended the throne. He founded a large number of monasteries, framed a short code of laws, and is said to have introduced the use of the calendar into Japan. He is also the reputed author of numerous paintings and sculptures, which Anderson, however, inclines to consider apocryphal.

SHŪBUN (15th century), one of the greatest Japanese painters of the Chinese school.

SOSEN (1747-1821), an artist of the Shijō school, famed for his paintings of monkeys.

TAKENOUCHI NO SUKUNE, the Methuselah of Japan, is said to have lived two hundred and fifty-five years (according to others, three hundred and sixty years), and to have served six successive Mikados. His birth is supposed to have taken place about 200 B.C.

TOBA SŌJŌ, an abbot of the 13th century, is famous as the originator of a quaint, coarse style of picture called *Toba-e*.

YAMATO-TAKE NO MIKOTO, one of the eighty children of the Emperor Keikō, was a great hero of the pre-historic age. While yet a stripling, he was sent by his father to destroy the rebels of Western Japan,—an object which he accomplished by disguising himself as a girl, and making the rebel chieftains fall in love with him while carousing in the cave where they dwelt. Then suddenly drawing a sword from his bosom, he smote them to death. He next subdued the province of Izumo, and finally conquered Eastern Japan, which was at that time a barbarous waste. After many adventures both warlike and amorous, he died on the homeward march to Yamato where the Emperor his father held his Court.

YORITOMO (1147—1199) was the founder of the Shōgunate, the first Japanese Mayor of the Palace, if we may so phrase it. A scion of the great house of Minamoto, as shrewd and ambitious as he was unscrupulous and inhuman, he was left an orphan at an early age, and barely escaped death as a lad at the hands of Kiyomori, the then all-powerful Minister, who belonged to the rival Taira clan. Kiyomori's exactions having roused the indignation of the whole Empire, Yoritomo saw that the moment had come to essay the restoration of his own fortunes. All the malcontents eagerly flocked to his standard, and first in Eastern Japan, then at Kyōto, and lastly at the great sea-fight of Dan-no-ura near Shimonoseki at the S.W. end of the Inland Sea, Yoritomo defeated the Taira and utterly exterminated them, putting even women and children to the sword. Yoritomo established his capital at Kamakura, which soon grew into a great city, thoroughly reorganised the government by the appointment of military governors chosen from among his own clan to act conjointly with the civil governors who received their nominations from the Mikado, by the levy of taxes for military purposes payable

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into his own treasury, and by other far-sighted innovations made in the interests of a military feudalism. At last in 1192, he obtained—in other words forced—from the Court of Kyōto the title of *Sei-i Tai Shōgun*, that is 'Barbarian-subduing Generalissimo,' which soon came to denote the military or actual king of the country, as distinguished from its theoretical head, the heaven-descended Mikado. Yoritomo, whose life had been spent fighting, died peacefully in his bed. Among the many on whom he trampled to satisfy the dictates of personal ambition, was his own brother Yoshitsune, a far nobler hero. Though Yoritomo's system of government remained in vigour for well-nigh seven centuries, the sceptre dropped from his own family in the next generation after his death, his sons Yoriie and Sanetomo being weaklings who both perished by assassination at an early age.

YOSHITSUNE (b. 1159) was younger half-brother to the first Shōgun Yoritomo, being the son of Yoshitomo by a beautiful concubine named Tokiwa. By yielding to the wicked desires of the tyrant Kiyomori, Tokiwa obtained pardon for her son on condition that he shaved his head and became a monk. Accordingly he was placed in the Buddhist monastery of Kurama-yama near Kyōto. But theological exercises were so little to his taste that he ran away to Northern Japan in company with a friendly merchant, and at once distinguished himself by the valour with which he repelled the assaults of the brigands, slaying several with his own hand, though then himself but sixteen years of age. When Yoritomo rose in arms against the Taira clan, Yoshitsune naturally joined him, and became his greatest general. Indeed, the real guerdon belonged rightfully to the younger rather than to the elder brother. Yoritomo, far from feeling any gratitude, began to burn with jealousy and to detest Yoshitsune as a possible rival. He even went so far as to compass his death. But Yoshitsune escaped again to Northern Japan, where, according to one account, he was discovered by spies, and killed after a desperate fight on the banks of the Koromo-gawa, his head being sent to Yoritomo at Kamakura preserved in *saké*. Others say that he committed *harakiri* when he saw that all was lost, having previously killed his own wife and children. A more fanciful account is that he escaped to Yezo, and then re-appeared on the mainland of Asia as Genghis Khan. This fable probably originated in an accidental similarity between the Chinese characters used to write the names of these two famous men. But it is a remarkable fact that to this day Yoshitsune remains an object of worship among the Ainos of Yezo. To the Japanese his name is a synonym for single-minded bravery and devotion. The traveller will often hear mentioned in connection with the name of Yoshitsune those of Benkei, his faithful retainer, and Yasuhira, the traitor suborned by Yoritomo to slay him.

26.—POPULATION OF CHIEF CITIES.

Fukui (Echizen)	41,000	Hirosaki	30,000
Fukuoka (Chikuzen)	53,000	Kagoshima	57,000
Hakodate	53,000	Kanazawa (Kaga)	94,000
Hiroshima	89,000	Kōbe	135,000

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Kōchi	32,000	Sakai (Izumi)	48,000
Kōfu	31,000	Sendai	90,000
Kumamoto	53,000	Shimonoseki	33,000
Kyōto	279,000	Shizuoka	37,000
Matsue	36,000	Takamatsu (Sanuki)	32,000
Matsuyama (Iyo)	32,000	Tokushima (Awa)	61,000
Morioka	31,000	Tōkyō (district of)	1,389,000
Nagasaki	55,000	Toyama (Etchū)	58,000
Nagoya	162,000	Utsunomiya	30,000
Niigata	46,000	Wakayama	56,000
Okayama	48,000	Yokohama	122,000
Ōsaka	476,000	Yokosuka	32,000

27.—Outline Tours.

1. One month's tour from Yokohama :—

Tōkyō	2 days.
Kamakura and Enoshima	1 „
Miyanoshita	3 „
From Miyanoshita to Nagoya by Tōkaidō Railway	1 „
Nagoya	½ „
From Nagoya to Kyōto	1 „
Kyōto	4 „
Lake Biwa and back to Kyōto	2 „
From Kyōto to Nara, Ōsaka, and Kōbe	3 „
Back to Yokohama by steamer or railway	1½ „
From Yokohama to Nikkō	1 „
Nikkō and Chūzenji	4 „
From Nikkō to Ikao by rail *viâ* Ōyama and Maebashi	1 „
Ikao (visit Haruna)	2 „
From Ikao to Myōgi-san *viâ* Takasaki	1 „
Myōgi-san and back to Yokohama by rail	1 „
Spare days	2 „
	31 „

This tour is practicable for ladies throughout. With it may be combined the ascent of Fuji from Yokohama (see Route 9).

2. One month's tour from Nagasaki :—

Nagasaki and Onsen (Unzen)	4 days.
From Nagasaki to Kōbe by steamer	2 „
Nara, Kyōto, and Lake Biwa	5 „
From Kyōto to Nagoya by Tōkaidō Railway	1 „
From Nagoya to Miyanoshita	1 „
Miyanoshita	3 „
From Miyanoshita to Kamakura and Yokohama	1 „
Yokohama	1 „
Tōkyō	2 „

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From Tōkyō to Nikkō and back	4 days.
Steamer from Yokohama to Nagasaki	4 „
Spare days	3 „
	31 „

This tour, like the last, is practicable for ladies. Shorter tours can easily be arranged by omitting certain portions of the above.

3. Yokohama to Miyanoshita, Hakone, and Atami (see Routes 6 and 7).

4. Yokohama to Nikkō, the copper-mines of Ashio, down the valley of the Watarase-gawa to Ōmama, and back to Yokohama by train. Five days. One day extra for Kōshin-zan (Routes 16 and 17).

5. Yokohama to Nikkō, Chūzenji, and Yumoto; thence over the Konsei-tōge to Maebashi, and back to Yokohama by train. One week. Two extra days to visit Ikao at end of trip (Routes 16 and 18).

6. Yokohama to Tachikawa on the Hachiōji Railway; thence *viâ* Ōme up the valley of the Tamagawa to Kōfu. Kōfu to Kajikazawa, and down the rapids of the Fujikawa (visiting Minobu) to Iwabuchi on the Tōkaidō Railway. One week. If Mitake be visited, one day more. All this is included in Route 10.

7. Yokohama to Ikao, 1st day; Ikao to Kusatsu, 2nd day; Kusatsu to Shibu over Shirane-san, 3rd day; Shibu to Toyono and Nagano, 4th day; Nagano *viâ* Karuizawa to Myōgi-san, 5th day. Train to Yokohama in 4½ hrs. One day extra for ascent of Asama-yama from Karuizawa (Routes 14, 32. 13, and 12).

8. Yokohama to Nagano by train, back to Ueda to rejoin the Nakasendō, thence along the Nakasendō to Gifu, and by train to Kyōto. Eight or nine days (Routes 32, 39, and 38).

9. Yokohama by the Kōshū-kaidō or Nakasendō to Shimo-no-Suwa, and down the rapids of the Tenryū-gawa to the Tōkaidō Railway. Five or six days (Routes 10, 39, and 35).

10. Yokohama by train to Shiogama, by water to Matsushima, Ishinomaki, Kinkwa-zan, and Oginohama, whence steamer back to Yokohama. Six days. Three extra days to visit Bandai-san from Motomiya on Northern Railway. Two extra days from Sendai for Ichinoseki by train, and descent of the Kitakami-gawa (Routes 24, 30, and 21).

11. Kōbe to Nagoya by rail; steamer from Atsuta to Kami-Yashiro for temples of Ise; by land to Seki, and by the Kwansei Railway to Kyōto. Four days (Routes 38 and 37).

12. Ōsaka through Yamato to Kōya-san and back. Five days (Route 46).

13. Kyōto to Tsuruga on the Sea of Japan; overland or steamer to Fushiki, steamer to Naoetsu, rail to Tōkyō. Five or six days (Routes 33, 32, and 12).

14. Tour of the Inland Sea and Shikoku. Time uncertain (Routes 50 to 53).

15. Nagasaki to the solfataras of Onsen (Unzen) and back. Three days (Route 55).

16. Nagasaki to the hot-springs of Takeo, and back *viâ* the potteries of Arita. Three days (Routes 55 and 56).

17. From Nagasaki by steamer to Misumi, 8 hrs.; overland to Kuma-

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moto; thence viâ Yatsushiro and Hitoyoshi for the descent of the rapids of the Kumagawa. Six days. The trip to Hitoyoshi and back, omitting Kumamoto, may be made from Misumi in three or four days (Route 57).

18. From Nagasaki by steamer *viâ* Hyakkwan to Wakatsu, 1st day; jinrikisha to Hida, 2nd day; by the Yabake valley to Nakatsu, 3rd day; Ōita, 4th day; Takeda, 5th day; Sakanashi, 6th day; Kumamoto, 7th day; back to Nagasaki by steamer from Misumi, 8th day. Three or four extra days are required for the descent of the rapids of the Kumagawa (Routes 56 and 57).

19. From Hakodate by steamer to Otaru; thence to Sapporo, Volcano Bay, and back to Hakodate overland. Five or six days (Route 66).

20. By steamer from Hakodate up the East Coast of Yezo and to the Southern Kuriles (Route 67).

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SECTION I.

EASTERN JAPAN.

Routes 1—23.

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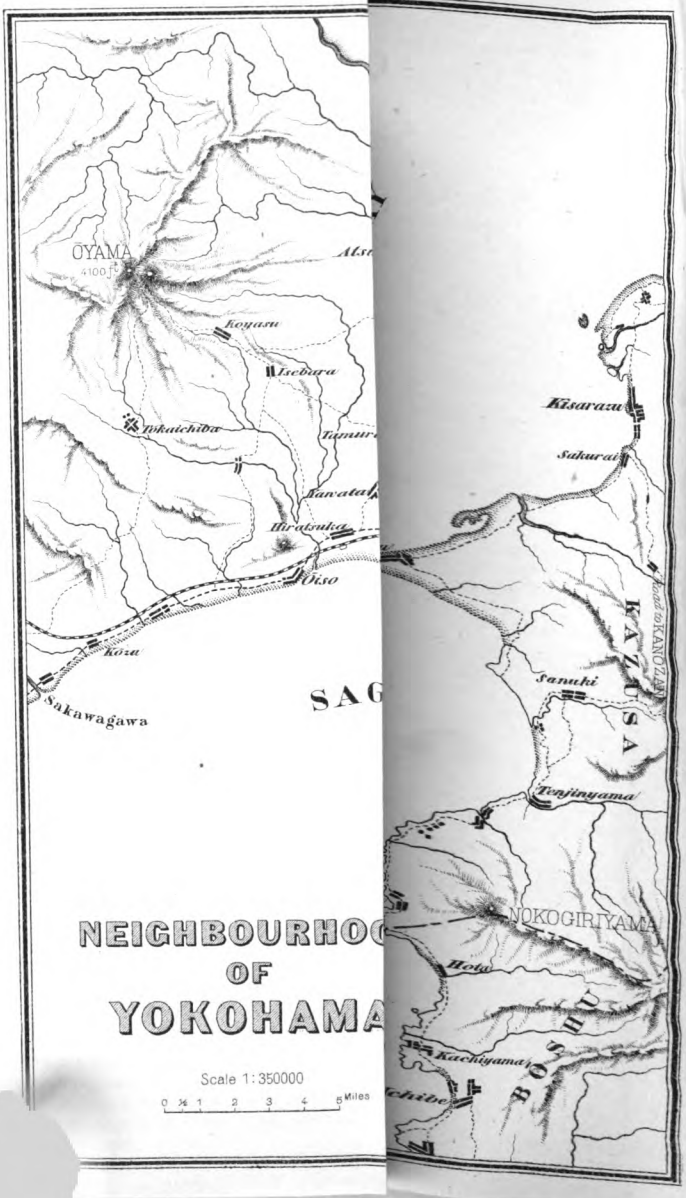

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A

HANDBOOK FOR TRAVELLERS

IN

JAPAN.

ROUTES.

ROUTE 1.

YOKOHAMA.

Yokohama, the place where most visitors first touch Japanese soil, is the largest of the Treaty Ports and practically the port of Tōkyō.

Hotels.—Grand Hotel, No. 20; Club Hotel, No. 5-B, both on the Bund facing the sea; Haefker's Hotel, No. 87, Main Street.

Restaurants. — (*European food*). Nissei-rō, in Benten-dōri.—(*Japanese food*). Edokō, in Minami Nakadōri, noted for its eels (*unagi-meshi*); Sanomo, in Ōta-machi; Fukki-rō, near the Railway Station.

Japanese Inns. — Yamazaki-ya, Tawara-ya, Takano-ya, Imamura-ya.

Banks.—Hongkong and Shanghai Bank, No. 2; New Oriental Bank, No. 11; Chartered Bank of India, Australia, and China, No. 78. Also Agencies of the Chartered Mercantile Bank and the Comptoir d'Escompte; Yokohama Specie Bank (Japanese).

Consulates. — British, No. 172; American, No. 234; French, No. 84; German, No. 81.

Post and Telegraph Office.—This, together with the *Telephone Exchange*, the *Custom House* (*Zeikwan*), and the *Prefecture* (*Kenchō*), stands near the British and American Consulates on the space between the Foreign Settlement and the Japanese town.

Steam Communication. — Japan Mail Steamship Company (Nippon Yūsen Kwaisha), close to the Railway Station; Peninsular and Oriental, No. 15; Messageries Maritimes, No. 9; Norddeutscher Lloyd, No. 29; Pacific Mail, Occidental and Oriental, No. 4-A; Canadian Pacific, No. 200; Agents for "Glen" line, Jardine, Matheson & Co.; "Castle" line and "Shire" line, Adamson, Bell & Co; "Ben" line Cornes & Co; "Holt's" line, Butterfield and Swire.

Churches.—Christ Church (Anglican), No. 105; Union Church (Protestant Episcopalian), No. 167; Roman Catholic, No. 80; Methodist Church, No. 221.

Clubs.—Yokohama United Club, No. 5-A.; Club Germania, No. 235.

Photographs of Japanese scenery and costumes.—Farsari & Co., No. 16; Welsh & Co., No. 86; Kimbei, in Honchō-dōri; Tamamura, in Benten-dōri; Suzuki, near the Cricket Ground.

Books and Maps **relating to Japan.**

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—Kelly and Walsh, No. 61; Goodenough & Co., No. 56; Farsari, No. 16.

Foreign Stores for Japanese Works of Art.—Deakin Brothers & Co., at the Grand Hotel and No. 16; Kuhn, No. 57; Shinagawa, No. 35; Arthur & Bond's Fine Art Gallery, No. 12; Welsh & Co., No. 86.

Japanese Curio Dealers.—Minoda Chōjirō, in Honchō-dōri, fine lacquer, enamels, and ivories; Inoue, 44, Honchō-dōri, screens, embroideries, etc.; Musashi-ya, in Honchō-dōri, jewellery, ivories, silver-ware, etc.; Nagasaki-ya, in Honchō-dōri, jewellery, metal-work, ivories, etc.; Matsuishi-ya, in Honchō-dōri, porcelain in European shapes; Tashiro-ya, in Benten-dōri, porcelain; Watano, in Honchō-dōri, porcelain; Kosaka, 25, Benten-dōri, paper fans; Shamokame, 15, Honchō-dōri, embroidery, porcelain, and enamels; Fine Art Exhibition, in Asahi-machi.

Silk Stores.—Shōbei, Shieno, both in Honchō-dōri; Noboru-ya Sakubei, in Benten-dōri; also, for cheaper articles, Yamaguchi in Ōta-machi, and Matsura, 52, Benten-dōri.

Embroideries, Silk and Cotton Crêpes, Japanese Cottons, etc.—Nozawa-ya, 30, Benten-dōri, Nichōme; Yamagata-ya, opposite Nozawa-ya.

Japanese Note-paper.—Tanikawa, in Minami Naka-dōri Itchōme.

Toys, etc.—Nagai, in Honchō-dōri.

Bamboo and Bead Blinds, Cabinets, etc.—Moriyasu, 62, Benten-dōri Shichōme.

Japanese Theatres, etc.—Tsuta-za, in Isezaki-chō; Minato-za, in Sumiyoshi-chō, in the native town, where there is also generally a sort of fair. Fairs are held in honour of Yakushi in Motomachi Itchōme on the 8th and 12th of every month, and at Nogeyama in honour of the Sun-Goddess and of Fudō, on the 1st, 15th, and 28th.

Public Garden and Cricket Ground.—At the back of the Settlement, behind the American Consulate; *Bluff Gardens*, No. 230.

Newspapers.—"Japan Gazette," "Japan Mail," and "Japan Herald," daily.

History.—Yokohama owes its commercial importance to the foreigners who have settled there. It was an insignificant fishing village when Commodore Perry anchored off it in 1854; and when it was agreed to open a Treaty Port in this part of Japan, the choice naturally fell, not on Yokohama, but on the thriving town of Kanagawa, on the opposite side of the small bay now partially filled in. But the Japanese Government, finding Kanagawa inconvenient because of its situation on the Tōkaidō, at a time when collisions between foreigners and the armed retainers of the Daimyōs passing to and from the capital were to be apprehended, gave facilities for leasing ground at Yokohama instead. Thither accordingly the merchants, anxious to open up trade, repaired in 1859. The consuls protested against the change; but the only lasting result of their protest is the retention of the name Kanagawa in certain official documents. The superiority of the Yokohama anchorage doubtless reconciled the foreign community to the inferior position of the place on a mud flat facing North. The greater portion of the Settlement, as it now exists, dates from after the fire of 1866, and the Bluff on which most of the well-to-do residents have their dwellings was first leased for building purposes in 1867. A large and rapidly growing native town has sprung up outside the foreign Settlement. The government of the Settlement, at one time in the hands of a mixed foreign municipality, is at present administered by the Prefect of Kanagawa. The last of the English soldiers, by whom the Settlement was at one time protected, left Japan in March 1875. Waterworks were constructed under the direction of Major-General Palmer, R. E., and opened in October 1887 to supply Yokohama from the Sagami-gawa, 28 m. distant.

It should be explained that although the streets have names, these are comparatively little used, as the numbering of the whole Settlement is continuous, irrespective of street names. A similar remark applies to the Bluff.

Yokohama possesses a Public Hall where theatrical and other entertainments are given, a fine Masonic Hall, and a Race Course.

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Race meetings, often attended by His Majesty the Mikado, are held in spring and autumn. Though Yokohama offers little to the sightseer, the curio-hunter will here find himself in his element, and the lover of the picturesque will revel in the beautiful landscapes for which the neighbourhood is famous.

ROUTE 2.

Excursions from Yokohama.

1. Kamakura and the Daibutsu. 2. Enoshima. 3. Dzushi and Horiuchi. 4. Kanazawa and Mine. 5. Sugita and Tomioka. 6. Yokosuka, Uraga, and Misaki. 7. The Caves of Totsuka. 8. Ōyama. 9. Ōiso. 10. Kōzu.

1.—Kamakura.

Kamakura is reached from Yokohama in 50 min. by the Tōkaidō Railway, changing carriages at Ōfuna Junction. This branch line continues on to Dzushi and Yokosuka, being altogether 21½ miles in length.

Kamakura, once the populous capital of Eastern Japan, has now shrunk into a sea-side village which is a favourite health resort of the Yokohama residents. The *Kaihin-in Hotel or Marine Sanatorium, situated under a pine-grove near the shore, is 20 min. walk from the Railway Station. The Japanese inn, Mitsuhashi, may also be recommended. Both provide hot and cold salt-water baths.

Kamakura was the seat of government in Eastern Japan from the end of the 12th to the middle of the 15th century. Yoritomo, who established the Shōgunate in 1192, chose this place as his capital, and here was laid the foundation of that peculiar system of government by the military class which prevailed up to the year 1868. The city of Kamakura, in the time of Yoritomo's immediate successors, extended all over the plain and into the recesses of the different *yatsu*, or dells, which branch off from it among the hills. Its population is believed to have exceeded one million in the days of its glory. Kamakura was the scene of innumerable contests between rival feudal factions, and of many bloody deeds. Here on the sea-shore were beheaded the Mongol ambassadors from Kublai Khan, who had imperiously sent to demand the submission of Japan to his sway. The city was repeatedly sacked and laid in ashes, and seems never to have fully recovered from the disasters of the year 1455. The neighbouring city of Odawara, which next rose into importance as the seat of the powerful Hōjō family, attracted to itself large numbers of the inhabitants of Kamakura, the ruin of which town was completed by the founding of Yedo in A.D. 1603.

The chief sights of Kamakura are the Temple of Hachiman, the Daibutsu or colossal bronze Buddha, and the great image of the goddess Kwannon. They all lie within a mile of the hotel.

The *Temple of Hachiman*, the God of War, dating from the end of the 12th century, stands in a commanding position on a hill called Tsuru-ga-oka, and is approached by a stately avenue of pine-trees leading up the whole way from the sea-shore. Though both avenue and temple have suffered from the ravages of time, enough still remains to remind one of the ancient glories of the place. Three stone *torii* lead up to the temple, which stands at the head of a broad flight of stone steps. Notice the magnificent *ichō* tree, nearly 20 ft. in circumference and said to be over a thousand years old.

Before ascending the flight of steps, the minor shrines to the r. deserve passing notice. The nearer one, painted red and called *Wakamiya*, is dedicated to the Emperor Nintoku, son of the God of War. The further one, renovated in 1890, is called *Shirahata Jinja* and dedicated to Yoritomo. The style and structure are somewhat unusual, black and gold being the only colours em-

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ployed, and iron being the material of the four chief pillars. In the interior is a small wooden image of Yoritomo.

A side path leads up hence to the main temple, which is enclosed in a square colonnade painted red. The temple, which was re-erected in 1828 after having been destroyed by fire seven years earlier, is in the Ryōbu-Shintō style, with red pillars, beams, and rafters, and is decorated with small painted carvings chiefly of birds and animals. In the colonnade are several religious cars (*mi koshi*) used on the occasion of the semi-annual festival (15th April and 15th September), a wooden image of Sumiyoshi by Unkei, and a few relics of Yoritomo. Most of the relics once preserved in the temple have been removed to the residence of the Chief Priest (*Hakozaki Oyatsu-kwan*), and are only exhibited at festival time.

Immediately behind the temple of Hachiman, is a small hill called *Shirahata-yama*, whence Yoritomo is said to have often admired the prospect. The base of the hill has recently been enclosed and laid out as a garden.

The *Daibutsu*, or 'Great Buddha,' stands alone among Japanese works of art. No other gives such an impression of majesty, or so truly symbolises the central idea of Buddhism—the intellectual calm which comes of perfected knowledge and the subjugation of all passion. But to be fully appreciated, the Daibutsu must be visited many times.

There had been a temple in this place since the 8th century, but the image is of much later date. Its precise history is involved in obscurity. Tradition, however, says that Yoritomo, when taking part in the dedication of the Daibutsu at Nara, conceived the desire of having a similar object of worship at his own capital, but died before he could put the plan into execution. One of the ladies of his court undertook to collect funds for the purpose, and in the year 1252 the Kamakura Daibutsu was cast by Ono Gorōemon. History tells of two such images. The first, a wooden one, was designed by a priest who collected money far and wide amongst all classes, and in 1238 the head of the image, 80 ft. in circumference, was in its place, while the temple in which it stood was completed in 1241 and dedicated in 1243. This image is said to have represented Amida, and to have been destroyed by a tempest. The second is spoken of as a gilt bronze image of Shaka, and the casting is said to have been begun in 1252. The present one represents Amida, and notwithstanding the difference of name, is probably the bronze image spoken of above as dating from 1252. It was enclosed in a large building 50 yds. square, whose roof was supported on sixty-three massive wooden pillars. Many of the stone bases on which they stood are still *in situ*. The temple buildings were twice destroyed by tidal waves in 1369 and 1494, after which they were not rebuilt. Since that time the image has remained exposed to the elements.

The Daibutsu is best seen from about half-way up the approach. Its dimensions are approximately as follows:—

	FT.	IN.
Height	49	7
Circumference	97	2
Length of face	8	5
Width from ear to ear	17	9
Round white boss on forehead	1	3
Length of eye	3	11
„ of eyebrow	4	2
„ of ear	6	6
„ of nose	3	9
Width of mouth	3	2
Height of bump of wisdom.		9
Diameter of bump of wisdom	2	4
Curls (of which there are 830): Height		9
Do. Diameter	1	
Length from knee to knee	35	8
Circumference of thumb	3	

The eyes are of pure gold, and the silver boss weighs 30 pounds avoirdupois. The image is formed of sheets of bronze cast separately, brazed together, and finished off on the outside with the chisel. The hollow interior of the image

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contains a small shrine, and the visitor may ascend into the head.

The Temple of Kwannon stands not far from the Daibutsu on an eminence commanding a beautiful view of the sea-shore towards Misaki, and over the plain of Kamakura. The great image of the Goddess of Mercy, for which this temple is celebrated, stands behind folding doors which a small fee to the attendant priest will suffice to open; but the figure can only be indistinctly seen by the dim light of a few candles. It is of brown lacquer gilded over, and its height is 30 ft. 5½ in. The admirable bronze seated figure of Dainichi Nyorai on the l. was presented by the Shōgun Ashikaga Yoshimasa (b. 1436, d. 1490).

Close to this temple is a cliff called *Inamura-ga-saki*, from the top of which a magnificent view can be obtained.

In 1333, when the city of Kamakura was attacked by the partisans of the Emperor Go-Daigo, part of the force led by Nitta Yoshisada advanced along the strand from the W. of this hill, but were unable to pass under the cliff owing to *chevaux-de-frise* being placed against it down to the water's edge, while their passage in boats was prevented by a long row of war-junks lying some 500 or 600 yds. out at sea. Yoshisada therefore climbed the cliff, and after praying to the Sea-God, flung his sword into the sea, whereupon the tide miraculously retreated, leaving a space a mile and a half wide at the foot of the cliff, along which he marched his army into Kamakura.

2.—Enoshima.

This most picturesque spot, though called an island, is more properly a peninsula; for only at very high tides is it surrounded by the sea. The prettiest way there is by the road called *Shichi-ri-ga-hama** skirting the beach from Kamakura, and through the village of Katase. The distance from Kamakura is 4 miles. Jinrikishas can be taken as far as Katase, whence it is a short walk across the neck of sand joining Enoshima to the mainland.

A slightly more direct way of approaching Enoshima is from Fujisawa station on the Tōkaidō Railway, whence it is 1 *ri* by jinrikisha to Katase.

Half way is the Yukiai-gawa, which, though but an insignificant streamlet, is worthy of mention on account of the following incident:—

When Nichiren was miraculously delivered from the hand of the executioner at the neighbouring village of Koshigoe, a messenger was at once despatched to Kamakura to ask for further orders, while at the same moment a reprieve was sent from the palace of the Regent Tokiyori. The two messengers happened to meet at this stream, whence the name of *Yukiai-gawa*, which means 'the river of meeting.'

Enoshima, being a popular holiday resort, is full of excellent inns. The best are the Iwamoto-in, Kinkirō, and Ebisu-ya. There is fair sea-bathing. The shops of Enoshima are full of shells, corals, and marine curiosities generally, many of which are brought from other parts of the coast for sale. The beautiful 'glass rope sponge' (*Hyalonema sieboldi*), called *hosugai* by the Japanese, is said to be obtained from a reef deep below the surface of the sea not far from the island of Ōshima, whose smoking top is visible to the S. on a clear day.

From the earliest ages the island was sacred to Benten, the Buddhist Goddess of Luck; but this cult has now been exchanged for that of three Shintō goddesses. To these objects of worship several temples have been re-dedicated. But the spot considered most sacred of all is the large cave on the far side of the island. It is 124 yds. in depth, the height at the entrance being at least 30 ft., but diminishing gradually towards the interior. The rocks near the cave are

*Literally, the "seven *ri* shore," the *ri* in early times having only consisted of six *chō* in Eastern Japan.

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frequented by divers, who for a few cents bring up shell-fish from the deep, which, however, they are suspected of having previously concealed about their persons.

At **Katase** stands the temple of *Ryūkōji*, founded after Nichiren's death by six of his disciples, and built on the spot where his execution was to have taken place. It possesses a number of excellent wood-carvings.

3.—Dzushi and Horiuchi.

Dzushi, on the railway, 2½ miles to the S. E. of Kamakura, is the station for **Horiuchi**, 1½ miles distant, which has lately risen into favour as a sea-side resort, some of the wealthier residents of Tōkyō and Yokohama having built villas there. The road from Dzushi to Horiuchi is practicable for jinrikishas, and the view from it one of the loveliest in Japan,—Fuji, which rises straight from the waters of Odawara Bay, forming the central feature of the scene. The Hikage-no-Chaya inn at Horiuchi may be recommended. A little nearer the station, across a ferry, there is another inn known as the Onsen,—rather a poor place, but with better bathing. From the Hikage-no-Chaya, bathers have a walk of about 3 min. to reach a good beach. Half a mile beyond the Hikage-no-Chaya there is a beautiful wooded promontory called Morita Myōjin, and the whole walk for 2 m. further along the coast unfolds a succession of exquisite scenes.

4.—Kanazawa and Mine.

Jinrikishas may be taken the whole way; two men required. The total distance is 4 *ri* 30 *chō* (11¾ miles), the road being flat for the first 6 m., as far as the hamlet of **Seki** (*Inn*, Ishikawa-ya), and after that, very hilly.

[At the hamlet of Tanaka, 10 *chō* beyond Seki, a road practicable most of the way for jinrikishas, turns off r. to a hill called **Mine**, which commands a wonderfully extensive view. The finest prospect is towards the N., looking down on a multitude of furrowed ridges that stretch away to the mountains of Kōtsuke. To the W., the sea is visible near Hiratsuka and Ōiso on the Tōkaidō, and beyond it, Fuji with the Ōyama and Hakone ranges. The distance from Tanaka to Mine is 28 *chō*, say 2 miles.]

On reaching the crest of the ridge, the wondrous beauty which has led the foreign residents to bestow on this neighbourhood the name of the **Plains of Heaven**, suddenly reveals itself. A scene of perfect loveliness may be enjoyed from a wayside tea-house called *Nōkendō*, which nestles under a pine-tree known as the *Fude-sute-matsu*, because a Japanese artist of olden times here flung away his pencil in despair. At the spectator's feet is a wide, cultivated valley, bordered by pine-clad hills and opening out to the shores of an inlet, whose still waters are partly hemmed in by small peninsulas and islets, with to the l. the promontory of Kwannon-saki, and on the opposite side of Tōkyō Bay the long crest of Nokogiri-yama. The most conspicuous of the islands are Natsushima (Webster Island) with Sarushima (Perry Island) beyond it, and Eboshi-jima which is much smaller and to be recognised by its triangular shape. But a mere catalogue of names can avail nothing towards conveying an idea of the peculiar magic of a scene which might be

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the original that inspired the Japanese landscape painter's art.

Kanazawa (*Inns*, Chiyo-moto, Azuma-ya), on the shores of the Mutsura Inlet, is chiefly noted for its *Hak-kei*, a characteristically Japanese view from a small height just outside the village. Close to the ferry at *Nojima* (*Inn*, Nishino-ya) is a celebrated peony garden, which attracts crowds from Tōkyō during the season of flowering. Some of the plants are said to be over 300 years old. Kanazawa may also be reached by the coast road viâ Tomioka on foot in 3 hrs. The way back to Yokohama may be pleasantly varied by taking the jinrikisha road across the neck of the little peninsula of Misaki to the Dzushi station on the Yokosuka branch of the Tōkaidō Railway, a distance of 2½ *ri* (6 miles). The run in from Dzushi to Yokohama takes 1 hr.

This trip may advantageously be combined with a visit to Kamakura, the station beyond Dzushi.

5.—Sugita and Tomioka.

It is a very pleasant walk or jinrikisha ride of about 2 *ri*, or 4¾ miles, from Yokohama to **Sugita** (*Inns*, Azuma-ya and others), famous for its plum-blossoms; and 1 *ri* further on to **Tomioka** (*Inns*, Kimpa-rō, Kaihin-rō), a favourite resort of the Yokohama residents, on account of the good sea-bathing in Mississippi Bay. Tomioka may also be easily reached by boat from the cutting at the back of the Settlement in about 40 min., the distance from the Settlement to the point where the boat is taken being approximately 1 *ri*. The whole neighbourhood is delightfully picturesque.

A favourite afternoon's walk is to **Macpherson's Hill** (*Moritsuka*), on the way to Sugita. This hill commands a fine view of Mississippi Bay and of the country towards Fuji.

6.—Yokosuka, Uraga, and Misaki.

Yokosuka is the terminus of the Ofuna-Kamakura-Dzushi-Yokosuka branch line of railway, and is reached from Yokohama in 1¼ hr. Steamers also ply between Yokohama and Yokosuka several times daily. The little line of railway passes through characteristically Japanese scenery — wooded hills rising up abruptly from valleys laid out in rice-fields, with here and there a cottage or a tiny shrine half-hidden in a rustic bower. The train darts in and out of short tunnels under some of these hills before reaching the sea-shore at Yokosuka.

Yokosuka (*Inn*, Mitomi-ya; *Foreign restaurant*, Kaiyō-ken), which but a few years ago was a poor village, is rapidly growing in importance, on account of the Government Dockyard established there. Foreigners can usually obtain admittance by presenting their cards at the gate; but it is safer to provide oneself with an introduction from the naval authorities. The town is prettily situated on a landlocked bay. Its chief interest for Englishmen lies in the fact that here lived and died Will Adams, the first Englishman that ever reached the shores of Japan.

Will Adams, a native of Gillingham in Kent, was chief pilot to a fleet of Dutch ships which reached the Southern coast of Japan on the 19th April, A.D. 1600. Brought as a prisoner into the presence of Ieyasu, Adams soon won the favour of that astute ruler, who employed him both as a ship-builder and as a kind of diplomatic agent when other English and Dutch traders began to arrive. Adams' constantly reiterated desire to behold his native land again and the wife and children whom he had left behind, was to the last frustrated by adverse circumstances. He consoled himself by taking another wife, a Japanese, with whom he lived until his death in 1620 at Hemi, a suburb of Yokosuka, where the railway station now stands.

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His grave and that of his Japanese wife are situated on the top of a hill, ½ hr. walk from the railway station. The Japanese call the place *Anjin-zuka*, from *Anjin* which means "pilot," that having been the appellation by which Adams was commonly known. The tombs are of stone in the ordinary Japanese style. Will Adams' monument is without an inscription, while that of his wife bears the posthumous title which every good Buddhist receives from the priests of the parish temple. The site has been well-cared for ever since the discovery and identification of the tombs in 1872 by Mr. James Walter of Yokohama. Not only is the situation of the graves most picturesque, but the eminence on which they stand affords a lovely view of land and sea. The place is to be recommended as a pleasant spot for a picnic.

Another vantage-point just outside the opposite or E. end of Yokosuka, is *Kome-no-yama*, a cliff on which stands a temple of the Nichiren sect called *Ryūhonji*, possessing some good carvings. The level stretches at the foot of the cliffs have recently been reclaimed from the sea.

The distance from Yokosuka to Uraga is 1 *ri* 32 *chō* (4½ miles) along an excellent road. A little more than half-way lies the hamlet of **Ōtsu**, where there is excellent Japanese accommodation at the Ōtsu-kwan, with a good beach for sea-bathing.

Uraga (*Inn*, *Yoshikawa in Nishi-Uraga) is built on both sides of a very narrow fiord-like harbour, and the two divisions thus formed are called respectively Higashi Uraga and Nishi Uraga, *i.e.*, East and West Uraga. They are connected by a bridge and a ferry.

In former times all junks entering the Bay of Yedo were stopped at Uraga for inspection, and it was here that Commodore Perry anchored on the 8th July, 1853, bearing with him the letter of President Fillmore to the Shōgun, the result of which was to open Japan to foreign intercourse.

Uraga is noted for its manufacture of *mizu-ame*, a sweet and wholesome preparation from *sake*-malt, somewhat resembling honey in taste. It is worth while devoting ¼ hr. to the climb up Atago-yama, a hill at the back of Nishi Uraga, close to the Yoshikawa Inn, commanding a fine view of the town and harbour. The hills beyond the sea to the E. are the Bōshū range.

Uraga is in daily steam communication with Tōkyō, the steamers touching at Kachiyama, Tateyama, and other ports on the Bōshū side. The passage from Tōkyō takes about 4 hours.

It is a walk or jinrikisha ride of 4 *ri* 3 *chō* (10 miles) to Misaki, first along the sands, and then over a cultivated upland commanding a fine view of Fuji, the Hakone and Ōyama ranges, and the opposite shores of the bay.

Misaki (*Inns*, Ki-no-kuni-ya, Aoyagi; accommodation can also be obtained at Jōgashima) offers, as a somewhat unusual attraction, a Marine Biological Laboratory (*Misaki Rinkai Jikken-jō*) connected with the Science College of the Imperial University. The marine fauna of this district being particularly rich in rare forms, dredging has produced results highly interesting to the zoologist. A lighthouse stands on the island of Jōgashima, 15 *chō* from the mainland, with which it is connected by a ferry.

One may complete the tour of the Sagami Peninsula, at the extremity of which Misaki stands, by a pleasant walk of about 7 *ri* (17 miles) along the coast to Dzushi or Kamakura.

7.—The Caves of Totsuka.

(Taya no Ana.)

Though known to foreigners as the **Caves of Totsuka**, these caves

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are really nearer to Ōfuna, the next station beyond Totsuka on the Tōkaidō Railway, 40 min. run from Yokohama. They lie at a distance of 12 or 15 *chō* from Ōfuna station, but nearly 1½ *ri* from Totsuka station. Whichever station it be decided to alight at, the trip on to the caves can be done by jinrikisha, and lies through pretty scenery. The caves are well worth a visit; but as they are apt to be wet, it is advisable to wear old clothes for the occasion. The best time to choose is the spring, as the cherry-trees too will then be seen to advantage. Candles are provided at a house near the entrance, where also it would be possible to picnic. A local guide will point out the Buddhist carvings with which the walls and ceilings are adorned.

These caves with their carvings are a monument of modern Buddhist piety. Existing in embryo since the Middle Ages (they are said by tradition to have served for the concealment both of troops and of treasure in the 14th century), they have only been excavated to their present extent by an old man still living—one Satō Shichizaemon, also known as Kinoue-no-Inkyo — whose family have for generations been rich peasants in this locality. In the year 1851, this man was urged in a dream to devote his life to making these caves into an imperishable shrine to various Buddhist divinities, and especially to the Goddess Benten. This he accordingly did and still continues to do, employing his own money for the enterprise and local talent for the carvings. Among the latter may be distinguished angels, dragons, lions, birds both natural and mythical, the Twelve Signs of the Zodiac, the Eighteen Rakan, the Thirty-Three Kwannon of the district of Chichibu, and other Buddhas innumerable. To explore the caves properly takes about 1 hr. The rock being quite soft, it may be feared that this strange monument will not prove as lasting as old Mr. Satō piously anticipates.

8.—Ōyama.

This celebrated mountain, about 4,000 ft. high, is most easily reached from Yokohama by alighting at Hiratsuka station on the Tōkaidō Railway, a run of a little over 1 hr.; thence by jinrikisha to the vill. of Ōyama on the lower slope, 3½ *ri* (9½ miles) distant. It is a favourite goal of pilgrims, who continue to be attracted to its shrine, although the old Buddhist objects of worship have here, as in so many other parts of the country, been replaced officially by comparatively obscure Shintō deities. Indeed, according to Satow, it is uncertain who these gods are; but the best authority asserts that the chief deity is Iwanaga-hime, sister to the goddess of Mount Fuji. The people of the neighbouring country-side often call the mountain by the name of Sekison-san.

Jinrikishas are left at the vill. of **Koyasu** (*Inn*, Koma-ya), a long street of steps, which at its upper end changes its name to **Oyama** (*Inn*, *Kame-ya, with curious garden). Such of the inhabitants as do not keep houses of entertainment for the pilgrims who flock here during the month of June, busy themselves with the manufacture of rosaries, toys, and domestic utensils. The traveller will notice that the posts of two shrines in the village are so much cut away in the centre as scarcely any longer to support the roof. This has been done by devotees who believe that the chips act as charms.

The ascent and descent of the mountain take from 4 to 4½ hrs., but are far more fatiguing than

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most climbs of the same length owing to the multitude of steps. A little way beyond the inns, a stream rushes out of a hole in a rocky wall some 20 ft. high, and falls into a pool, in which it is considered highly meritorious to bathe as long as the cold can be endured.

Some way further up, the entrance to the sacred domain is indicated by a *torii* perched on the top of a flight of steps. Here the traveller has to choose between the *Otoko-zaka* ('man's ascent'), and *Onna-zaka* ('woman's ascent'), the former a continuous series of steep flights of high steps, the latter longer but less fatiguing. Both paths unite higher up. The view from this point includes the plains of Sagami and Musashi, with the river Banyū, Capes Misaki and Sunosaki at the entrance of Tōkyō Bay, the sea, and the mountains of Kazusa. Some flights of steps lead up to the main temple, whence it is a climb of 28 *chō* to the summit which commands a view of Fuji, the wooded top of Tanzawa, the mountains of Nikkō, Enoshima, etc.

9.—Ōiso and Kōzu.

Ōiso is 1½ hr. from Yokohama by the Tōkaidō Railway. A pleasant day may here be spent loitering on the beautiful beach and bathing in the sea. There is a lovely view:—to the r., Fuji, the Hakone range, and the peninsula of Izu; ahead, Vries Island; to the l., the promontory of Misaki with the islet of Enoshima. The Tōryō-kwan at Ōiso is an excellent inn in Japanese style, at which some simple European dishes, such as fried fish, omelette, and chicken, may be obtained, and where there is a resident doctor.

Ōiso, though apparently so insignificant a place, is of considerable antiquity. Mention of it occurs in the story of the Soga Brothers' Revenge in the 12th century (see Route 6).

Kōzu (*Inn*, Hayano), the station beyond Ōiso, is another pleasant sea-side village, having much the same view, and well-protected from cold winter winds—an advantage to which the groves of orange-trees covering all the surrounding slopes bear witness.

ROUTE 3.

Yokohama to Tōkyō by Rail.

Distance from Yokohama.	Names of Stations.	Remarks.
	YOKOHAMA.	
1½ m.	Kanagawa.	
5½	Tsurumi	Express runs through.
7¾	Kawasaki	
12	Ōmori	
14¼	Shinagawa	Change carriages for Suburban and Northern Railways.
18	TŌKYŌ	Shimbashi St.

The railway journey from Yokohama to Tōkyō occupies 50 min. The line skirts the shores of Tōkyō Bay, with the old Tōkaidō highway recognisable at intervals on the r. by its avenue of pines. This railway, built by English engineers and finished in the autumn of 1872, was the first line opened to traffic in Japan.

Soon after leaving Yokohama, the Tōkaidō Railway branches off l. Observe the fine view of Fuji near the first station,

Kanagawa, once a noted post-town on the Tōkaidō, and intimately connected with the first settlement of foreigners in this part of Japan. (See p. 54.)

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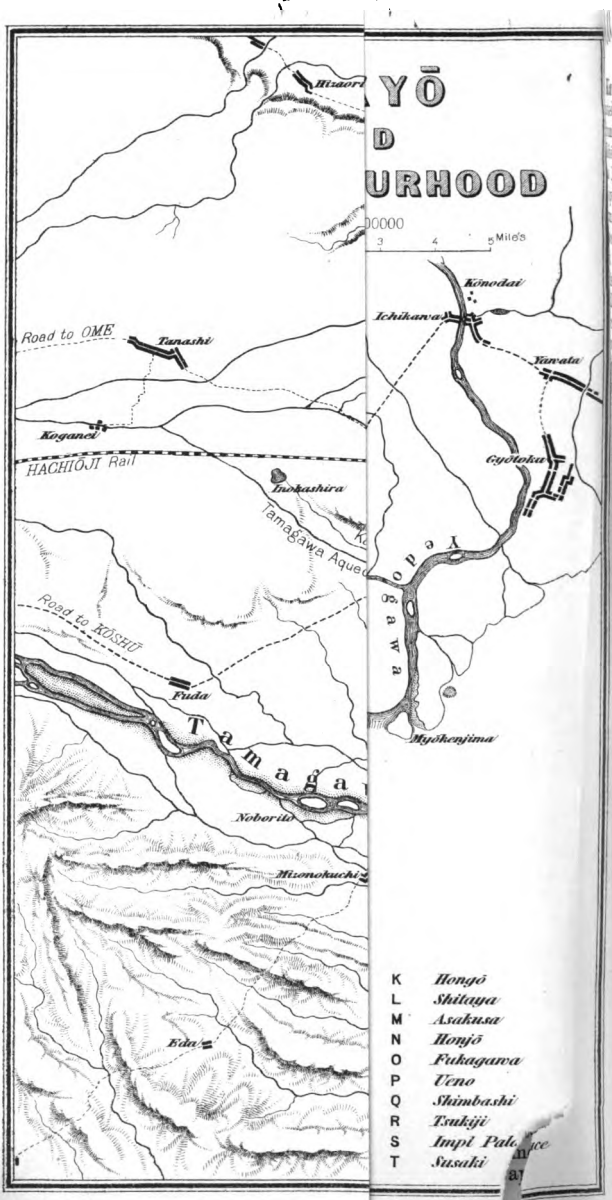

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March 21st 1894

Kawasaki (*Inn*, Asada-ya) is noted for a temple situated 1¾ m. from the station, dedicated to Kōbō Daishi and commonly known as *Daishi Sama*. So great is its popularity that special trains are run on the 21st of each month to accommodate the crowds that visit it. The greatest festival is on the 21st March, when the grounds are filled with cheap stalls and itinerant shows. The temple possesses some excellent carvings. The river which is crossed just beyond Kawasaki is the Tamagawa or Rokugō, the upper course of which is romantically beautiful and is described in Route 10. Between this Station and the next, the Nikkō and Chichibu ranges come in view ahead to the l. On approaching

Ōmori, the fine wooded bluff seen l. is the site of the noted monastery of Ikegami. Immediately above the station lie the grounds of a tea-house commanding a fine prospect, and the range of the Imperial Japanese Rifle Club. The shell-heaps of Ōmori discovered by Prof. Morse have furnished interesting prehistoric remains, which have been the subject of vehement discussion among the learned. At

Shinagawa are seen the forts built in the bay during the latter days of the Shōgunate, but now dismantled because useless in modern warfare. Just beyond the Gas Works, the line skirts r. the prettily laid out garden of the *Shiba Rikyū*, one of the minor Imperial palaces, and soon after, the train enters the **Shimbashi** Terminus, and the traveller is in Tōkyō.

ROUTE 4.

TŌKYŌ.

Tōkyō, also called Tōkei, formerly Yedo.

Hotels.—Imperial Hotel and Tōkyō Hotel, both centrally situated; Club Hotel, in Tsukiji; Seiyōken, near the Shimbashi terminus, with branch in Ueno Park.

Japanese Inns. — Fushimi-ya, in Koku-chō; Higuchi-ya, in Shirokane-chō; Karimame-ya, in Bakuro-chō,—all in the Nihon-bashi district.

Restaurants.—(*Foreign food*) Fūgetsu-dō, near Shimbashi, with confectionery shop; Sanyen-tei, in Shiba Park; Fujimi-ken, not far from the British Legation; Mikawa-ya, in Kanda.—(*Japanese food*) Yaozen, at San-ya, Asakusa; Yaomatsu, at Mukōjima; Hirasei, in Fukagawa; Tokiwa-ya, in Yagenbori.

Tea-houses (for entertainments in Japanese style).—Nakamura-rō, at Ryōgoku; Ibumura-rō, at Asakusa; Ō-un-tei, in Ueno Park.

Club.—The Tōkyō Club, occupying a portion of the Rokumei-kwan, 5 min. from Shimbashi terminus.

Foreign Legations.—Austro Hungary, 15, Kami Nibanchō; France, 1, Iida-machi Itchōme; Germany, 14, Nagata-chō; Great Britain, 1, Kōjimachi Gobanchō; Holland (Denmark and Norway), 3, Shiba Sakae-chō; Italy, 4, Sannen-chō; Russia, 1, Ura-Kasumi-ga-seki; United States, 1, Akasaka Enokisaka.

General Post Office.—At Yedobashi.

Central Telegraph Office.—In Kobiki-chō, near the Shimbashi terminus. Sub-offices in various districts of the city.

Telephone Exchange.—In No. 1 Eirakuchō Nichōme, with fifteen Call Offices in the city.

Parks.—Shiba, Ueno, and Asakusa.

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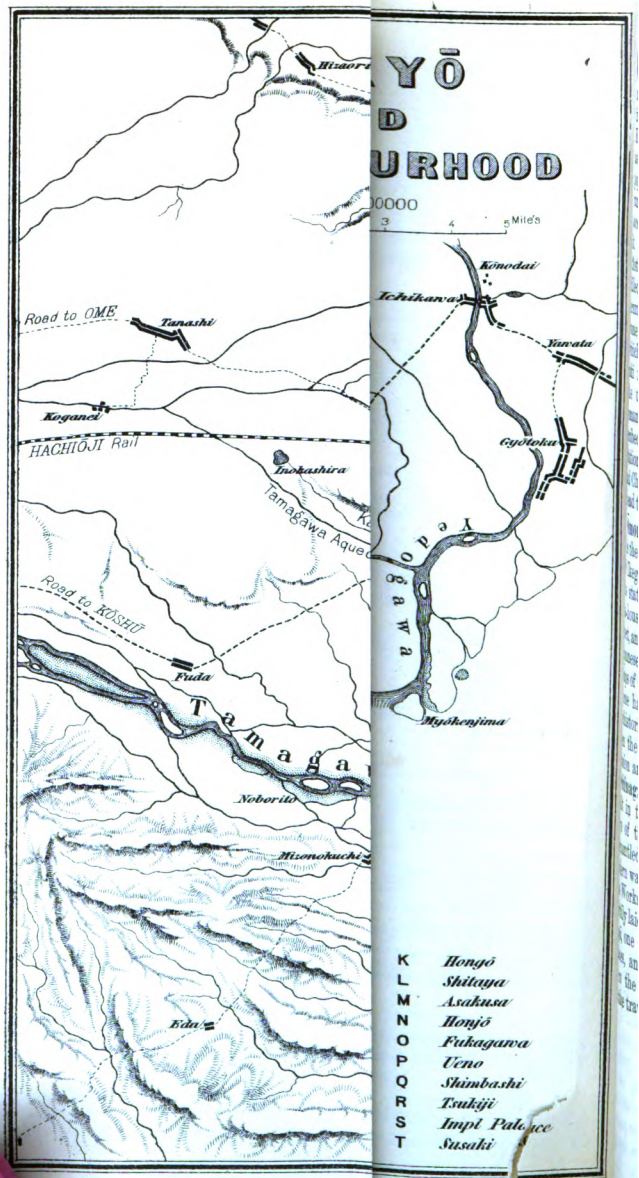

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Parks.—Shiba, Ueno, and Asakusa.

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Museums.—The Hakubutsu-kwan, in Ueno Park; Educational Museum, in the Seidō at Hongō; Museum of Arms, in the grounds of the Shōkonsha temple at Kōjimachi.

Public Library.—The Tosho-kwan, in Ueno Park.

Churches.—Church of England, in Shiba Sakae-chō; American Episcopal, Union Church (Protestant), Roman Catholic, all in Tsukiji; Central Tabernac'e, in Hongō; Russian Orthodox, at Suruga-dai.

Theatres.—Kabuki-za, in Kobikichō; Shintomi-za, in Tsukiji; Nakamura-za, in Asakusa.

Wrestling.—At Ekō-in, in Honjo, twice yearly for ten days in winter and spring. Also at other times and places not fixed.

Bazaars (*Kwankōba*).—In Shiba Park, and smaller ones in the Ginza.

A *Railway*, officially styled the "Tōkyō and Akabane Junction," but generally known as the Suburban or Circular Railway, affords an easy means of reaching certain points on the outskirts of the city. The following is a schedule of the stations:—

Distance from Shimbashi.	Names of Stations.	Remarks.
	SHIMBASHI.	
3¼m.	Shinagawa.	
5	Meguro.	
7½	Shibuya.	
9¾	Shinjiku Jct.....	Change for Hachiōji Branch.
11¾	Mejiro.	
13¾	Itabashi.	
16½	**AKABANE** Jct.	Change for the North.

Conveyances.—Jinrikishas are in universal use. Tramcars, not much patronised by Europeans, run from the Shimbashi terminus along the principal thoroughfare to Ueno and Asakusa. Omnibuses are becoming numerous. Parties may find it advantageous to engage a whole one.

Livery stables.—Kawanishi at Monzeki-mae in Tsukiji; Nishikaji at Nishiki-chō, Kanda, Itchōme.

Steam Communication.—The company called the Tōkyō Wan Kisen-Gwaisha runs steamers to Uraga in the Misaki peninsula, and to Kanaya, Kachiyama, Hōjō, Tateyama, etc., on the other side of Tōkyō Bay. Twice daily, viz., 7 A.M. and 8 A.M., taking 7 hrs. to reach Tateyama.

2. The same company runs steamers to Yawata and other small ports at the head of the Bay and to Kisarazu. Daily at 8 A.M., taking 4 hrs. to reach Kisarazu.

3. Also to Atami and Ajiro, sometimes continuing on to Shimoda in the province of Izu. Sailings irregular. Time, 8 hrs. to Ajiro.

All the steamers of the above company start from Reigan-jima.

The Tsū-un Kwaisha runs steamers on the Tonegawa, of which

4. Those of the Shimo-Tone, or Lower Tonegawa line, run to Chōshi, Ōfunatsu, and Hokoda, touching at various minor places on the river. Daily at 7 P.M.

5. Those of the Kami-Tone, or Upper Tonegawa line, run to Gyōtoku, Ichikawa, Matsudo, Shinkawa, Sekiyado, Kurihashi, Koga, and minor points higher up. Daily at 3 P.M. Time, 14 hrs. to Koga.

The steamers of the Tsū-un Kwaisha start from Ryōgoku-bashi.

The local steamers are but little used by foreigners and by the better class of Japanese, as they are small and make scant pretension to comfort. There is not even always a distinction of classes, though it is sometimes possible to secure a separate room by paying the price of five tickets. The fares are extremely low.

The following are some of the

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chief shops at which articles likely to interest the tourist are sold :—

Porcelain.—Kawamoto, dealer in Owari ware, at No. 6, Ginza Nichōme; Imari, at Kanda Imagawa-bashi, and Takahashi, at Nihon-bashi Tomijima-chō, for various kinds of ware.

Lacquer. — Saitō Masakichi, at No. 12, Ginza Nichōme; Nakamura Kinosuke, at Kyōbashi Owari-chō Nichōme. Both the above deal in gold lacquer, while the two following sell various other kinds, provincial specialties, etc.: Kuroe-ya, at Tōri Itchōme; Suruga-ya, in Bakuro-chō.

Bronze.—Miyao, at No. 1, Nihon-bashi Hon-Shirokane-chō (large things); Mikawa-ya, at Soto-Kanda Hatago-chō Itchōme (chiefly small things).

Cloisonné.—Namikawa, at No. 8, Nihon-bashi Shin-emon-chō.

Swords. — Murata Kimbei, at Nihon-bashi Kawasekoku-chō (also sells other curios).

Ivory.—Wakatake, at No. 6, Nihon-bashi Hisamatsu-chō; Sawada-ya, at No. 8, Ryōgoku Yonezawa-chō Nichōme.

Paper and Fans.—Haibara, at No. 1, Nihon-bashi Tōri Itchōme.

Old Silk and Damask.—Iwamoto Denshichi, at No. 16, Nihon-bashi Kawasekoku-chō; Morita, at No. 8, Nihon-bashi Sanai-chō.

Curios in General.—Daizen, in Naka-dōri (chiefly for expensive articles); Ōsaka-ya, at No. 20, Nihon-bashi Aomono-chō; Ebi-ya, at No. 5, Nihon-bashi Jikken-dana (specialty, old lacquer); Handa-ya, at No. 5, Nihon-bashi Honkoku-chō Itchōme.

Silk Mercers.—Daimaru, in Hatago-chō; Echigo-ya, in Muro-machi; Shiroki, in Tōri Itchōme; Mizushima (also sells European articles for presents), in Honchō Itchōme, —all in the Nihon-bashi district.

There is also a very interesting street called *Naka-dōri*, running parallel to the main thoroughfare between Kyōbashi and Nihon-bashi, full of shops where old curios and brocade are exposed for sale. The best Bazaars (*Kwankōba*), where new articles of everyday use may be bought are those in Shiba Park, Ginza (*Marujū no Kwankōba*), at Kanda Ogawa-machi, and at Kudanzaka-shita.

Chief Popular Festivals.

DATE.	NAME OF FESTIVAL.	WHERE HELD.
Monthly, 5th.....	*Suiten-gū*	Kakigara-chō.
Monthly, 10th	*Kompira*	Tora-no-mon.
Monthly, 17-18th ...	*Kwannon*	Asakusa.
Monthly, 21st	*Daishi*.....	Kawasaki.
Monthly, 24th	*Atago Jinja*	Atagoshita.
First Day of the Hare (*hatsu-u*) ...	*Myōkendō*	Yanagi-shima.
April 17th	*Tōshōgū*	Shiba and Ueno Parks.
April 18th	*Sanja Matsuri*	Asakusa.
May 6-8th	*Shōkonsha* (races, etc.)...	Kudan.
June 3rd.....	*Kumano Jinja*	Iigura and Aoyama.
June 3-14th	*Tennō Matsuri*	Shinagawa, Yotsuya, Asakusa, Senji.
Mid-July	*Kawa-biraki* (Opening of the River)	Ryōgoku.
July 7-14th	*Tennō Matsuri*	Nakabashi.
July 15th	*Sannō*.....	Nagata-chō.

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DATE.	NAME OF FESTIVAL.	WHERE HELD.
July 15th	*Hikawa Jinja*.....	Akasaka.
July 15th	*Hachiman*	Nagata-chō.
September 11-20th..	*Shimmei Matsuri*	Shiba.
September 13th ...	*Ushijima no Jinja*	Mukōjima.
September 14-15th..	*Kanda Myōjin*	Kanda.
October 12-13th ...	*O Eshiki* (Anniversary of Nichiren's death)...	Ikegami and Hori-no-uchi.
October 15th.....	*Kanda Myōjin*	Kanda.
November 6-8th ...	*Shōkonsha*, (races, etc.)...	Kudan.
November 22-28th..	*O Kō Mairi*	Monzeki temple at Asakusa.
November (on Days of the Bird, *tori no hi*)	*Tori no machi*.....	Asakusa.

Akin to the popular festivals (*matsuri*) are the following fairs (*ichi*), held at the close of the year for the citizens to make seasonable purchases :—

December 13th.....	*Tennō Sama*	Shinagawa.
December 15th.....	*Hachiman*	Fukagawa.
December 17-19th...	*Kwannon*.....	Asakusa.
December 20-21st...	*Kanda Myōjin*	Kanda.
December 22-23rd...	*Shimmei*	Shiba.
December 23-24th...	*Atago*	Atagoshita.
December 25th.....	*Tenjin*.....	Hirakawa.
December 27-28th...	*Fudō*	Yagen-bori.

Flowers.

Plum-blossoms. — The Kameido Ume-yashiki and the Kamata Ume-yashiki near Kawasaki, at end of January and beginning of February.

Cherry-blossoms. — Ueno, Mukōjima, and Shiba, early in April; Koganei, middle of April.

Peonies.—Florists' gardens at Somei, end of April; Shōkwa-en in Azabu, beginning of May.

Wistarias.—Kameido, first week in May.

Azaleas. — Florists' gardens at Ōkubo-mura, early in May.

Irises.—Horikiri beyond Mukōjima, early in June.

Convolvuli.—Florist's gardens at Iriya in Shitaya, end of July and beginning of August.

Lotus-flowers.—Lake Shinobazu at Ueno and the Castle moats, beginning of August.

Chrysanthemums. — Dango-zaka and Asakusa, beginning of November.

Maples.—Kaianji at Shinagawa, beginning of November; Ōji, middle of November.

Principal Places Worth Visiting.—Shiba and Ueno Parks (Tombs of the Tokugawa Shōguns in both, the former most easily accessible), Temple of Kwannon at Asakusa, Hakubutsu-kwan Museum at Ueno, the Kwankōba Bazaar in Shiba, Atago Tower for view of the city. Drive along the main street (*Ginza*) to Nihon-bashi and round the inner moat.

Time to Chief Points by jinrikisha with two men.

From Shimbashi terminus to :—

Imperial Hotel	5 Min.
Tōkyō Hotel	7 „
Club Hotel	12 „
Rokumei-kwan	5 „
British Legation	18 „
American Legation	10 „
Shiba Park	10 „
Ueno Park	35 „
Asakusa (Kwannon)	40 „

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HISTORY AND TOPOGRAPHY.—Previous to its becoming the military capital of Japan in the year 1590, Yedo was little more than a rude fortress surrounded by a few scattered villages. This fortress was founded in 1456 by a certain Ōta Dōkwan. From 1486 to 1524, it was held by vassals of the Uesugi family, but in the latter year was taken from them by Hōjō Ujitsuna, who was then rising to be ruler of the Eastern provinces, and had his capital at Odawara, close to the foot of the Hakone pass. In the 13th century, the the district now called Asakusa stood on the sea-shore, at the mouth of a considerable inlet. The name Yedo means 'Estuary Gate.' At the time Ieyasu took possession in 1590, the coast on the E. side of the river had advanced greatly below Asakusa; but large lagoons still occupied areas which have since been filled up and built over. Ōta Dōkwan's fortress occupied a portion of the ground which was later included in the Palace of the Shōguns and now in that of His Majesty the Emperor. The Shōgun's Palace, or Castle as it was often called, was several times burnt down and rebuilt, and was totally destroyed by a fire which took place on the 17th July, 1863. A separate building in the enclosure which had been the residence of the heir-apparent to the Shōgunate, was appropriated for the Emperor's use after the removal of H. M. to Tōkyō in 1868. But this too, was burnt down on the night of the 5th May, 1873. From that time forward the Emperor occupied the Palace at Aoyama, now inhabited by the Crown Prince, until the construction on the old site in 1889 of a new Palace, semi-Japanese and semi-foreign in style. Yedo has been repeatedly visited by destructive fires. In 1601 the whole city was laid in ashes. At that time all the houses were thatched with grass, the use of tiles not having been allowed to the citizens till the middle of the 17th century. Great fires occurred in 1657 and again in 1668. The greatest conflagration in more modern times took place in 1845. In 1603 a large part of the hill now called Suruga Dai was cut away, and the soil used to fill up four square miles of shallow inlets on the S. side of the town. The same year witnessed the contruction of the great bridge, Nihon-bashi, from which distances have since been measured along the chief roads of the Empire. In 1642, a regulation was made whereby the Daimyōs were obliged to reside alternately in Yedo and on their domains for certain fixed periods. A map dated 1632 shows that the greater part of what now forms the Kyōbashi district, including Tsukiji, was reclaimed from the sea subsequent to that date. Up to about the year 1650, the townspeople depended for their water supply on the stream from Kanda-yama and the lake of Tame-ike; but shortly afterwards an aqueduct was constructed on the N. side to bring water from the I-no-kashira, Zempukuji, and Myōshō-ji lakes, as well as from the Tamagawa into the city. In 1653, the Tamagawa aqueduct, which enters the city by way of Yotsuya, was constructed, its length being about 27 miles.

In 1660, the first theatre was built in Kobiki-chō by one Morita Kan-ya, whose name has been borne by successive generations of *impresari*. The history of the city for the most part consists of a succession of earthquakes, fires, typhoons, epidemics, floods, and droughts. The year 1703 was marked by a great earthquake; it is said that on this occasion the deaths in Yedo alone were 37,000. An epidemic which raged in 1773 is stated to have carried off 190,000 persons, chiefly of the lower classes. On the 11th November, 1855, the last great earthquake occurred, when the loss of life was computed at 100,000 persons. But recent investigations have shown that this was a gross exaggeration.

On the 13th September, 1868, the designation of the city was changed to Tōkyō or Tōkei, either being a correct way of pronouncing the two Chinese characters 東京 which are used in writing the name, the signification of which is 'Eastern Capital,' given in contradistinction to Saikyō, 西京, or 'Western Capital,' applied at the same time to Kyōto. In November of the same year the Mikado visited Tōkyō for the first time, and it became the recognised seat of Government on the 26th March, 1869. A great change has since taken place in the outward appearance of the city. Most of the *yashiki*, or mansions of the territorial nobility, have been pulled down to make room for new buildings better adapted to modern needs. At the same time, the disappearance of the two-sworded men, the supersession of the palanquin *(kago)* by the jinrikisha, the very general adoption of foreign dress, and the European style of dressing the hair which is now almost universal among the men, have robbed the streets of the picturesqueness formerly so attractive to the foreign visitor. The construction of buildings in European style dates from about 1872. Tōkyō was thrown open to foreign travel in 1869, but not to foreign residence. Tsukiji, the foreign concession *(Kyoryū-chi)*, is still the only quarter in which foreigners can hold land.

The city is divided for administrative purposes into fifteen districts *(Ku)*, *viz*:—1, Kōji-machi. 2, Kanda. 3, Nihon-bashi. 4, Kyō-bashi. 5, Shiba. 6, Azabu. 7, Akasaka. 8, Yotsuya. 9, Ushigome. 10, Koishikawa. 11, Hongō. 12, Shitaya. 13, Asakusa. 14, Honjo. 15, Fukagawa. The principal suburbs are Shinagawa S., on the Tōkaidō; Naitō Shinjiku W., on the Chichibu road; Itabashi N.W., on the Nakasendō; and Senji N.E., on the Ōshū Kaidō. Tōkyō is popularly estimated to cover an area of four *ri* in every direction, in

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other words, a hundred square miles. The population is officially stated to be, in round numbers, 1,389,000, but this includes the whole metropolitan district *(Tōkyō Fu)*. The city proper has only 900,000. Tōkyō was connected by railway with Yokohama in the autumn of 1872; horse tramways were laid along the main thoroughfares in 1882; the first electric lighting company was formed in 1885, and a telephone exchange was opened in 1890. In the same year, a short electrical railway was laid within the grounds of the Ueno Park. Three great Industrial Exhibitions have been held in Tōkyō, the first in 1877, and the last in 1890. The buildings of the Imperial Diet, inaugurated in November, 1890, were burnt down two months later. A plan of city improvement has recently been adopted, in consequence of which the narrower streets of any district burnt down are widened, and better sanitary arrangements introduced.

Owing to the shape and the vast extent of the city, it is impossible to combine all the chief sights in a single round. The best plan is to take them in groups, according to the direction in which they lie. The following description proceeds on this principle.

1.—The Kwankōba. Shiba Park. Temples and Tombs of the Shōguns. Zempukuji. The Forty-seven Rōnins. Nyoraiji. Atago-yama.

From the Shimbashi Railway terminus, a long narrow street, called *Hikage-chō* at the beginning and *Shimmei-mae* at the end, leads to Shiba Park, and is worth strolling along for the sake of the shops.

Passing through the *Daimon* or 'Great Gate', we turn through the park r. to the *Kwankōba*, the best bazaar in Tōkyō, where all prices are fixed, and every sort of article used in the daily life of the Japanese people may be obtained.

Shiba Park (*Shiba Kōenchi*) formed, till 1877, the grounds of the great Buddhist temple of *Zōjōji*, the head-quarters in this city of the Jōdo sect. Here are still preserved the Mortuary Temples (*Go Reiya*) of several of the Tokugawa Shōguns, Ieyasu, the founder of that dynasty and of Yedo, having taken Zōjōji under his special protection, and chosen it as the temple where the funeral tablets (*ihai*) of himself and his descendants should be preserved. The monastery had been originally founded in 1393, but was removed in 1596 to the present site. The partial transfer of the temple to the Shintōists, in 1873, naturally led to friction between them and the Buddhists, the gravest consequence of which was the destruction by fire of the magnificent main building on the 1st January, 1874. It has lately been replaced by a new building, smaller and much less beautiful. Only the large gate *(sammon)* remains just as it was built in 1623. This temple, which is used for popular worship, must not be mistaken for one of the Mortuary Temples.

The following is a list of the Tokugawa Shōguns. Those whose names are marked with an asterisk are buried at Ueno, at the opposite end of Tōkyō; those whose names have a dagger prefixed lie at Nikkō, 100 miles to the N. of Tōkyō, and the others at Shiba.

	PERSONAL NAME.	POSTHUMOUS TITLE.	DIED A.D.
1.	†Ieyasu	Tōshōgū	1616
2.	Hidetada	Taitokuin	1632
3.	†Iemitsu	Taiyūin	1651
4.	*Ietsuna	Gen-yūin	1680
5.	*Tsunayoshi	Jōken-in	1709
6.	Ienobu	Bunshōin	1713
7.	Ietsugu	Yūshōin	1751
8.	*Yoshimune	Yūtokuin	1751
9.	Ieshige	Junshin-in	1761
10.	*Ieharu	Shimmeiin	1786
11.	*Ienari	Bunkyōin	1841
12.	Ieyoshi	Shintokuin	1853
13.	*Iesada	Onkyōin	1858
14.	Iemochi	Shōtokuin	1866
15.	Yoshinobu (usually called Keiki), still living at Shizuoka in Suruga.		

The **Shiba Temples**, which are among the chief marvels of Japanese art, should, if possible, be visited on the forenoon of a fine day. Otherwise their situation, and the black boarding which has been put up to ward off the attacks of the weather, will interfere with a proper enjoyment of their minutely elaborate decorations. They may best be taken in the following order. Persons pressed for time might limit themselves to an inspection of the temple and tomb (Octagonal Shrine) of the 2nd Shōgun only (See p. 72).

The entrance to the *Mortuary Chapels* of Ietsugu and Ieshige, the 7th and 9th Shōguns, is immediately opposite the Kwan-

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kōba. A highly ornamented gate called the *Ni-Ten Mon*, or 'Gate of the Two Dêva Kings,' leads into a court containing numerous stone lanterns offered by Daimyōs as a mark of respect to the memory of their deceased lord and master, the Shōgun. At the opposite end of the court is the *Choku-gaku Mon*, or 'Gate of the Imperial Tablet,' so called from a tablet hung over the lintel, containing in gold letters the posthumous name of the 7th Shōgun in the fac-simile of the handwriting of the Mikado known to history as Naka-no-Mikado-no-In (d. 1737). This gate is remarkable for its pillars with dragons twisted round them, originally gilt over a coating of red oxide of iron. Passing through this gate, we enter an inner court lined with bronze lanterns, two hundred and twelve in all, dating some from A.D. 1716, some from 1761, also the gift of Daimyōs, and having r. a belfry and l. a cistern for holy water. Hence through a third gate called the *O Kara Mon*, on either side of which stretches a gallery with beautifully painted carvings of flowers and birds in the panels. Observe the angel on the ceiling, the work of Kano Ryōsetsu. A short colonnade of black pillars edged with gold leads to the portico of the temple, where, among other marvels of carving, are two dragons, called 'the ascending and descending dragons' (*Nobori-ryū* and *Kudari-ryū*), serving as beams to connect the temple with two pillars outside.

Up to this point the public has free admittance. Those desirous of seeing the interior of the temple, together with the tombs, must apply to the custodian, and pay him on departing a fee of 20 cents per head. Boots must of course be removed before entering. These observations hold good at all the other Mortuary Temples. The visitor is led directly into the sanctum containing the altar. And here be it observed that each of these Mortuary Temples consists of three parts,—an outer oratory *(haiden)*, a connecting gallery or corridor *(ai-no-ma)*, and an inner sanctum *(honden)*. In each of these one finds oneself in a blaze of gold, colours, and elaborate arabesques, which, especially if the day be fine, quite dazzle the eye by their brilliancy. In feudal times, when the Shōgun came to worship the spirits of his ancestors, he alone ascended to the sanctum, the greater Daimyōs ranged themselves next to him in the corridor below, while the lesser nobility occupied the oratory.

The altar of this temple is separated from the corridor by one of those bamboo blinds bound with silk, which, together with a peculiar kind of banner, temper the brilliancy of the other decorations. The sanctum contains three double-roofed shrines of the most gorgeous gold lacquer, picked out with body-colour below the eaves, and held together by costly and elaborate metal-work. That to the r. contains a wooden image of the father of the 6th Shōgun, that in the middle an image of the 7th Shōgun, and that to the l. one of the 9th Shōgun, together with the funeral tablets of each. The images, which are considered sacred because presented by Mikados, are never shown. On either side of each shrine stand wooden statuettes of the *Shi Tennō*, who, according to the Buddhist mythology, guard the world against the attacks of demons. In front are Kwannon and Benten. The wall at the back is gilt, while the altar and two tables in front are of splendid red lacquer. In innumerable places may be seen the three-leaved Asarum or *Kamo-aoi*, which is the crest of the Tokugawa family, and the lotus, the

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Buddhist emblem of purity. The altar is protected at night by massive gilt gates ornamented with the family crest and conventional flowers. Descending into the corridor, and noticing as we pass the gorgeous panelling of the ceiling, we reach the oratory, where the decorations are on a similar scale of magnificence. Observe the conventional paintings of lions on the wall. Under the baldachin sits on festival days (12th and 13th of each month, when visitors are not admitted) the abbot of Zōjōji, while the priests are ranged around at small lacquer tables. The lacquer boxes on the latter contain scrolls of the Buddhist Scriptures. As the guide leads the way from the temple to the tombs, observe on the eaves the carvings of musical instruments, lions, dragons, etc. Observe, too, the carvings of unicorns *(kirin)* on the *Oshi-kiri Mon*, or 'Dividing Gate,' which is now passed through. Although the carving is openwork, the dragons appear quite different according to the side from which they are viewed. Thence through a noble court with more bronze lanterns, to a stone staircase which leads up to the site of the Tombs,—that of the 7th Shōgun to the l., that of the 9th Shōgun to the r. Below each tomb is a highly decorated oratory. The tombs are of stone, in the shape called *hōtō* (treasure shrine), which somewhat resembles a pagoda. They stand on an octagonal granite base, with a stone balustrade. Their simplicity contrasts strongly with the lavish magnificence of all that goes before. As Mitford says in his 'Tales of Old Japan,' 'the sermon may have been preached by design, or it may have been by accident, but the lesson is there.'

The pattern on the black copper facing round the wall enclosing the tomb, is intended to represent the waves of the sea. The body is said to be buried at a depth of 20 ft., and to have been coated with vermilion and charcoal powder to prevent decay. The tomb of the 9th Shōgun is a replica of that of the 7th. On leaving this place, we pass the oratory of the 9th Shōgun, and notice the exquisite carvings in high relief of peacocks on the panels of the gate.

Leaving this temple by the *Choku-gaku Mon*, and turning r. through rows of stone lanterns, we soon reach r. another splendidly carved gate, which gives access to the temple and tombs of the 6th, 12th, and 14th Shōguns. In arrangement, the temple closely resembles the one we have just left; but the gilt is fresher, the carvings truer to nature, and the general impression more magnificent, the result perhaps of the interest taken by the 6th Shōgun in the preparation of his own last resting place. The flowers and birds in the spaces between the cornice and the lintel of the oratory are perfect, both in chiselling and in delicacy of colour. The coffered ceiling is a masterpiece; and the vista of the altar, as one stands under the baldachin, reveals an indescribable glory of blended gold and colours. The order of the shrines on the altar is, from r. to l., that of the 12th, 6th, and 14th Shōguns, the shrine of the last containing also the funeral tablet of his consort.

From the Mortuary Temple, a flight of steps at the back leads up to the tombs of these three Shōguns and of the consort of the 14th, who was aunt to the present Mikado, and after the death of her husband bore the title of Sei-kwan-In-no-Miya. Her funeral in 1877 was the last performed in these precincts. Each tomb has a small oratory attached. The fine

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bronze gate of the enclosure of No. 6, which is the first tomb reached, is said to be the work of Korean artificers; but the design was probably furnished by a Japanese draughtsman. The dragons in low relief on the r. and l., both inside and out, are especially worthy of attention. Next to it is the tomb of the 12th Shōgun, and beyond it again those of the 14th and his consort. The tomb of this princess is of bronze and marked by the Imperial crest, the sixteen-petalled chrysanthemum.

Quitting the grounds of this Mortuary Temple by a small side door to the r., we turn down l. to the main road, and enter the grounds of the *Monastery of Zōjōji* by the big gate. To the r. is a small shrine dedicated to the 'Five Hundred Rakan,' having in front of it a stone with the imprint of Buddha's feet, which are of phenomenal size. On the l. are the temple offices *(jimusho)*. In front is the main temple of Zōjōji, restored outwardly in the plainest style, but spacious within. The large gilt image of Amida enthroned on the altar is from the chisel of the famous Buddhist abbot and artist Eshin. The temple possesses many objects of artistic and historical interest, but they are not generally shown.

The little temple at the back of Zōjōji, in the same brilliant style of decoration as the Mortuary Temples, is called *Gokoku-den*. It contains the *Kuro-Honzon* or 'Black Image', a statuette of Amida by Eshin, which is noteworthy on account of the veneration in which it was held by Ieyasu, who used to carry it about with him in his campaigns, and ascribe his victories to its influence. Admittance to the *Gokoku-den* is gained through the priests' house to the l. The Black Image, which is not shown save on great occasions, is enclosed in a handsome gold reliquary. Another reliquary contains small marble images of the Sixteen Rakan. Observe the curious plate-shaped ornaments above the pillars in front of the altar, with the Buddhist gods Shaka, Monju, and Fugen, and attendant animals in high relief. The bold paintings of hawks around the walls recall Ieyasu's fondness for hawking. The fine bronze image of Shaka outside dates from 1763.

Such unprotected statues are called in Japanese by the rather irrevent name of 'Wet Saints' *(nure-botoke)*. The thin sticks inscribed with Sanskrit characters which stand behind it, are termed *toba* or *sotoba*, a corruption of the Sanskrit *stûpa* ('tope'), originally a monument erected over the remains of a saint. The notches in the wood represent the ball, crescent, pyramid, sphere, and cube of the complete *stûpa*, which are emblematic of Ether, Air, Fire, Water, and Earth. One glance at a *sotoba* is said to ensure the forgiveness of all sins.

Coming down from *Gokoku-den*, and leaving the Zōjōji enclosure by an opening to the r., we next reach the Mortuary Temple attached to the tombs of the consorts of the 2nd, 6th, 11th, and 12th Shōguns. Admittance is by the priests' house to the l. Though the oratory is plainer than those already described, the altar is by no means less splendid. Gilded gates, gilded panelling, huge gilded pillars,—everything sparkles with gold, while the shrines on the altar are the most magnificent specimens extant of a peculiar kind of lacquer adorned with metal-work. Their order is, from r. to l., the consorts of the 12th, 6th, 2nd, and 11th Shōguns, while to the extreme l. corner is that of the concubine of the 5th. The coffered ceiling, decorated with the phœnix in various colours, is specially fine.

From this temple, we pass into the court of that attached to the tomb of the 2nd Shōgun. Entrance through the priests' house to the right. The sanctum is a grand

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example of Japanese religious architecture. Two huge gilded pillars called *daïjin-bashira*, r. and l. of the altar, support the lofty vaulted roof, curiously constructed of a network of beams. The upper part of the walls is decorated with large carved medallions of birds in high relief, richly painted and gilt. The shrine is of fine gold lacquer, about 250 years old, and the tables in front deserve inspection. The bronze incense-burner in the form of a lion dates from 1635. Ieyasu's war-drum rests in a large ornamental stand. The coffers in the ceilings are filled with fret-work over lacquer.

A short and pretty walk through the wood at the back leads to the *Hakkaku-dō*, or Octagonal Hall, containing the tomb of the 2nd Shōgun, which is the largest specimen of gold lacquer in the world and one of the most magnificent. Parts of it are inlaid with enamel and crystals. The scenes on the upper half represent the 'Eight Views' of Siao-Siang in China and of Lake Biwa in Japan, while the lower half is adorned with the lion and peony, the king of beasts and the king of flowers. The base is of stone shaped like a lotus-flower. The shrine contains only an effigy of the Shōgun and his funeral tablet, the actual body being beneath the pavement. The interior walls of the hall are of lacquer gilded over. Eight pillars covered with gilt copper plates support the roof.

Outside this building are two curiously carved stones dating from 1644. The subject of one is Shaka's Entry into Nirvâna, and of the other the Five-and-twenty Bosatsu coming with Amida to welcome the departed soul. The oratory in front of the 'Octagonal Shrine' contains nothing worthy of notice.

Descending again to the Mortuary Temple, and passing through its two gates, the visitor turns sharp to the r. through a third gate, and follows a stone walk lined with cherry-trees to a *torii*, standing in front of the temple of *Ankoku-den*. Here, on the 17th of every month, a popular festival is held in honour of Ieyasu, who is worshipped as a Shintō deity under the name of *Tōshōgū*. Constructed when Buddhism was dominant, this temple is architecturally as highly ornamented as the rest, the present influence of the Shintō cult being indicated only by the paper symbols *(gohei)* in the oratory, which also contains a large bronze mirror and two gilt *ama-inu*. The sanctum (admittance through the *shamusho* or temple office to the r.) stands behind, in a separate enclosure. The coffered ceiling is very good, as are the hawks and birds of paradise on a gold ground in the panels round the interior. Specially excellent is a painting by Kano Hōgen at the back of the altar, representing Shaka attended by Monju and Fugen. The shrine is about 4 ft. high, with an elaborate cornice of three rows of brackets; and its walls are of splendid gold lacquer with raised designs. In front, on the door-panels, are eight small landscapes, in which a dragon is seen descending through the clouds on either hand. At the sides are boldly designed groups of the pine and bamboo. Inside is a life-like wooden effigy of Ieyasu, which can be seen only on the 17th day of the month.

The big wooden building in European style, nearly opposite the entrance to Ankoku-den, is called *Yayoi-sha*, and is used for holding meetings of various kinds.

A visit to Shiba may be terminated by walking up *Maruyama*, the little hill at the back, which commands a pretty view of the bay. Close to the pagoda, which is not open to the public, stands a monument erected in 1890 to the

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memory of Inō Chūkei, the father of Japanese cartography, who flourished in the 18th century. Thence one descends to the little *Temple of Benten*, picturesquely situated on an islet in a lake overgrown with lotuses. Further back in the wood stands the *Kōyō-kwan*, or 'Maple Club,' where fine entertainments in native style are given.

Shiba is specially lovely in early April, when the cherry-trees are in flower.

About 1 m. from the Shiba temples in the direction of Shinagawa, stands the Buddhist temple of *Sengakuji*, where the **Forty-seven Rōnins** *(Shi-jū-shichi Ki)* lie buried. (For their dramatic story, see 'Things Japanese,' p. 126. A more detailed account is given in Mitford's 'Tales of Old Japan'). The well *(Kubi-arai ido)*, where the Rōnins washed the head of the foe on whom they had taken vengeance, still exists by the side of the path leading to the tombs, which are ranged round the sides of a small square court. That in the further corner is the grave of Ōishi Kuranosuke, the leader of the faithful band; and the monument next to his, on the other side of the stone fence, marks the grave of the lord for whose sake he and his comrades sacrificed their lives. The popular reverence for these heroes is attested by the incense perpetually kept burning before Ōishi's grave, and by the visiting cards left there at New-Year time. Painted statuettes of the 'Forty-seven' are exhibited in a building below.

A little nearer Shinagawa stands *Nyoraiji*, a Buddhist temple dedicated to the 'Five Buddhas of Wisdom,' whose gigantic images, carved in A.D. 1635, are here enshrined.

On the way back, one may obtain a good view by ascending *Kirishima-yama*, a wooden structure 100 ft. high, close to the railway line, erected in 1890 as a model of the celebrated mountain of the same name in Kyūshū. Or else one may go up *Atago-yama*, a natural hill a little to the N. of Shiba Park, named after the higher Mount Atago at Kyōto. Atago-yama, like many other such places in Japan, has two flights of steps leading up it, one of which, called 'the men's staircase,' is straight and steep, while the other, or 'women's staircase,' is circuitous but less fatiguing. A tower has recently been erected on Atago-yama, which visitors should pay a trifling fee to ascend. The view includes Fuji, the Hakone range, Ōyama, Mitake, Mount Tsukuba, the provinces beyond Tōkyō Bay with Kanō-zan and Nokogiri-yama, and of course Tōkyō itself.

2.—Akasaka and Azabu.

Akasaka and **Azabu** are the highest and healthiest parts of Tōkyō, but contain little of interest to the tourist. In a part of Akasaka called Aoyama, is situated the palace occupied for many years by the Mikado while the present palace was building, and now by the Empress Dowager and the Crown Prince. It is not open to the public; but the *élite* of Tōkyō society is invited there once yearly in November, to witness what is perhaps the most wonderful show of chrysanthemums in the world. Closely adjoining it, is an immense parade ground, where the great annual review on the Mikado's birthday (3rd November) is held. A little further to the S. is the Aoyama Cemetery, part of which has been set apart for the interment of foreigners.

On the borders of Akasaka and Azabu stands the Shintō temple of *Hikawa*, now much neglected, but remarkable for the antiquity of its first foundation (7th century). Opposite the entrance is the house

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inhabited by Sir Edwin Arnold in 1889-90, while composing his beautiful poem, 'The Light of the World.'

Zempukuji, a temple of the Monto sect, dates from A.D. 1232, and is somewhat striking. The main hall of the temple is 96 ft. square. The pillars supporting the roof are massive and unadorned, save by a few touches of white paint on the capitals, in accordance with the usual practice of the sect. The screen dividing the nave from the chancel, as also the altar itself, are good specimens of florid ornamentation in gold and colours. The temple relics are exhibited from the 1st to 6th November. In the court yard stands an enormous *Ichō* tree known as the 'Staff Ichō.'

Local tradition says that when Shinran Shōnin, the founder of the Monto sect, was about to depart for Kyōto and bade adieu to Ryōkai, the apostle of the sect in Eastern Japan, he stuck his staff upside down into the ground, saying, 'Like this staff shall be the strength of the faith and the salvation of the people,' upon which the staff immediately began to take root and sprout upwards.

3.—Chief Buildings in Kōjimachi. The Diet. Sannō. Ōkubo's Monument. Shōkonsha.

Leaving Shimbashi station and turning l. along the moat, the buildings of the *Imperial Diet*, if reconstructed as proposed on the site where the original edifice was burnt down in 1891, will be seen beyond the embankment on the other side. The fine brick buildings soon passed r. were completed in 1877 for the College of Engineering, the earliest scientific academy established in Japan, and presided over by British professors. Since the amalgamation of this College with the Imperial University in 1886, the buildings have been used for various purposes, a portion of them being temporarily appropriated to the meetings of the Lower House of the Diet.

Turning along the moat r., we come to a stretch of flat ground, which was till recently a swamp called Tame-ike. On the hill to the r. is the mansion of Marquis Nabeshima, formerly Prince of Hizen and now Grand Master of Ceremonies at the Imperial Court. In front is the prettily wooded eminence on which stands the Shintō *Temple of Sannō*, officially styled *Hie no Jinja*. Dating in its present form from 1654, it was adopted by the Shōguns of the Tokugawa dynasty as their tutelary shrine. The situation is pretty, and the place is seen to advantage in spring, when the cherry-trees are in flower; but all the buildings except the main temple are falling into decay. In each of the inner compartments of the large gate stands an image of a monkey ornamented with a bib, that animal being regarded as the servant of the divinity of Hie, for which reason monkeys also figure on the altar.

This neighbourhood, of which the chief part is called *Nagata-chō*, is one of the most fashionable in Tōkyō. Here stand the palaces of Princes Kita Shirakawa and Arisugawa, and the residences of many high officials and foreign diplomats. Hence in local parlance, it is sometimes nicknamed *Daimyō Kōji*, or the 'Daimyō Quarter.' Below Prince Kita Shirakawa's Palace is the Kioi-chō Kōenchi, a small public garden containing a huge monolith commemorative of Ōkubo Toshimichi, one of the founders of the new order of things in Japan, who was assassinated near this spot on the 14th May, 1878, as he was driving from his residence to the Imperial Palace. On the top of the hill of Kudan, a short way beyond the British Legation, stands the modern Shintō temple of Yasukuni, better known as the

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Shōkonsha, or Spirit-Invoking Shrine.

This temple was erected in 1869 for the worship of the spirits of those who had fallen fighting for the Mikado's cause in the revolutionary war of the previous year. Services are also held in honour of those who fell in the Saga troubles of 1873, and in the Satsuma rebellion of 1877.

The Shōkonsha is built in accordance with the severest canons of pure Shintō architecture, and is completely empty except for a mirror, a European drugget, and a dozen cheap wooden chairs for the use of the officials who come to assist at the memorial services which are held from time to time, the principal ones being on the 6th May and 6th November. These occasions are enlivened by horse-races, wrestling, and other amusements which draw a large concourse of spectators. The enormous bronze *torii* was set up in December, 1887.

The grounds behind the temple have been tastefully laid out, and look their best in early spring when the plum-trees are in blossom.

The brick building to the r. of the temple is the *Yūshū-kwan*, a Museum of Arms, which is open on Sundays, Wednesdays, and Saturdays, from 8 A.M. till 5 P.M. in summer, and from 9 to 3 in winter. It is well-worth a visit, for the sake of the magnificent specimens of old Japanese swords and scabbards which it contains, as well as armour, old Korean bronze cannon, etc. The granite lanterns lining the avenue which runs down the centre of the race-course, were presented by the nobility in 1878.

Leaving the grounds of the Shōkonsha, we come to an ancient stone beacon, which formerly lighted junks on their way up Tōkyō Bay. Opposite to it, stands a monument in the shape of a bayonet, erected in 1880 by the soldiers of the Imperial Guard, in memory of their comrades who has fallen fighting on the loyalist side in the Satsuma rebellion. From this point a fine view is obtained of the city in the direction of Ueno. The prominent edifice on the bluff opposite (*Suruga-dai*) is the Russian Cathedral, opened in 1891.

4.—Kōjimachi (Continued). Inner Moat. The Imperial Palace.

Another and more direct way from Shimbashi to the Shōkonsha at Kudan, is by crossing the first bridge (Dobashi) over the moat, passing the *Rokumei-kwan*, a large edifice used for social purposes, on the r., and going straight on as far as the site of the Houses of the Diet, at the further end of the Hibiya parade ground. Here the road turns r., with the Russian Legation, the Foreign Office (*Gwai-mushō*), and military barracks on the l. Skirting the moat, the large building seen in front is the Head-Quarters of the General Staff Department.

Near here, on the 14th March, 1861, Ii-Kamon-no Kami, Regent during the interval preceding the election of a new Shōgun, and a man of rare sagacity and favourable to foreign intercourse, was assassinated in broad daylight by emissaries of the Prince of Mito, who was desirous of seating his own son on the throne. To elucidate this incident, it should be mentioned that there were three branches of the Tokugawa family, *viz.* Kishū, Mito, and Owari, from whom the Shōguns were elected by a family council, and that the election had fallen upon a young prince of Kishū, thus baulking Mito's plans.

The moat here, with its green banks and spreading trees and the myriads of wild-fowl fluttering in the water, affords one of the prettiest sights in Tōkyō. The vast enclosure of the Imperial Palace lies beyond the moat.

The Imperial Palace. Though the new palace inhabited by His Majesty the Mikado since 1889 is not accessible to the public, the following description, abridged from the 'Japan Mail,' may be of interest:—

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Entering through long corridors isolated by massive iron doors, we find ourselves in the smaller of two reception rooms, and at the commencement of what seems an endless vista of crystal chambers. This effect is due to the fact that the *shōji*, or sliding-doors, are of plate-glass. The workmanship and decoration of these chambers are truly exquisite. It need scarcely be said that the woods employed are of the choicest description, and that the carpenters and joiners have done their part with such skill as only Japanese artisans seem to possess. Every ceiling is a work of art, being divided by lacquer ribs of a deep brown colour into numerous panels, each of which contains a beautifully executed decorative design, painted, embroidered, or embossed. The walls are covered in most cases with rich but chaste brocades, except in the corridors, where a thick, embossed paper of charming tint and pattern shows what skill has been developed in this class of manufacture at the Imperial Printing Bureau. Amid this luxury of well-assorted but warm tints remain the massive square posts—beautiful enough in themselves, but scarcely harmonising with their environment, and introducing an incongruous element into the building. The true type of what may be called Imperial esthetic decoration was essentially marked by refined simplicity — white wooden joinery, with pale neutral tints and mellow gilding. The splendour of richly painted ceilings, lacquered latticework, and brocaded walls was reserved for Buddhist temples and mausolea. Thus we have the Shintō, or true Imperial style, presenting itself in the severely colourless pillars, while the resources of religious architecture have been drawn upon for the rest of the decoration. In one part of the building the severest canons have been strictly followed: the six Imperial Studios, three below stairs and three above, are precisely such chaste and pure apartments as a scholar would choose for the abode of learning. By way of an example in the other direction, we may take the Banqueting Hall, a room of magnificent size (540 sq. yds.) and noble proportions, its immense expanse of ceiling glowing with gold and colours, and its broad walls hung with the costliest silks. The Throne Chamber is scarcely less striking, though of smaller dimensions and more subdued decoration. Every detail of the work shows infinite painstaking, and is redolent of artistic instinct. The furniture of the Palace was imported from Germany. Externally the principal buildings are all in pure Japanese style. The appropriation for the Palace was $3,000,000; but to this amount must be added considerable sums voluntarily offered by wealthy Japanese, as well as valuable contributions of materials.

The unpretentious brick and plaster structure to be seen from the E. side, rising above the moat in the Palace enclosure, contains the offices of the Imperial Household Department (*Kunaishō*).

Not far from the Palace, in an Easterly direction, is the *Insatsu Kyoku* or Government Printing Office, a vast and well-organised establishment, to the inspection of which a day may be profitably devoted, as its scope includes much besides mere printing. Here, among other things, is manufactured the paper currency of the country. The Ministries of Finance, of Education, and of the Interior, together with various other Government Offices, are in the same neighbourhood.

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5.—GINZA. NIHON-BASHI. CURIO STREET. SEIDŌ. KANDA MYŌJIN. IMPERIAL UNIVERSITY. DANGO-ZAKA. Ō-GWANNON. BOTANICAL GARDEN. MURYŌ-IN. KIRISHITAN-ZAKA. DENZU-IN. KOISHIKAWA. ARSENAL AND GARDEN. GOKOKU-JI. IMPERIAL CEMETERY.

The most important thoroughfare in Tōkyō, which none should fail to see, leads from the Shimbashi terminus to Megane-bashi. The portion of it nearest to the station is called the *Ginza*, and has many shops in European style. Proceeding along it, the traveller crosses the Kyōbashi and Nihonbashi bridges, from the latter of which all distances in Eastern Japan are calculated. The new General Post-Office stands close by. Parallel to the portion of the main street between these bridges is *Naka-dōri*, a street highly attractive on account of its second-hand curio shops. *Nihon-bashi* has also given its name to the surrounding large and busy district, which is filled with shops, market-places, and godowns. The great fish-market is a notable sight in the early hours of the morning.

Megane-Bashi, or 'Spectacles Bridge,' is so called from its circular arches. The portion of the canal to the l. is popularly known as 'Sendai's Weeping Excavation' *(Naki-bori)*.

Local history says that Tsunamune, Daimyō of Sendai, was in the habit of squandering large sums at the Yoshiwara, and that the Shōgun, in order to turn him from his rakish ways, and also to put such extravagance out of his power, imposed on him the task of deepening and widening this part of the moat —a work which he is said to have performed with much lamentation over the drain on his purse.

A little way on is **Seidō**, the Sage's Hall or Temple of Confucius, now used as an Educational Museum. It is pleasantly situated on rising ground in the midst of a grove of trees, among which the fragrant *mokusei* is most conspicuous. The buildings, which date from 1691, are fine specimens of the Chinese style of architecture. The main hall facing the entrance is supported on black lacquered pillars, the ceiling is also of black lacquer, while the floor is of finely chiselled square blocks of stone. Opposite the door is a wooden image of Confucius, possessing considerable merit as a work of art. The Museum, which contains specimens of school and kindergarten furniture, books, maps, etc., is open daily to visitors.

Just above, in the same grounds, stand the two sections of the Normal School (*Shihan-Gakkō*), that in brick being for men, the other for women.

Behind the Seidō, is the Shintō temple of **Kanda Myōjin**, dedicated to the god Ōnamuji and to Masakado, a celebrated rebel of the 10th century.

After the final overthrow of Masakado, his ghost used to haunt the neighbourhood. In order to lay this spectre, apotheosis was resorted to in the 13th century. The temple, for which a hoary antiquity is claimed, but which was only established in its present site in 1616, has been frequently burnt down and rebuilt since that time.

The temple, originally decorated with paintings by artists of the Kano school, has now grown somewhat dingy, but is still popular with the multitude. The yearly festival, which is celebrated on the 15th September, is well-worth seeing.

Entering the main street of the district of Kanda, one of the chief arteries of the Northern portion of the metropolis, we come r. to the **Imperial University** (*Teikoku Daigaku*), a set of handsome brick buildings standing in the extensive grounds of the former Kaga Yashiki, or mansion of the great Daimyō of Kaga.

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The germ of this institution was the *Bansho Shirabe-jo*, or 'Place for the Examination of Barbarian Writings,' founded by the Tokugawa Government in 1856. Seven years later, this name was changed to that of *Kaisei-jo*, or 'Place for Developing and Completing,' which indicated a change for the better in the views held by the Japanese as to the value of European learning. Numerous other changes have taken place both in the name and scope of the institution, which since 1881 has been placed on a thoroughly modern footing, and now includes Colleges of Law, Medicine, Engineering, Literature, Science, and Agriculture, where lectures are delivered by a large staff of professors of various nationalities and in various languages. The students number over 1,300. The courses that attract most students are those of Law and Medicine. A large hospital connected with the University stands in the same grounds. Other institutions under the authority of the President of the University are the Botanical Gardens in the district of Koishikawa, the Tōkyō Observatory at Iigura in Tōkyō, and the Marine Biological Observatory at Misaki in the province of Sagami.

Further on in the direction of Ōji are the florists' gardens of *Dango-zaka*, whither the townsfolk flock in thousands to see the chrysanthemum shows in November. The flowers are trained over trellis-work to represent historical and mythological scenes, ships, dragons, and other curious designs. In 1890, there were flowery representations of the chief members of the first Imperial Diet which had just been elected.

The *Ō-Gwannon*, or 'Great Kwannon,' may be worth a passing visit. The gilt image, which is 16 ft. high, was an offering made in the 17th century by a merchant of Yedo, and represents the goddess bending slightly forward, and holding in her hand the lotus, the emblem of purity. Round the walls of the shrine containing the image, are ranged in tiers the *Sen-tai Kwannon*, or images of the 'Thousand Incarnations of Kwannon.'

The *Koishikawa, Botanical Garden* (*Shoku-butsu-en*) is open to the public. Duplicate specimens of the plants are for sale at the office.

The small temple of *Muryō-in*, in the same district, is connected with the history of the early Catholic missionaries to Japan, some of whom lie buried in the cemetery. Hence the name of *Kirishitan-zaka*, or 'Christian Hill,' by which the locality is popularly known. The grave of the earliest of these missionaries, Father Giuseppe Chiara, who died in 1685, may be distinguished by a priest's hat carved in stone. Readers desirous of further details are referred to the writings of Mr. Ernest Satow and Professor J. M. Dixon, in Vol. VI, Part I, and Vol. XVI, Part III, of the 'Transactions of the Asiatic Society of Japan.'

The temple of *Denzu-in*, close by, has a certain historic interest as the resting-place of Ieyasu's mother. The main altar, surmounted by a large gilt image of Shaka, is handsomely ornamented.

The **Koishikawa Arsenal** (*Hōhei Koshō*) occupies the site of the former mansion of the Prince of Mito. Here are manufactured the celebrated Murata rifles. An order from the military authorities is necessary to gain admittance. An order is also necessary for the *Garden* (*Kōrakuen*), which still remains intact, and is the finest specimen of the Japanese landscape gardener's art to be seen in the capital. Its design was to reproduce in miniature many of the scenes whose names are familiar to the literati of Japan. Prince Mitsukuni, generally known as Mito Kōmon, laid out the grounds as a place in which to enjoy a calm old age after a life of labour. If the visitor has first inspected the Arsenal, he will then be conducted to a summer-house in the Garden, with an extensive grass-plot attached, and overlooking a lake copied from a noted one in China called Sei-ko. A small wooded hill rises beyond, which we ascend, and on which stands a miniature replica of the famous

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temple of Kiyomizu at Kyōto, enriched with carvings, but worn by time. Descending, we are immersed for a minute in the depths of a wood before reaching an old bridge with a rivulet running far below. Crossing the bridge and following up a zigzag path, we come to the shrine of Haku-i and Shiku-sei, the loyal brothers of Chinese lore, who, after the overthrow of their lord and master, refused to eat the corn produced under the conqueror's sway, and, secluding themselves on Mount Shuyo, lived on ferns till, being told that ferns grew also on their enemy's lands, they abstained even from that poor food, and so died of starvation. An arched stone bridge and another shrine, shaped octagonally in allusion to the Eight Diagrams of the Chinese system of divination, are next passed. From here, a tunnel-like opening leads through a thicket of creepers and other trees to a lake several acres in extent and full of lotus-flowers. The water, which comes from the Tamagawa aqueduct, is made to form a pretty cascade before falling into the lake. An island in the centre is connected with the mainland by a bridge. Everywhere there are magnificent trees—cherry-trees for the spring, maples for the autumn, plum-trees for the winter, making a change of scene at each season. Near the exit, is a hill with a path paved in such manner as to imitate the road over the Hakone Pass.

On the extreme N. W. outskirt of the city stands the Buddhist temple of *Gokokuji*, now used as the head-quarters of the Shingon sect, who have a seminary there for young priests. With its extensive grounds, its silent belfry, and the perfect stillness of its surroundings, it recalls the memory of days now irretrievably past, when Buddhism was a mighty power in the land. The azaleas here are noted for their beauty. The chief treasure of the temple is a gigantic *kakemono* of Buddha's Entry into Nirvana by Kano Yasunobu, which is shown only during the month of April.

Adjoining Gokokuji is the new *Cemetery* of the Imperial family, selected since the removal of the Court to Tōkyō. It is not open to the public. The interment here in 1891 of Prince Sanjō, one of the leaders of the Restoration and long Prime Minister, was an imposing pageant.

6.—Ueno Park, Temples, and Museum. Asakusa. Higashi Hongwanji. Temple of Kwannon. Mukōjima. Horikiri.

Ueno Park is the most popular resort in the metropolis, and has been the site of three National Industrial Exhibitions. Here, in April, all Tōkyō assembles to admire the wonderful mass of cherry-blossom for which it is famous. No traveller should miss this opportunity of witnessing a scene charming alike for natural beauty and picturesque Eastern life.

Originally the Yedo residence of the Tōdō family, Ueno was taken over by the Shōgun Iemitsu in the year 1625 for the purpose of erecting here in the North-Eastern, and therefore according to a prevalent superstition the most unlucky, portion of the new capital, a series of Buddhist temples that should surpass all others in splendour. The original main temple then founded occupied the site of the present Museum, and was burnt down in 1868 on the occasion of a bloody battle fought between the partisans of the Mikado and those of the Shōgun. The outer gate still exists, showing the marks of bullets. This temple was counted among the triumphs of Japanese architecture. Here always resided as high-priest a son of the reigning Mikado, retained in gilded slavery for political reasons, as it was convenient for the Shōguns to have in their power a prince who could at once be decorated with the Imperial title, should the Court of Kyōto at any time prove unfavourable

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to their policy. The last high-priest of Ueno was actually utilised in this manner by the Shōgun's partisans, and carried off by them to Aizu when they raised the standard of rebellion. On their defeat, he was pardoned by the present legitimate sovereign, was sent to Germany to study, and is now known by the title of Prince Kita Shirakawa.

Leaving his jinrikisha at the bottom of the hill, the traveller ascends r. a short flight of steps, leading to a plateau planted with cherry-trees and commanding a good view of the city, especially towards Asakusa, including the twelve-storied tower which is seen rising beyond the Ueno railway station, the circular Panorama building, and the high roof of the great Hongwanji temple. The stone monument on this plateau is dedicated to the soldiers who fell fighting for the Shōgun's cause in the battle of Ueno. Close by to the l., is a dingy Buddhist temple dedicated to the Thousand-Handed Kwannon.

Descending again to the main road, we reach the celebrated avenue of cherry-trees, a uniquely beautiful sight during the season of blossom. The air seems to be filled with pink clouds. To the l., is a shallow piece of water called *Shinobazu-no-ike*, and celebrated for its lotus flowers in August. On a little peninsula jutting out into the lake, are a number of tea-houses and a shrine dedicated to the goddess Benten. This formerly romantic spot has of late years fallen a viction to vandalism, the shores of the lake having been turned into a race-course. A little further up, is a branch of the * *Seiyōken Hotel*, which commands a good view of the lake. The extensive buildings seen in the distance, on a height to the r., are some of the Colleges of the Imperial University. Close to the hotel is a bronze image of Buddha, 21½ ft. high, known as the *Daibutsu*. This inferior specimen of the bronze sculptor's art dates from about the year 1660. Following along the main road for a few yards, we come l. to a bullet-riddled gate, preserved as a relic of the battle of Ueno. An immense stone lantern just inside the gate is one of the three largest in Japan, the work of Sakuma Daizenosuke who flourished early in the 17th century. Beyond it again, has stood since 1890 a switch-back railway, whose vulgar clatter strikes a strangely discordant note in the harmony produced by the stately cryptomerias, the ancient pagoda, and the glorious gold gate at the end of the long avenue of stone lanterns, presented in 1651 by various Daimyōs as a tribute to the memory of the Shōgun Ieyasu. To this Shōgun, under his posthumous name of Tōshōgū or Gongen Sama, the shrine within the gate is dedicated. The gate itself, restored in 1890, is a dream of beauty. Carvings of dragons adorn it on either side. Above are geometrical figures, birds, foliage, and everywhere the Tokugawa crest of three Asarum leaves. It is intended to restore in the same style the temple whose gold has been worn away in many places. The details resemble those of the Mortuary Shrines at Shiba. The temple contains some fine specimens of lacquer. Round the walls hang pictures of the *San-jū-rok-kasen*, below which are screens with conventional lions.

The *San-jū-rok-ka-sen*, or Thirty-six Poetical Geniuses, flourished during the 8th, 9th, and 10th centuries. The grouping of their names in a galaxy is attributed to a court noble of the 11th century named Kintō Dainagon. Their portraits were first painted by Fujiwara-no-Nobuzane about A.D 1200. A complete list of their names will be found in Dr. Wm. Anderson's interesting 'Catalogue of Japanese and Chinese Paintings.'

Returning to the main road the way we came, and passing through the now closed buildings

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of the last National Industrial Exhibition, we reach the

Ueno Museum (*Hakubutsu-kwan*). This institution, which is open every day except Monday, from 8 to 5 in summer, and from 9 to 4 in winter, is well-worth a visit. The contents are arranged as follows :—

Ground Floor. L. of Entrance. Industrial Department :—Room 1, porcelain; Room 2, cloisonné, bronze, lacquer, metal-work, pottery, wood-work; Room 3, carpets, lace, and woven stuffs; Room 4, tools, instruments, and miscellaneous articles.

Ground Floor. R. of Entrance. Natural History Department. The front rooms contain the Zoological Section; the back rooms, the Botanical and Agricultural Sections.

An annexe at the back of the main building contains the Mineralogical Section, immediately behind which a pretty garden has been laid out.

Upper Floor. Landing; ancient Imperial State bullock cart and palanquins, model of the *Tenchi Maru*, or 'Ship of Heaven and Earth,' which was the State barge used by the Shōguns.

Upper Floor. Front rooms r. (above Industrial Department), Historical or Archæological Department. The contents of this Department being of special interest, they are here indicated in greater detail, as follows :—

Room 1.

First two cases r. and l. Stone arrow-heads, spear-heads, and pottery of the prehistoric period; *maga-tama* and *kuda-tama* in jasper, agate, etc.

The *maga-tama*, or 'curved jewels,' which somewhat resemble a tadpole in shape, were anciently strung together and used as necklaces and ornaments for the waist both by men and women, as were also the *kuda-tama* or 'tube-shaped jewels.' Their use survives in the Loochoo Islands.

Second cases r. and l. Prehistoric stone celts and other objects; proto-historic copper mirrors and horse-trappings.

Third cases. Proto-historic copper bells, iron swords, armour, horse-trappings, shoes, and cooking utensils.

Fourth cases. Iron swords, spear-heads, horse-trappings, pottery anciently used for the presentation of offerings to the Shintō gods. Some pieces from the provinces on the N.E. shore of the Inland Sea are remarkably ornamented with human figures in high relief.

Fifth cases. Early pottery consisting of sacrificial cups, etc.

Sixth cases. Earthenware images of men and horses used in proto-historic times for interment in the graves of illustrious personages, after the custom of burying their chief retainers alive with them had been discontinued; figures of birds — apparently geese — which were used as a fence round the tumulus of the Emperor Ojin in the province of Kawachi; fragments of earthenware posts used for a similar purpose.

Room 2.

First cases r. and l. Antiquities from the Buddhist temple of Hōryūji in Yamato, including iron and wooden begging-bowls, nickel and bronze flower-vases and implements for food, golden *tokko*, and specimens of the miniature pagodas of which, in A.D. 764, the reigning Mikado caused a million to be made for distribution to all the Buddhist temples throughout the land. There are also manuscripts, which are among the earliest specimens of Japanese calligraphy. They are all in the Chinese language.

Second cases. Antiquities from Hōryuji, including incense-burners with long handles, boxes, shoes, and scarves, whose patterns show the stiff Chinese formality of the

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art-industry of early Japan, musical instruments, ecclesiastical 'properties,' such as exorcising-wands, temple seals, etc., and miscellaneous articles of common use.

Third cases. Antiquities from Tōdaiji at Nara, including miscellaneous articles, Buddhist reliquaries—one of these holds specimens of the little bead-like relics of a Buddha which are known as *shari* — musical instruments, tuning-forks, and standard measures.

Fourth cases. Christian relics:

Many of these date from the embassy to Rome of Hashikura Rokuemon, who was sent thither by Date Masamune, Prince of Sendai, in 1614, with a train of followers, and returned to Japan in 1620. The official Japanese account of this curious episode is that the embassy went at the Shōgun's desire, in order to investigate the political strength and resources of Europe. The version usually accepted by European writers is that the expedition really was what it avowed itself to be—an act of submission to the religious supremacy of the Pope. The envoy was well-received at the Roman Court, and was presented with the freedom of the city of Rome, besides being loaded with presents. The relics remained in the possession of the Date family at Sendai until a few years ago.

Among the objects in these cases, are an oil-painting of Hashikura in prayer before a crucifix, an illuminated Latin document conferring on him the freedom of the city of Rome, holy pictures, rosaries, crucifixes, a small Japanese book of Catholic devotion in *hiragana* characters, photographs of Date Masamune's letters to the Pope in Japanese and Latin, a portrait of Hashikura in his Italian costume, etc. To a set of circumstances very different in their nature, though not far removed in time, belong the *fumi-ita*, or "trampling boards,"—oblong blocks of metal with figures in high relief of Christ before Pilate, the Descent from the Cross, the Madonna and Child, etc., on which persons suspected of the crime of Christianity were obliged to trample during times of persecution, in order to testify their abjuration of the 'depraved sect,' as it was called. The Dutch traders at Nagasaki are suspected of having lent themselves to this infamous practice for the sake of monetary gain.

Fifth cases. Implements used in the Shintō religious cult.

Sixth cases. Coins illustrating the currency of Japan from A.D. 708 onwards; standard weights and measures. The very large oblong gold coins were called *ōban*, the smaller ones *koban*.

The last room of this suite contains a model of the Shintō shrines temporarily erected in the Fukiage Garden at Tōkyō for the coronation of the present Emperor, and burnt down after the ceremony. A small room l. contains Imperial robes and the ancient Imperial throne, with exquisitely delicate silk hangings, which served to shroud majesty from the gaze of ordinary mortals.

The back rooms on this side contain:—Room 1, court robes and ancient textile fabrics; Room 2, armour and weapons; Room 3, musical instruments, tea utensils, masks, and theatrical costumes.

Upper Floor, l. (above Natural History Department). Front Rooms, Fine Art Department. Central Room and Room 1, *Kakemonos* and *Makimonos;* Room 2, masks and images, chiefly bronze; Room 3, manuscripts and illustrated scrolls. The back rooms comprise the Art Industry Department,—lacquer, porcelain, bronze, etc.

There is a large wing to the r. of the entrance, but it is not now open to the public.

On quitting the Museum, an avenue r. leads to the Art School (*Bijutsu Gakkō*), not accessible without a special introduction. In the same grounds, are a Public Library and Reading Room (*Toshokwan*), and a learned Academy

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called the *Gakushi Kai-in*. Behind these, are the Zoological Gardens (*Dōbutsu-en*).

Before reaching the Tosho-kwan, an avenue turns off r. to the

Tombs of the Shōguns (*Go Reiya*), abutting on the second and finer of the two Mortuary Temples (*Ni no Go Reiya*). The main gate is always kept closed, but a side entrance l. leads to the priest's house. The resident custodian will act as guide for a small fee.

The six Shōguns buried at Ueno belonged to the Tokugawa family, being the 4th, 5th, 8th, 10th, 11th, and 13th of their line. It is still at the private expense of the family that these shrines are kept up. In general style, they closely resemble those at Shiba, described on p. 68, and are among the priceless legacies of the art of Old Japan. Like the Shiba shrines, too, they have suffered at the hands of thieves since the Revolution of 1868.

This glorious building, a symphony in gold and blended colours, has a wooden colonnade in front, the red walls of which are divided into compartments, each containing a medallion in the centre, filled with painted open-work carvings of birds and flowers, with arabesques derived from the chrysanthemum above and a carved wave-design below. In the centre of this colonnade is a gate decorated with a painting of an angel. From here, an open colonnade leads up to the steps of the main building. The porch has brackets carved with conventional chrysanthemums. Its square columns are adorned with plum-blossoms in red and gold. Under the beams, are red and gold lions' heads as brackets. The doors of the oratory are carved in diapers, and gilded all over. Note the tastefully painted diapers on the architrave. The ceiling is massive and loaded with metal fastenings. In the coffers are dragons in gold on a blue ground. The interior walls are gilded, having in some places conventional paintings of lions, in others movable shutters. This apartment is 16 yds. wide by 7 yds. in depth. The corridor which succeeds it is 4 yds. wide by 8 yds. in depth, and leads to the black lacquered steps of the inner sanctum. Its ceiling is decorated with the phœnix on a green and gold ground. Handsome gilt doors covered with carved arabesques close the entrance to the sanctum, which measures 7 yds. in depth by 11 yds. in width. The ceiling is decorated with fine gilt lattice-work in the coffers. The small shrines, containing the memorial tablets of the illustrious dead, are gorgeous specimens of gold lacquer. Beginning at the r., these shrines are respectively those of the 5th, 8th, and 13th Shōguns, and of Kō-kyō-In, son of the 10th Shōgun. R. and l. are two shrines containing tablets of eight mothers of Shōguns. Curiously enough, all were concubines, not legitimate consorts. The actual graves are in the grounds behind. The finest, a bronze one, is that of the 5th Shōgun. Its bronze gate has magnificent panels with the phœnix and unicorn in bas-relief,—Korean castings from Japanese designs about 140 years old.

The *First Mortuary Temple* (*Ichi no Go Reiya*) is close to the Second. On leaving the Second, turn to the l. to reach the priests' house, where application for admission must be made. Here are buried the 4th, 10th, and 11th Shōguns, together with several princesses. The monument of the 4th is in bronze, the others in simple stone. Over the grave of the 11th Shōgun hangs a weeping cherry-tree, placed there to commemorate the love of flowers which distinguished that amiable prince, whose reign (A.D. 1787-1838) was the culminating point of the splendour of Old Japan.

Returning towards the entrance of the park, we reach the Buddhist temple popularly known as *Ryō*

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Daishi, properly *Jigen-Dō*, dedicated to the two great Abbots, Jie Daishi and Jigen Daishi, the former of whom flourished in the 9th century, the latter in the 16th and 17th. On this side of the park are some buildings often used of late years for art exhibitions of various kinds.

We now leave Ueno, and passing along a busy thoroughfare, reach the district of Asakusa. The first object of interest here is the spacious temple of **Higashi Hongwanji**, popularly called *Monzeki*, the chief religious edifice in Tōkyō of the Monto sect of Buddhists. Though very plain, as is usual with the buildings of this sect, the Monzeki is worth visiting on account of its noble proportions. It was founded in 1657. The iron net-work thrown over the temple is intended to prevent sparks from falling on the wood-work, when there is a conflagration in the neighbourhood. The huge porch is adorned with finely carved wooden brackets, the designs being chrysanthemum flowers and leaves, and peony flowers and leaves. On the transverse beams are some curiously involved dragons. These are the best specimens of this sort of work to be seen in Tōkyō, and should not be passed over. Observe too the manner, peculiar to the buildings of this sect, in which the beams are picked out with white. The area of the matted floor of the nave (*gejin*) is 140 mats, and round the front and sides runs a wooden aisle 12 ft. wide. Over the screen which separates the chancel and its side-chapels from the nave, are massive gilt open-work carvings representing angels and phœnixes; the largest are 12 ft. in length by 4 ft. in height. The rest of the building is unadorned. Hanging against the gilt background of the temple wall, on either side of the altar, are to be seen several *kakemonos* of Buddhist saints, indistinguishable in the 'dim religious light;' also r. the posthumous tablet of Ieyasu, which is exposed for veneration on the 17th of the month. The *honzon*, Amida, is a black image, always exposed to view, and standing in a very handsome shrine of black and gold lacquer. From the r. side of the main hall, a bridge leads down to the Jiki-dō, or preaching hall. At the main temple, sermons are only preached for one week in the year, viz. from the 21st to 28th November, when the gorgeous services (*hō-on-kō*) held in honour of the founder of the sect are well-worth witnessing. On this occasion, the men all go to the temple in the style of dress known as *kata-ginu*, and the women with a head-dress called *tsuno-kakushi* (lit. 'horn-hider')—both relics of the past. The 'horn-hider' would seem to have been so named in allusion to a Buddhist text which says: 'A woman's exterior is that of a saint, but her heart is that of a demon.'—Lesser services are held at the time of the vernal and autumnal equinoxes. Quaint testimony is borne to the popularity of this temple with the lower middle class by the notices posted up on some of the great columns in the main hall. Not only is there one to prohibit smoking, but one warning people not to come here for their afternoon nap *(Hiru-ne muyō)!* On quitting the Monzeki, notice its nobly massive roof, with lions rampant at the corners.

About 7 *chō* from the Monzeki, stands the great Buddhist temple of *Sensōji*, popularly called **Asakusa Kwannon**, because dedicated to Kwannon, the goddess of Mercy.

A fabulous antiquity is claimed for the founding in this locality of a shrine sacred to Kwannon, the tradition being that the image which is now worshipped there, was fished up on the neighbouring strand during the reign of the Empress Suiko (A.D. 593—628) by a noble of the name of Hashi-no-Nakatomo, who had

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been exiled to this then desolate portion of the coast, and with two attendants gained his livelihood by casting his nets at the mouth of the Asakusa river. In his fishing hut the first altar is said to have been raised; and the crest of three nets, which is to be seen marking certain portions of the buildings, was devised in memory of the event. The miraculous image is never shown, but is commonly believed to be but 1⅛ inch in height; and the disproportion between the smallness of the image and the vastness of the temple has passed into a popular saying. Instead of the actual sacred image, there is exhibited on the 13th December of every year another larger one which stands in front of the high altar. In the year 1180, Yoritomo endowed the temple with ninety acres of arable land. But when Ieyasu made Yedo his capital, he found the temple gone to ruin, and the priests living in disorder and immorality. The present buildings date from the time of Iemitsu, after the destruction by fire of the former edifice. They are in the possession of the Tendai sect of Buddhists.

On no account should a visit to this popular temple and the grounds (*Kōenchi*) surrounding it be omitted; for it is the great holiday resort of the middle and lower classes, and nothing is more striking than the juxtaposition of piety and pleasure, of gorgeous altars and grotesque ex-votos, of pretty costumes and dingy idols, the clatter of the clogs, cocks and hens and pigeons strutting about among the worshippers, children playing, soldiers smoking, believers chaffering with dealers of charms, ancient art, modern advertisements — in fine, a spectacle than which surely nothing more motley was ever witnessed within a religious edifice. The most crowded time is Sunday afternoon, and the 17th and 18th of each month, days sacred to Kwannon.

The main gate of the temple no longer exists. One walks up through a lane of red brick shops, where toys, photographs, and gewgaws of all kinds are spread out to tempt the multitude. The *sammon*, or two-storied gate in front of the temple, is a huge structure of red wood, with images of the *Ni-ō* on either side. The immense sandals hung up in front of the cages containing these images, are placed there by persons desirous of becoming good walkers. To the l., immediately before passing through the big gate, is a popular shrine of Fudō, just outside of which is a shrine of Jizō, distinguishable by a prayer-wheel (*gosho-guruma*) roughly resembling a pillar post-box.

The prayer-wheel is, in Japan, found only in connection with the mystic doctrine of the Tendai and Shingon sects, and its use differs slightly from that to which it is put in Thibet. No prayers are written on it; but the worshipper, attributing to *ingwa* (the Sanskrit *kurma*, that is, 'the effects in this life of the actions in a former state of existence') any sin of which he wishes to be rid, or any desire that occurs to him, turns the wheel with a simple request to Jizō to let this *ingwa* duly run its course—the course of *ingwa* resembling the perpetual revolutions of a wheel.

On the opposite or r. side of the lane, on a mound, is the large Asakusa bell whose sonorous notes are heard all over the Northern part of the city.

The great hall of the temple of Kwannon is 102 ft. square, and is entirely surrounded by a wide gallery. The large picture hanging above the entrance to the r. represents life (under the figure of two sleeping men and a sleeping tiger) as nothing more than a dream, the only living reality in which is the power of religion (typified by a Buddhist priest). The eye is struck, on entering, by the immense number of lanterns and pictures which cover the ceiling and walls. These are all offerings presented by believers. Some of the pictures are by good modern artists. One over the shrine to the r. represents a performance of the *Nō*, or mediæval lyric drama, in which the red-haired sea-demon called Shōjō plays the chief part. Opposite is a curious painted carving in relief, representing the 'Three Heroes of Shoku' (a Chinese state established in the 2nd century chiefly by their

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efforts). The hero on the r., called Kwan-u, is now worshipped in China as the God of War. To the l. of this is one showing On-Umaya-no-Kisanda fixing his bow-string to shoot the foes of his master Yoshitsune, the latter (to the r.) being awakened by his mistress, the renowned and lovely Shizuka Gozen. The ceiling is painted with representations of angels, the work of Kano Dōshun. The seated image to the r., with a pink bib round its neck, and now almost rubbed away with age, was a celebrated work of Jikaku Daishi, and represents Binzuru, the helper of the sick. At any time of the day believers may be observed rubbing it (see p. 28). The stalls in front of the main shrine are for the sale of pictures of the goddess Kwannon, which are used as charms against sickness, to help women in child-birth, etc., of tickets to say whether a child about to be born will be a boy or a girl, and so forth.

The chancel is, as usual, separated from the nave by a wire screen, and is not accessible to the public. An offering tendered to one of the priests in charge will, however, generally procure admission. On the high altar, gorgeous with lamps, flowers, gold, damask, and sacred vessels, and guarded by figures of the Shi Tennō, of Bonten, and of Taishaku, the latter said to be the work of Gyōgi Bosatsu, stands the shrine which contains the sacred image of Kwannon. On either side are ranged images, some 2 or 3 ft. high, of Kwannon in her 'Three-and-Thirty Terrestrial Embodiments,' each set in a handsome shrine standing out against the gold ground of the wall. R. and l. of the altar, hang a pair of votive offerings—golden horses in high relief on a lacquer ground —presented by the Shōgun Iemitsu. On the ceiling is a dragon, the work of Kano Eishin. The side altar to the r. is dedicated to Fudō. Observe the numerous vessels used in the ceremony of the *goma* prayers, which are frequently offered up here for the recovery of the sick. The twelve small images are the Jū-ni Dōji, or attendants of Kwannon. The altar to the l. is dedicated to Aizen Myō-ō, whose red image with three eyes and six arms is contained in a gaudy shrine. The two-storied miniature pagoda is simply an offering, as are also the thousand small images of Kwannon in a case to the l.. and the large European mirror, in front of which is a life-like image of the abbot Zennin Shōnin. At the back of the main altar is another called 'Ura Kwan-non,' (*ura* meaning 'back'), which should be visited for the sake of the modern wall-pictures on lacquer with a background of gold leaf, by artists of the Kano school. Above are a crowd of supernatural beings, headed by a converted dragon in the form of a beautiful woman, who offers a large jewel to Shaka. Two of the latter's disciples (*Rakan*) are at his r. foot, Monju at his l. foot, and Fugen below on the l. The figure of Fugen has been restored within the last thirty years. Those on the r. and l. walls are intended for the Twenty-eight Manifestations of Kwannon.

In the grounds are several buildings of interest, and a number of *ichō* trees whose golden foliage in autumn is a sight in itself. Behind the great temple to the l., is a small shrine full of ex-votos inscribed with the character 𥁕, 'eye,' presented by persons afflicted with eye disease. Beside it is a large bronze image of Buddha. The small hexagonal building immediately behind the great temple, is the *Daihō-dō* or *Jizō-dō*, containing a crowd of little stone images seated in tiers round a large one of Jizō. This divinity being the special protector of child-

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ren, parents bring the images of their dead little ones to his shrine. Beyond the Jizō-dō, is the *Nembutsu-dō* with a pretty altar. Turning r., we come to the *Sanja*—a Shintō shrine, dedicated to the Three Fishermen of the local legend, and having panels decorated with mythological monsters in gaudy colours. Note the bronze and stone lions in front. Passing the stage on which the *Kagura* dances are performed, we reach the *Rinzō*, or 'Revolving Library,' in a square building with carved lions on the eaves.

The *Rinzō* is a receptacle large enough to contain a complete edition of the Buddhist Scriptures, but turning so easily on a pivot as to be readily made to revolve by one vigorous push. A ticket over the door explains the use of this peculiar book case: 'Owing to the voluminousness of the Buddhist Scriptures—6,771 volumes—it is impossible for any single individual to read them through. But a degree of merit equal to that accruing to him who should have perused the entire canon, will be obtained by those who will cause this library to revolve three times on its axis; and moreover long life, prosperity, and the avoidance of all misfortunes shall be their reward.' The invention of 'Revolving Libraries' is attributed to a Chinese priest called Fu Daishi, who lived in the 6th century. That at Asakusa is of red lacquer on a black lacquer base and stone lotus-shaped pedestal. The ceiling of the small building containing it has representations of clouds and angels. The images in front, on entering, represent Fu Daishi with his sons. Those trampling on demons are the Shi Tennō, and the life-size gilt figure is Shaka. The books, which were brought from China early in the 13th century, are aired every year at the autumn equinox, but are not shown at other times. The custodian, in return for a small gratuity, will allow visitors to make the library revolve.

The *Pagoda* close by is no longer open to visitors.

Adjacent to the temple enclosure we find the *Asakusa Kōenchi*, or public grounds, where stands the lofty tower, properly called *Ryōun-kaku*, and more popularly, *Jū-ni-kai*. This building, erected in 1890, has twelve storeys, as its popular name implies, is 320 ft. in height, 50 ft. in internal diameter at the base, is ascended as far as the eighth story in an elevator worked by electricity, and commands a more extensive view than any other point in the city.

The grounds of Asakusa are the quaintest and liveliest place in Tōkyō. Here are raree-shows, penny gaffs, performing monkeys, cheap photographers, street artists, jugglers, wrestlers, life-sized figures in clay, vendors of toys and lollypops of every sort, and, circulating amidst all these cheap attractions, a seething crowd of busy holiday-makers.

About 1 m. to the North of Asakusa is the celebrated *Yoshiwara*, the abode of frail beauties.

On the other side of Azuma-bashi, the finest bridge in Tōkyō, is the garden of the former *Satake Yashiki*, one of the best specimens of the Japanese style of gardening. It contains an excellent tea-house. A little further on is

Mukōjima, celebrated for its avenue of cherry-trees, which stretches for more than a mile along the l. bank of the Sumida-gawa. When the blossoms are out in April, Mukōjima is densely crowded with holiday-makers from morn till dusk, and the tea-houses on the banks and the boats on the river re-echo with music and merriment. This sight, which lasts for about a week, should on no account be missed. The little temple at the end of the avenue was raised in remembrance of a touching story of the 10th century, which forms the subject of a famous lyric drama.

Umewaka, the child of a noble family, was carried off from Kyōto by a slave-merchant, and perished in this distant spot, where his body was found by a good priest who gave it burial. The next year, his mother, who had roamed over the country in search of her boy, came to the place, where, under a willow-tree, the villagers were weeping over a lowly grave. On asking the name of the dead, she discovered that it was none other than

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her own son, who during the night appeared in ghostly form, and held converse with her; but when day dawned, nothing remained but the waving branches of the willow, and instead of his voice only the sighing of the breeze. A commemorative service is still held on the 15th March; and if it rains on that day, the people say the rain-drops are Umewaka's tears.

Another favourite flower resort lying some little way beyond Mukōjima, is *Horikiri*, famed for its irises which bloom in June. The excursion is a pleasant one at that time of the year.

7.—Ekō-in. The Five Hundred Rakan. Kameido. District of Fukagawa. Susaki.

Crossing Ryōgoku-bashi, one of the largest bridges in the metropolis spanning the Sumida-gawa, we reach the noted Buddhist temple of **Ekō-in**.

In the spring of 1657, on the occasion of a terrible conflagration which lasted for two days and nights, 107,046 persons are said to have perished in the flames. The Government undertook the care of their interment, and orders were given to Danzaemon, the chief of the pariahs,* to convey the bodies to Ushijima, as this part of Yedo was then called, and dig for them a common pit. Priests from all the different Buddhist sects came together to recite for the space of seven days a thousand scrolls of the sacred books for the benefit of the souls of the departed. The grave was called Muenzuka, or 'the Mound of Destitution,' and the temple which was built near it is, therefore, also popularly entitled Muenji. Ekō-in being, on account of its peculiar origin, without the usual means of support derived from the gifts of the relatives of the dead, was formerly used as the place whither sacred images were brought from other provinces to be worshipped for a time by the people of Yedo, and as a scene of public performances. The latter custom still survives in the wrestling-matches and other shows, which draw great crowds here every spring and winter.

Ekō-in might well be taken as a text by those who denounce 'heathen' temples. Dirty, gaudy, full of semi-defaced images, the walls plastered with advertisements, the altar guarded by two hideous red monsters, children scampering in and out, wrestlers stamping, crowds shouting—the place lacks even the semblance of sanctity. In a small arched enclosure behind the temple, is the grave of the celebrated highwayman Nezumi Kozō, where incense is always kept burning. The cemetery at the back contains monuments to those who perished in the great fire of 1657, and in the great earthquake of 1855.

In Honjō, Midori-chō, about 1 mile further on, is a temple containing painted images, almost life-size, of the *Five Hundred Rakan (Go-hyaku Rakan)*, seated on shelves reaching from the bare earth of the floor to the rafters of the roof. They are from the chisel of Shōun, an artist of the 17th century. On some of them are pasted slips of paper with their names. The much larger image in the centre represents Shaka, with Anan on his r. hand and Kashō on his l. The white image in front of Shaka is Kwannon. The temple also contains a hundred small images of Kwannon. The present edifice dates only from 1889, when the images were removed from an older building in the district of Fukagawa, which had fallen into decay.

Not far off stands the Shintō Temple of Temmangū, commonly known as **Kameido**, from a stone tortoise seated on a well in the grounds. Sugawara no Michizane is here worshipped under the title of Temman Daijizai, i.e., 'the Perfectly Free and Heaven-Filling Heavenly Divinity.' The temple grounds have been laid out in imitation of those at Dazaifu, the place of his exile. Passing in through the outer gate, the eye is

* In Japanese, *Eta*. Their occupations were to slaughter animals, tan leather, assist at executions, &c. The class as such is now abolished; but remnants of its peculiar costume may still occasionally be seen in the persons of young girls with broad hats, who go about the streets playing and singing.

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first attracted by the wistarias trained on trellis, whose blossoms during the last week of April make Kameido one of the chief show-places of Tōkyō. They grow on the borders of a pond called *Shinji-no Ike*, or 'the Pond of the Word Heart,' on account of a supposed resemblance to 心, the Chinese character for 'heart;' and one of the amusements of the visitors is to feed the carp and tortoises which it contains. A semicircular bridge leads over the pond to a large gate in *Yatsu-mune-zukuri* (that is, eight-roofed style), standing in front of the temple. Glass cases inside the gate contain the usual large images of Zuijin. Round the walls of the temple, hang small pictures on a gold ground of the ancient religious dances called *Bugaku*.

Beyond a shed containing two life-size images of sacred ponies, is an exit by which the visitor can reach the *Ume-yashiki*, or Plum-Garden of Kameido, 4 *chō* distant. It is known as *Gwaryōbai* (lit. the Plum-trees of the Recumbent Dragon), and is a great show-place early in March, when the blossoms are all out. There are over 500 trees, all extremely old and partly creeping along the ground, whence the name. Most of the cut stones which stand about the grounds are inscribed with stanzas of poetry in praise of the flowers; and during the season similar tributes, written on paper, will be seen hung up on the branches. A few *chō* from here lies *Mukōjima* (see p. 87).

The S.E. part of Tōkyō, consisting of the district of Fukagawa on the l. bank of the Sumida-gawa, is a maze of narrow streets, chiefly inhabited by the lower trading and artisan classes, and contains little for the sightseer.

Jōshinji, though the chief temple of the Nichiren sect in Tōkyō, is quite unpretentious, but there are some good carvings on the gates of the priests' dwellings which line the narrow street leading up to it. In the court-yard is a large bronze image of Shaka supported on the shoulders of stone demons; and to the back, beyond the cemetery, a curious superstitious practice may be witnessed at the shrine of Shōgyō Bosatsu. The stone image of the saint stands in a little wooden shed hung round with small regularly cut bundles of straw. The faithful buy these at the gate, dip them in water, brush the idol with them, and then ladle water over his head, believing that this ceremony will ensure a favourable reply to their petitions. The image is constantly wet, showing how firm the belief is. The priests of the sect are unable to account for the origin of the usage.

The Shintō temple of *Hachiman*, which dates from A.D. 1668, is handsome, owing to former Buddhist influence. The walls and ceiling are decorated with paintings of birds and flowers, and there are also some pretty wood carvings. The ornamentation of the chancel is extremely rich, the ceiling being panelled, and gold profusely scattered about. There are likewise gold lions, and gold figures of the Sun-Goddess Amaterasu and of the Gods of Kasuga. Doves fly about the grounds, as is usual in temples dedicated to Hachiman. They are supposed to act as the god's messengers,—strange messengers from the God of War!

The district situated between the temple of Hachiman and that of Susaki-no-Benten is noted for its trade in timber, the town being here intersected by numerous canals communicating with the Ōkawa, down which come the timber-laden rafts from the inland provinces. The temple of *Susaki no Benten* (Susaki being the

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name of the projecting point of land on which it is situated) dates from the latter part of the 17th century, at which time the ground on which it was erected had only recently been reclaimed. The temple itself is uninteresting; but on a clear day the view from a little stage built up in the grounds will repay a slight détour if the traveller happens to be in the neighbourhood. It is seen to still better advantage by walking along the embankment built after the ravages of the inundations and tidal waves of the eighth decade of the last century. Beyond the wide sweep of sea in front, stretches l. in the blue distance the coast line of Shimōsa, while nearer to the spectator are the mountains of Kazusa and Bōshū, Nokogiri-yama being most conspicuous both in height and outline. To the r. towers Mt. Fuji, flanked on either side by the Ōyama and Hakone ranges, while far away to the North rises double-peaked Mt. Tsukuba from the midst of the plain. At low tide, which the Japanese consider the prettiest time, and especially if the season be spring, numerous pleasure boats, with singing-girls and other merry-makers, will be seen lazily floating about in the offing, watching the oyster-catchers ply their trade.

8.—Tsukiji.

On the way from the Shimbashi Terminus to the **Foreign Concession** in Tsukiji, several important modern buildings are passed:—l. the Fifteenth National Bank, r. the Imperial Department of Communications, and further on r. the Central Telegraph Office and the huge Patent Office, opposite to which is the Seiyōken Hotel. Behind the latter stands the *Kabuki-za*, one of the best theatres of the metropolis. The Naval Academy is seen to the r. beyond the canal. Still further to the r. is the *Enryō-kwan*, formerly the summer palace of the Shōguns, and used in more recent times as a place of entertainment for illustrious visitors. The Duke of Edinburgh, General Grant, and Princes Albert Victor and George of Wales are amongst the personages who have received hospitality within its walls. The Enryō-kwan is also used once a year for an Imperial Garden party, at the season when the masses of double cherry-flowers are in bloom. The place is unfortunately not open to the general public.

The enormous tiled roof to the l. is that of the

Nishi Hongwanji temple, popularly called the *Tsukiji Monzeki*. Originally founded in 1658, and destroyed by fire in 1872, this temple was rebuilt in 1880. It was the first example of the partial adaptation of European architectural principles to a building essentially Japanese. With the exception of the brick walls and the common glass windows, it is almost a replica of the Higashi Hongwanji at Asakusa. The smaller edifice to the l. is a hall where sermons are preached.

A large proportion of the buildings in the Foreign Concession is devoted to religious and educational purposes, testifying to the zeal of the various missionary bodies, whose members form the bulk of the population. The most striking places of worship are the Cathedral of the Protestant Episcopal Church of America and the Roman Catholic Cathedral. Another conspicuous building is the Club Hotel, formerly the American Legation, situated on the Bund facing the Sumida-gawa near its mouth. Beyond the river lies Ishikawa-jima, where stands the convict prison. The land is gaining rapidly on the water in this district, the whole spit op-

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posite the Bund having been reclaimed within the last fifteen years. The view across the water on a fine day is very pretty.

ROUTE 5.

Excursions from Tōkyō.

1. Meguro and Yūtenji. 2. Ikegami. 3. Futago and Mariko. 4. Cormorant-fishing on the Tamagawa. 5. Jūnisō, Hori-no-uchi, and I-no-kashira. 6. Koganei. 7. Takao-zan *viâ* Hachiōji. 8. Ōji. 9. The cave-dwellings near Kōnosu. 10. Kōnodai.

1.—Meguro.

Meguro (*Tea-houses,* * Uchida, Hashiwa-ya; there are several others, but they are apt to be noisy), is a favourite picnic resort, 3 m. out of the city westwards by road or Suburban Railway; but the station is about a mile from the village. Shortly after leaving the station at the top of a descent called Gyōnin-zaka, is l. the small temple of *Daienji,* which deserves passing notice for the sake of the *Go-hyaku Rakan,*—tier upon tier of small seated images of Buddhas in various attitudes of meditation, quaint yet pathetic in their stony stillness. Meguro is seen to best advantage when either the peonies or the chrysanthemums are in blossom. There are two permanent sights—the temple of Fudō, and the graves of Gompachi and Komurasaki. The key to the latter is kept at the tea-house. The grave is called *Hiyoku-zuka,* after the *hiyoku* a fabulous double bird which is an emblem of constancy in love. It may be added that sentiment is the only motive for visiting the grave, as there is really nothing to see.

About 250 years ago, there lived a young man called Shirai Gompachi, who at the age of sixteen had already won a name for his skill in the use of arms, but, having had the misfortune to kill a fellow-clansman in a quarrel over a dog, was compelled to fly from his native province. While resting in an inn, on his way to Yedo, a beautiful girl came and awoke him at midnight, to tell him that a band of robbers, who had stolen her from her home, intended to kill him for the sake of the sword which every *Samurai,* at that time, carried. Being thus forewarned, Gompachi succeeded in slaying all the thieves when the attack was made upon him. He also restored Komurasaki to her grateful father, a rich merchant, who would have been glad to make the young man his son-in-law; but being ambitious, Gompachi insisted on pursuing his way to Yedo. Meanwhile, unhappy Komurasaki was left to pine for the handsome youth with whom she had fallen deeply in love. After further adventures, Gompachi reached Yedo, only however to fall into dissolute habits. Hearing much praise of a lovely and accomplished girl who had lately become an inmate of the Yoshiwara, Gompachi went to see her, and was astonished to find in the famous beauty no other than the maiden whom he had but a few months before rescued from the robbers' den. It was the usual pathetic story. Her parents having become poverty-stricken, she had sold herself in order to alleviate their distress. Frequent visits to his sweetheart soon exhausted Gompachi's slender means, and having no fixed employment, he was driven in desperation to murder a man to procure money to take him to the Yoshiwara. The crime was repeated, until he was caught red-handed, and ultimately beheaded as a common malefactor. A friend claimed his body and buried it at Meguro, whither poor Komurasaki hastened on hearing the sad news of her lover's end, and, throwing herself on the newly-made grave, plunged a dagger into her breast and died.

At the bottom of the steps leading up to the temple of Fudō, is a pool fed by two tiny cascades. To stand naked under the stream of water for several hours in cold weather is considered a meritorious penance, the effect of which is to wash away all taint of sin. Tradition says that Jikaku Daishi, the founder of this temple, miraculously called the spring into existence by the aid of his

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mace (*tokko*), whence the name of *Tokko-no-taki*, or 'mace cascade.' The most remarkable of the ex-votos is a huge sword, such as the god Fudō is often represented with.

To avoid mistakes, it may here be noted that ½ *ri* from Meguro proper, there is another village called *Kami-Meguro*. At the latter also there is a good spot for picnics, called *Shin-Fuji*,—a small artificial hill from the top of which an extensive view is obtained. A third picnic resort in this neighbourhood is *Senzoku*, which has a pretty piece of water.

Ten *chō* W. of Meguro, stands in solemn solitude the handsome temple of **Yūtenji**, founded in the early part of the 18th century. The art-treasures of this temple, which are aired (*mushi-boshi*) in the autumn of every other year, will well repay a visit. Among the most interesting objects, are some fine specimens of old European tapestry, which were probably presented to the Shōgun by the head of the Dutch factory at Nagasaki. At other times it is impossible to see these objects, as they are carefully stored away.

2.—Ikegami.

Ikegami is reached by train to Ōmori station on the Yokohama line in ½ hr., whence it is about 1 m. by jinrikisha. The great temple of *Hommonji* is celebrated, as being the place where the Buddhist saint Nichiren died in A.D. 1282. Its situation and magnificent timber make it one of the most attractive points within easy reach of Tōkyō. The best time to visit it is from the 11th to 13th October, when the annual festival in Nichiren's honour takes place. Another festival is held from the 22nd to 28th April. At the top of the temple steps is l. the Daimoku-dō, where some of the faithful are generally to be heard beating the drum and reciting the formulary of the sect—*Namu myōhō renge kyō*. Next to this, is a temple dedicated to Katō Kiyomasa. Then comes the Shaka-dō, or hall dedicated to Shaka, where worshippers spend the night at the time of the annual festival, with, behind it, another building containing a complete set of the Buddhist scriptures which may be made to revolve on a huge hexagonal wheel. Fronting the gate is the main temple, recently restored in handsome style, an evidence of the popularity which this sect still enjoys. On the altar stands an exquisitely lacquered shrine, containing a life-size image of Nichiren in sitting posture, said to have been carved by Nichirō, one of his chief disciples. The upper part of the wall is painted with pictures of angels performing on musical instruments. Behind the altar, outside the temple, is a pictorial representation of the chief incidents in the saint's life. The extensive buildings at the rear are the residences of the abbot and monks. Although Nichiren died at Ikegami, his bones were conveyed to Minobu; all that remain here are one tooth and the ashes of his funeral pyre. The shrine (*Kotsu-dō*) containing these relics is a short way down the hill to the l. This building, about 20 ft. in diameter, stands on a huge lotus-flower of stone. (For plan of Ikegami see p. 26).

One may picnic either at the tea-house (*Tamba-ya) in the village, or (but in this case notice must be sent the day before, as the matter is more or less one of favour) at *Eijuin*, a temple in the wood behind the pagoda, having beautiful plum-trees and peonies and a fine view. The imposing-looking tomb in the temple garden is that of a Daimyō's wife. A third place, immediately below the pagoda, is the immense tea-house of Akebono-rō, popularly

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known as *Ikegami Onsen.* It is quite a curiosity, sprawling as it does, up and down two hills by means of galleries and bridges, which remind the beholder of scenes familiar in Chinese art. This tea-house is a favourite native holiday resort.

3.—Futago and Mariko.

Futago (*Inn,* Kame-ya), on the Tamagawa, is a picnic resort 2½ *ri* by jinrikisha from Tōkyō. Just before reaching the river, there is a striking view of Fuji and a panorama of the surrounding country. During the summer months, the Japanese visit Futago for the sake of the sport—if so it can be termed—of watching fishermen net the *ai,* a kind of trout. One *ri* down the river is

Mariko, a place of similar character. A pleasant way of returning to Tōkyō is to take boat down the river to Kawasaki station, which is about 2 hrs. from Futago. The distance by the direct jinrikisha road from Mariko to Tōkyō is 2 *ri* 30 *chō.*

4.—Cormorant-Fishing on the Tamagawa.

This curious method of catching fish may be seen at the ferry of *Sekido* on the Tamagawa. The best way of reaching Sekido is to take train from Shimbashi or Shinjiku to Kokubunji (1¼ hr.), a small village on the Hachiōji Railway, whence jinrikishas may be obtained to Sekido, 1½ *ri,* passing through *Fuchū,* (*Inn,* Naka-ya), a thriving little town situated on what was the old highway before the introduction of railways. Two cormorants are usually kept at the ferry-house at Sekido, and fishermen with these birds may be engaged at a cost of $1.50 *per diem.* If more birds are wanted, notice should be given to the fishermen a day in advance. The cormorants are held by strings kept in the hands of the men, who wade about and relieve them of their prey. A fair quantity of small fish may generally be reckoned on. Instead of returning to Kokubunji, the excursion may be varied by diverging at Fuchū for *Sakai* station, 1 *ri* longer by road, but 3 m. nearer to Tōkyō by rail.

5.—Jūnisō, Hori-no-uchi, Ōmiya Hachiman, and I-no-kashira.

Jūnisō. Train to Shinjiku station on the Suburban Line, or jinrikisha all the way. Crossing the railway, and proceeding along the Ōme Kaidō for 10 min., the path to Jūnisō turns l. through the fields, and in 10 min. more a short avenue of pines is reached, leading to the small and deserted temple of Jūnisō Gongen. Below the temple lies a small lake, plentifully supplied with a species of carp. Several tea-sheds stand at the upper end. Jūnisō is a favourite spot for picnics during the summer months.

Hori-no-uchi may be reached in ¾ hr. from Jūnisō. A lane directly behind the tea-sheds soon rejoins the Ōme Kaidō, along which we proceed for ¼ hr., to leave it again by a path l., at the corner of which is a pretty plum orchard. A short distance beyond, the path turns sharp r., where a stone indicates the distance to Hori-no-uchi as 16 *cho.* The road is lined with shops for the sale of rosaries, salted plums, toys, etc. The temple of *Myōhōji* at Hori-no-uchi, belonging to the Nichiren sect, merits a visit for the sake of the excellent carvings which adorn the main building, those of dragons in the porch, below the architrave, and in the eaves being especially spirited. The iron gates and railing to the r. of the main entrance are good specimens of modern workmanship.

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On the l. of the court, is a long shed full of a curious collection of ex-votos, such as the queues of men whose prayers have been granted by the interposition of Nichiren, oil-paintings, etc. In the main hall, a splendid shrine 5 ft. square and 10 ft. long, covered with gilt carvings, occupies the centre of the further side of the chancel. It contains a seated image of Nichiren, said to be the earliest effigy of the saint, and to have been carved in 1261. It can be seen on payment of a small fee. The principal festival is held on the 13th October, the anniversary of Nichiren's death.

Half a *ri* further on, is the once notable temple of *Ōmiya Hachiman*, founded in the 10th century, but now completely abandoned and falling into decay. A broad and stately avenue of cryptomerias and maple-trees, and several *torii*, attest its former importance.

Proceeding through the flat fields for 3½ m. further, we reach the temple of Benten, picturesquely situated on the borders of the small lake of **I-no-kashira**, whose waters, derived from seven small springs, supply the aqueduct leading to Kanda in Tōkyo.

History says that in 1606 the lake was visited by Ieyasu, who found the water so excellent that it was used ever after for making His Highness's tea. In 1639, his grandson, the Shōgun Iemitsu, gave orders for the water to be laid on to the Castle in Yedo. He also, on the occasion of a visit to the lake, carved with the small knife from his dirk the head of a wild boar (*i-no-kashira*) on the trunk of a tree close by, whence the present name. It was not, however, till about 1653 that the aqueduct was constructed.

I-no-kashira attracts visitors chiefly in May, when the azaleas are out. At other seasons, it is quite neglected.

The best way to return to Tōkyō is to join the Ōme Kaidō, 40 min., whence it is about 2 *ri* to Shinjiku station. After bad weather the roads are heavy throughout.

6.—Koganei.

Koganei, with its fine avenue of cherry-trees 2½ m. in length along the banks of the small canal that conducts the waters of the Tamagawa to Tōkyō, is about 1¼ *ri* beyond *I-no-kashira*, but should only be visited when the trees are in blossom. It is most easily reached by train to *Sakai* on the Hachiōji line, ½ hr. from Shinjiku Junction, and some 15 min. distant from the avenue. Ten thousand young trees were brought from Yoshino in Yamato, and from the banks of the Sakura-gawa in Hitachi, and planted here in 1735 by command of the Shōgun Yoshimune.

The crowds that assemble daily to picnic under the shade of the pink and white blossoms about the middle of April, present a spectacle that should not be missed by visitors to Tōkyō at that time of year.

Instead of returning to Sakai, it will be found shorter to walk on to *Kokubunji* station, which is only about 20 min. from the upper end of the avenue.

7.—By the Shinjiku - Hachiōji Railway to Takao-san.

Distance from Shinjiku	Names of Stations.	Remarks.
	SHINJIKU Jct.	
3 m.	Nakano.	
10	Sakai	Alight for cherry avenue of Koganei.
13	Kokubunji.	
17	Tachikawa.....	Alight for Tamagawa Valley, Route 10.
19	Hino.	
23	**HACHIŌJI.**	

This is a favourite excursion in spring and autumn with holiday-makers from Tōkyō. The railway journey to Hachiōji occupies 1¼ hr., whence it is 2 *ri* along the plain to

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the foot of Takao-zan. Jinrikishas and carriages traverse this distance in about 1 hr. The ascent of the mountain is an easy 40 min. walk.

The railway track, after leaving Shinjiku, lies for a short distance close to the florists' gardens of Ōkubo, noted for their azaleas, the rest of the route passing mostly through a flat country with a heavy, clayey soil. The Tamagawa and one of its affluents are crossed before reaching

Hachiōji (*Inn*, Kado-ya), the centre of an important silk district, but otherwise uninteresting. One long and wide street forms the business part of the town. A few minutes may be spent in visiting the bazaar (*Kwankōba*), which has been opened near the station.

A short distance beyond the village of *Komagino*, the path leading up Takao-zan turns off r. from the main road, and crosses the stream.

Takao-zan is a mountain rising about 1,600 ft. above the sea. On the summit stands a much frequented temple, surrounded by a splendid grove, chiefly of cryptomerias, which were planted in past times by devotees of the temple. The road is lined with posts on which are recorded the names of persons who have presented young trees, so many hundreds at a time, with the object of maintaining the grove undiminished. On the platform at the top of the ascent, stands a fine bronze pagoda, 12 ft. in height. Above this, on another terrace, are three shrines dedicated to Fudō, Yakushi, and Dainichi, and at the top of a long flight of steps is a gaudily decorated Shintō shrine with painted carvings. The trees shut out the view from this point; but lower down a space has been cleared, from which the eye ranges over the plain of Tōkyō and the sea in the distance. A narrower and steeper path than that ascended, may be taken on the way down, and affords pretty glimpses of the densely wooded valley.

8.—Ōji.

Ōji.—The pretty little village of Ōji, formerly one of the most enjoyable retreats in the suburbs of Tōkyō, now presents more the aspect of a manufacturing centre than of a holiday resort. Huge brick buildings, paper and cotton mills, the clash of machinery, and lofty chimneys from which columns of smoke sweep over the cherry-trees on Asuka-yama, deprive the place of much of its old tranquillity and beauty. Ōji is, nevertheless, still one of the attractions in the environs of the great city, and crowds flock there twice a year,—in spring when the cherry-trees are in blossom, and in autumn when the maples which line the banks of the Taki-no-gawa put on their crimson tints.

The train from Ueno station lands one in a few minutes close to the excellent tea-houses, Ōgi-ya and Ebi-ya, which stand together on the edge of the stream and look out on a small but tastefully arranged garden. Half a mile beyond the tea-houses, in a grove of evergreen oaks on the top of a slight eminence, stands the temple of *Inari*. The buildings consist of a rather dilapidated oratory and chapel. In the court-yard are some fine old cherry-trees. The temple and little waterfall dedicated to Fudō, also in the vicinity of the tea-houses, attract many visitors. As the trains are generally full to overflowing during the cherry and maple seasons, some visitors may prefer to go out by road. The prettiest way, 5 m., leaves the little lake at Ueno, and passing through the suburb of Shimo Komagome, turns to the r. on reaching the tomb of the Daimyō of Kaga, descends the hill, and follows up the valley to the l.

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9.—The Cave-dwellings (*Hyaku-Ana*) near Kōnosu.

These caves, amongst the most perfect specimens of troglodytic dwellings in Japan, are situated in Kita Yoshimi-mura in the prefecture of Saitama, and are within the limits of a day's excursion from Tōkyō. Kōnosu is reached in 1½ hr. by train from Ueno station. The road to Kita Yoshimi-mura, 2½ *ri* distant, crosses the railway line not far from the station, and runs over the plain straight towards the Chichibu mountains. It is a level jinrikisha road, but apt, in parts, to be heavy after rain. Kita Yoshimi-mura nestles under the first hilly ground met with on the road. At the further end of the village, and before coming to a suspension bridge over a small stream, the path to the caves turns r., and the cave-dwellings, presenting the appearance of a gigantic beehive, are seen in front. On the way, a quaint old temple of *Kwannon*, worthy of a few minutes' attention, is passed. It is wedged in between rocks, from the inner side of which an entrance leads to a chamber containing a number of stone images of Kwannon. The mouth of the chamber, with the images within, is seen from the road. A few yards beyond lie the caves, where the local authorities, by whom the place is now maintained, have established an office, whose occupants act as guides and point out the parts best worth inspection. The whole hillside is honeycombed with these strange relics of a remote antiquity, which are believed to have been once inhabited by the beings whom the Japanese term 'earth-spiders.'

The original Japanese word is *tsuchi-gumo*. There is considerable doubt as to its etymology, though every one agrees in interpreting it to mean a race of cave-dwelling savages. Motoori, the greatest of all Japanese literati, explains the name by a comparison of the habits of the race in question to those of the spider. But it is surely more rational to regard the word *tsuchi-gumo* as a corruption of *tsuchi-gomori*, 'earth-*hiders*,' than which no name could be more appropriate to troglodytes. These people, who were widely spread over Japan in prehistoric times, were probably the ancestors of the modern Ainos. One of the earliest Japanese histories describes them as 'short in stature, and having long arms and legs like pigmies.' Jimmu Tennō is said to have massacred a number of them in one of their caves.

The caves are said to number two hundred and thirty-seven in all; but the majority of them were only discovered some three years ago by the researches of Mr. Tsuboi, of the Imperial University of Japan, an energetic archæologist. Most of the caves face due S. The entrance to each is about 3 ft. square; then comes a passage of 6 ft. and upwards in length, leading to a second doorway within which are the chambers. These are of various sizes, many being about 6 ft. square, and from 5 to 6 ft. high. The ceilings are dome-shaped. Each chamber contains one or two ledges, probably for sleeping purposes, and with slightly raised edges to prevent the occupant from rolling out. Some are quite small, as if meant for children. Traces of the use of tools are visible on the walls. Iron rings, arrow-heads, etc., have been found in some of the caves; but the presence of these is doubtless due to the fact, as local tradition asserts, that parties of fighting men took refuge there in more modern times. The hill affords an extensive view of the adjacent mountains, including Bukō-zan in the Chichibu range, Fuji, and Asama yama. The town of *Matsuyama (Inn*, Kōji-ya) is only 13 *chō* distant. It contains a large Shintō temple to the gods of Inari, called the Yakyū Inari.

Kōnodai.

Omnibuses ply daily between Ryōgoku-bashi and the Ichikawa ferry, 3 *ri* 25 *chō* (9 m.), a 'Treaty Limit' boundary where passports

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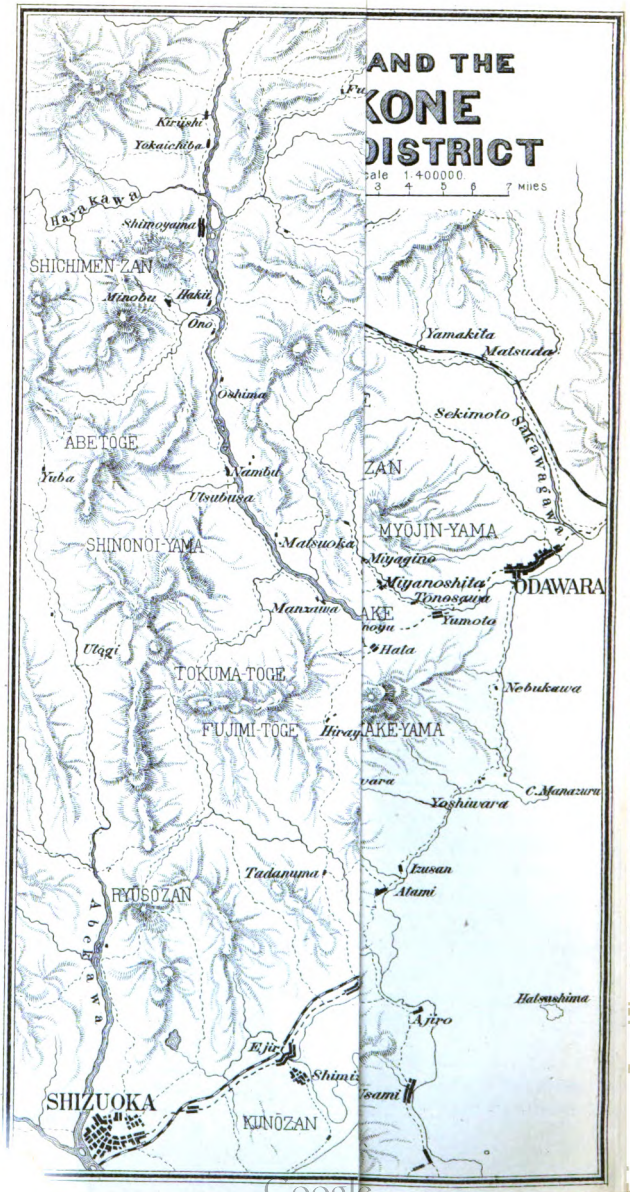

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have to be shown. **Kōnodai**, properly *Mama Kōnodai* (*Inn*, Musashiya, close to the ferry), is the bluff on the opposite side of the river, ½ m. above the ferry, and is a favourite resort of holiday-makers from Tōkyō. It was the site of a strong fortress held by Satomi Awa-no-Kami, from whom it was captured and razed to the ground by the powerful Hōjō family of Odawara, in 1564. The situation affords a pleasing view of the plain, with Fuji and the Ōyama range in the background. Pretty, also, is the view of the fleet of boats sailing up the Yedo-gawa before a brisk breeze. The whole site is thickly overgrown with trees and rank vegetation; but a priest from the dilapidated monastery of *Sōneiji*, which stands within the same enclosure, will act as guide, and point out various objects of interest, including the tomb of Ogasawara Sadayori, the discoverer of the Bonin Islands. Afterwards, a visit should be made to the temple of *Kōhōji* in the near vicinity, specially noted for the richness of the maple tints in autumn. Down the steps on the hill-side, stands a shrine dedicated to a beautiful girl called Mama-no-Tekona, who, for reasons which tradition does not assign, drowned herself in the swamp close by.

The story of Mama-no-Tekona was already an ancient one in the 8th century. The unfortunate maiden is much prayed to by women for safe delivery and for the protection of their children from small-pox. Several poems have been preserved in an ancient anthology called the *Manyōshū* which refer to her, but these say nothing of the motives which drove her to commit suicide.

ROUTE 6.

The Hakone District; Miyanoshita, Hakone.

1. General Information. 2. Miyanoshita and Neighbourhood. 3. Hakone and Neighbourhood.

1.—General Information.

This route is specially recommended, as uniting charm of scenery, accessibility, and an unusual degree of comfort. All tourists arriving at Yokohama are advised to devote a week to it, and if they have not so much time at their disposal, then to devote two or three days to a portion of it. Even should they be disinclined for walking and sightseeing, they will find no place more pleasant for idling in at all seasons than Miyanoshita.

The word *Hakone*, it should be observed, though employed by us, as by all Europeans, to denote the village called by the Japanese *Hakone-no-Shuku*, *Hakone-no-Eki*, or *Hakone-Mura*, is properly the general name of the entire mountainous district lying at the neck of the peninsula of Izu, between the Bays of Odawara and Suruga. For this reason the Japanese talk of Miyanoshita, Kiga, etc., as being '*in* Hakone.' The original name of Hakone Lake (now, however, used only in poetry) is *Ashi-no-Umi*, that is, 'the Sea of Reeds.' Hence the name of the hot springs of *Ashinoyu*. The lake is, in round numbers, 1¼ *ri* long, 4¼ *ri* round, and has a depth of 37 fathoms in its deepest part.

The following are the heights of the chief villages and mountains mentioned in this route:—

Ashinoyu	2,870	feet.
Dai-ga-take	3,500	„
Dōgashima	1,080	„
Futago-yama	3,620	„
Hakone	2,400	„
Higane (temple near Atami)	2,400	„
Kamiyama	4,770	„
Kiga	1,400	„
Kintoki-zan	4,060	„
Kojigoku	2,100	„
Koma-ga-take	4,500	„
Miyagino	1,500	„

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Miyanoshita	1,400	feet.
Myōjin-ga-take	3,880	„
Myōjō-ga-take	3,080	„
Ōjigoku	3,466	„
Otome-tōge	3,333	„
Saijōji (temple)	1,240	„
Sengoku-hara	2,170	„
Ten Province Pass	3,216	„
Ubago	2,940	„
Yumoto	400	„

2.—Miyanoshita and Neighbourhood.

Dec 29-'93 Jan-2-'94

Miyanoshita (Hotels, **Fuji-ya, *Nara-ya, both large establishments in foreign style) is easily reached from Yokohama by the Tōkaidō Railway to Kōzu station, 1½ hr.; thence by tram, jinrikisha, or carriage to Yumoto, 1 hr.; thence by jinrikisha (at least two men necessary) or on foot for 1½ *ri* up the valley of the Hayakawa to Miyanoshita, nearly 1 hr. by jinrikisha, 1¼ hr. on foot—say 4½ hrs. for the whole journey, including stoppages. From Tōkyō it is 1 hr. more, or 5½ hrs. in all.

Tram Itinerary along Plain.

Kōzu to:—	*Ri.*	*Chō.*	*M.*
Odawara	1	28	4½
Yumoto	2	10	5½
Total	4	2	10

Walking or Jinrikisha Itinerary up New Road.

Yumoto to:—	*Ri.*	*Chō.*	*M.*
Tōnosawa		6½	½
Miyanoshita	1	16½	3½
(*Kiga*		9	½
Miyagino		5	½)
Total	2	1	5

At **Kōzu** (*Inn*, Hayano), it is worth devoting a few minutes to walking out on the beach to look at the beautiful view of Odawara Bay, with, to the r., the peninsula of Izu on whose coast Atami is situated, the volcano of Ōshima (Vries Island), and the islet of Enoshima to the l. Turning round, one has a magnificent view of Fuji. The road from Kōzu to Yumoto (the old Tōkaidō) leads for the first part of the way through the town of

Odawara (Inn, Koise-ya), celebrated in Japanese history as the scene of many bloody conflicts in feudal times.

Odawara belonged successively to various families of Daimyōs, who dwelt in the castle which was not finally destroyed till the time of the late revolution. The most celebrated of these families were the Hōjō, a younger branch of the family of 'Regents' who ruled over Japan during the 13th century and the first three decades of the 14th. This younger branch, choosing Odawara as their capital in A.D. 1495, continued to reside there for five generations, namely, till 1590, when they were defeated and the power of their house broken for ever by the Taikō Hideyoshi in the battle of Ishikake-yama. Retiring to their castle, the various commanding officers on the Hōjō side could come to no agreement, as time wore on, as to whether it were better to await the onslaught of the enemy, or to sally forth themselves and offer battle. While they were still discussing this question in all its bearings, Hideyoshi made a sudden attack and captured the castle by a *coup de main*. Hence the proverbial saying, *Odawara hyōji*, that is, 'the Odawara conference,' which means endless talk resulting in nothing. Among the common people, who care not for the deeds of days gone by, Odawara is chiefly noted for the manufacture of a quack medicine called *iirō*, which is looked on as a panacea for all the ills to which flesh is heir.

The tram-car changes horses opposite the ruined walls of the castle. On leaving Odawara, the road enters the valley of the Hayakawa near the mouth of that stream, which takes its origin in Lake Hakone. The two round summits seen almost constantly ahead are Futago-yama, 'the Twin Mountains.' The avenue to the r. of the tram road marks the old Tōkaidō, which carriages and jinrikishas still follow. At

Yumoto, 10 min. out of the vill., there is a cascade known as *Tamadare no taki*. A small fee is

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charged for admittance. Yumoto boasts a large inn, called Fukuzumi; but it would seem to be conducted with a view to the almost exclusive reception of Japanese guests. Foreigners obliged to break the journey are therefore advised to push on 6½ *chō* further to the village of

Tōnosawa, where the Tamanoyu Hotel will be found a pleasanter abode, owing to the fact that European food and beds are provided. There are also good hot springs. The white building, which strikes the eye on the hill opposite, is a Russian chapel. The mosaic woodwork (*hiji-mono*), which from Yumoto onwards fills such a prominent place in every shop-window, is the specialty for which the whole Miyanoshita-Hakone district is noted. The hamlet more than half way up from Yumoto to Miyanoshita is

Ōhiradai. On the r. side there is a good wood-work shop, Watanabe, whose specialty, is the fine bamboo basket-work of Shizuoka.

Miyanoshita is a pleasant resort for many reasons—the purity of the air, the excellence of the hotels, the numerous pretty walks both short and long, the plentiful supply of 'chairs' and of specially large and comfortable *kagos* for those who prefer being carried, and the delicious hot baths, which, containing but faint traces of salt and soda, may be used without medical advice. The principal short walks are:—

1. To **Kiga** by the new road (distance, 9 *chō*, say ¼ hr.):—no climbing, good waterfalls on the way, beautiful gold-fish to feed with cakes at the Sengoku-ya tea-house. Equally flat and pleasant road 5 *chō* further up the valley of the Hayakawa to *Miyagino*. The Kiga walk may be varied by taking the still more picturesque but less easy old road, turning sharp up to the l. on leaving the Fuji-ya Hotel, passing through the village of *Sokokura*, where most Japanese visitors to the springs stop in preference to Miyanoshita, then down to the r., and over an old rustic bridge, where cascades of cold water and pipes leading hot water to the hotels may be seen in strange juxtaposition; thence to the charming little tea-house of *Mi-harashi*, with extensive view of the valley and uplands and Kiga below, and so on down to Kiga itself (11 *chō* altogether). Kiga, though little patronised by foreigners on account of its want of airiness, is a favourite resort of the Japanese, and boasts several excellent inns in native style, also a new one in foreign style called Ise-ya.

2. To **Dōgashima**, a village some few hundred yards below Miyanoshita, down a steep ravine. There are a pretty cascade and a charming villa, permission to visit which may sometimes be obtained through the proprietors of the Miyanoshita hotels.

3. Walk down the new road in the direction of Tōnosawa to the toll-houses, (8½ *chō*), or on to **Ōhiradai** (17 *chō*).

4. Climb half-way up **Sengenyama**, the wooded hill immediately at the back of the bachelors' quarters of the Fuji-ya Hotel. It is a steep pull of from 20 min. to ½ hr. The height has been roughly estimated at 1,000 ft. above the village. Tea-shed on the top. Beautiful view of upper half of Fuji, the tooth-shaped mountain Kintoki-zan, and on the other side, the sea with Enoshima and Cape Misaki.

Somewhat longer (1 to 2 hrs.), less good walking, but very picturesque are:—

5. To **Kiga** and **Miyagino**, as in No. 1; then cross the river and turn sharp to the r., walking home

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on the other side, and re-crossing to the Miyanoshita side at Dōgashima. Guide indispensable. This is the most beautiful of all the walks near Miyanoshita. It takes a good walker a little over 1 hr.

Dec 30-93 X. 6. Up to **Kojigoku**; then down past the hamlet of *Ninotaira* to Miyagino and Kiga, whence home either by the new or the old road. This walk may be abridged by turning to the r. before reaching Kojigoku, almost all the paths r. leading down ultimately to the Kiga road. Some persons may feel tempted to stay at Kojigoku rather than at Miyanoshita, as the former place is some 700 ft. higher, and consequently has fresher air. The only disadvantage is the loneliness of the spot. The Kaikwatei Hotel is under foreign management, and the Mikawa-ya is a good Japanese inn.

The meaning of the name *Kojigoku* is 'small hell.' It was given to the place in allusion to some small sulphur springs, which supply the hotel baths. In 1877, on the occasion of the visit of H. M. the Mikado, the name of Kojigoku was officially altered to *Kowaki-dani*, which means 'the valley of the lesser boiling.' But the older name appears to be still the more popular of the two.

A good half-day's excursion is to:—

Dec 31-93 X 7. **Ōjigoku**, or 'big hell,' alternatively named *Ōwaki-dani*, 'the valley of the greater boiling,' distant a little under 2 *ri* to the top of the gorge. Neither name is a misnomer. The whole gorge reeks with sulphureous fumes, vegetation decreases as one ascends higher, and the aspect of the scene becomes weird and desolate. It is advisable to tread carefully after the guide, as more lives than one have been sacrificed by a false step on the treacherous crust. The view from the top of the gorge differs as widely in its charms from the scene of desolation just traversed as can well be imagined. In the centre, Fuji towers up in perfect beauty. To the extreme r. is Kintoki-zan, then the Otome-tōge, the Nagao-tōge, and to the l. the more imposing slopes of Ashitaka. The summit of Kammuriga-take, which rises up immediately behind the sulphur springs, distinguishes itself by its graceful outline and by the dense forest covering its sides. The vegetation of this neighbourhood, moreover, is remarkable, consisting as it does chiefly of the small box and *asemi* (*Andromeda japonica*).

8. Up **Myōjō-ga-take**, the big grassy hill immediately opposite Miyanoshita, on the other side of the stream. It is a walk of 1¼ hr. to the top, the path at first leading down through the vill. of Dōgashima, there crossing the stream, and then turning considerably to the r., before turning l. again along the crest of the hill. The view from the summit is magnificent. In the centre is Fuji, the depression immediately in front of which is the Otome-tōge; then to the r. Kintoki and Myōjin-ga-take, behind which rise Ōyama, and Tanzawa; in the plain the Sakawa-gawa, and behind it the low range of Sogayama, in which a red treeless patch marks the Kōzu railway station. The town of Odawara can be seen by walking back a few yards; then the sea with Ōshima, and to the r. the low slope of Ishikake-yama; then Futago-yama, Koma-ga-take, Kami-yama, and Dai-ga-take. The blear spot on Kami-yama is the solfatara of Sō-on-jigoku. Still further to the r., in the blue distance, is Ashitaka-yama. The best time to see this view is at sunrise or at sunset. The coolie should therefore carry a lantern, either for the first or for the last portion of the walk. Those who are willing to face a very stony path for the sake of continued beautiful views, are advised to return viâ Miyagino and Kiga. The whole

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expedition will then take from 3 to 3½ hrs., including stoppages.

9. To **Ashinoyu** and **Hakone** (1 *ri* 4 *chō* to Ashinoyu, thence 1 *ri* on to Hakone). Ashinoyu (*Inns*, *Matsuzaka-ya, foreign food and beds; Kinokuni-ya) is famous for its sulphur springs, whose efficacy in the treatment of skin diseases and rheumatism attracts crowds of Japanese patients and not a few foreigners, despite the bleak uninviting appearance of the locality. Ashinoyu is very cool in summer, owing to its height, but pays for this advantage by being frequently enveloped in mist. The road thither, about half of which is a stiff pull, leads close by Kojigoku. Just before reaching Ashinoyu, towards the end of a steep climb called the *Nana-mawari*, or 'seven turnings,' the guide should be told to lead over a small eminence known as *Benten-yama*. It is not at all out of the way, and offers a splendid view—Odawara Bay, the peninsula of Miura with Enoshima like a little knob on the coast; and beyond that, Tōkyō Bay and the blue outline of the provinces of Kazusa and Bōshū, which divide Tōkyō Bay from the Pacific. The chief mountain to the l. is Ōyama, bluntly triangular in shape. Ashinoyu itself has no view, as it lies in a marshy depression, though on the top of a hill.

[On a hill 8 *chō* beyond Ashinoyu, at a place called *Yu-no-hana-zawa*, a bathing establishment with very strong sulphur baths has recently been opened. There is a splendid view, similar to that from Benten-yama. This walk, and that along the flat in the direction of Hakone, are the two best for invalids staying at Ashinoyu.]

After leaving Ashinoyu, the path is at first level, and then descends most of the way to Hakone. The first object of interest passed is, l., a set of three small stone monuments, two of which are dedicated to the Soga Brothers (*Soga Kyōdai*), famous for the vendetta which they executed in the hunting-camp of the Shōgun Yoritomo, at the base of Fuji, in the year 1193, on Kudō Suketsune, the murderer of their father. The third and smallest of the monuments preserves the memory of Tora Gozen, a beautiful courtesan of the town of Ōiso, who was the mistress of the elder of the two brothers, and became a nun on his decease. A few yards further on, to the l. and half-hidden among the grass and bushes, is a block of andesite rock well-worth pausing a moment to inspect, as it is covered with Buddhist images carved in relief. These images are known as the *Ni-jū-go-Bosatsu*, that is, 'the 25 Bosatsu;' but *which* of the many thousands of these divine beings they are intended to represent, is uncertain. The carving apparently dates from A.D. 1293. But the chief curiosity on the road is the large *Image of Jizō*, carved in relief on a block of andesite, and worthy to be counted among the triumphs of the Japanese chisel. Tradition has it that the great Buddhist saint, Kōbō Daishi, carved this image in a single night. A festival in its honour is celebrated yearly on the 23rd August.

[A short way past this large image, the way up the nearer of **Futago-yama's** two chief summits turns off to the l. The ascent, which will take a good walker 20 min. or ½ hr. from this spot, is worth making—perhaps most conveniently as a separate walk from Miyanoshita or from Hakone,—the ancient crater, now thickly carpeted with moss and overgrown with bushes and trees, being remarkably extensive, and the view from its upper rim, which is clear of wood, being magnificent.

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The chief points to be noticed are: to the N.E., the Ōyama and Tanzawa ranges, with the plain of Sagami, and in the distance Tōkyō Bay; to the E., Sagami Bay and the promontories of Misaki and Sunosaki, with the islet of Enoshima; to the S.E., Vries Island with its ceaseless column of smoke, and the smaller islands of Toshima, Niijima, etc., forming with it and with more distant Hachijō the 'Seven Isles of Izu;' to the S., Amagi-san in Izu, and to the r. of it the blue Gulf of Suruga with its line of white surf, and the narrow pine-clad promontory of Mio-no-Matsubara shutting in Shimizu Bay; to the W.N.W., and seemingly within a few yards of the spectator, Kammuriga-take, which unfortunately hides the whole of Fuji except a small portion of one slope; to the N. W. and N., the mountains of Kōshū and Chichibu. At the spectator's feet sparkle the waters of Lake Hakone. The long mountain-ridge beyond the lake and a little to the l., is called Taikō-yama or Taikō-michi, from a tradition to the effect that the Taikō Hideyoshi led his troops along it when going to fight the battle of Ishikake-yama. The way was shown him—so it is alleged—by a hunter, whom he thereupon killed, in order to make sure that the enemy should not profit by the poor fellow's local knowledge. It is possible to ascend the further summit of Futago-yama (*Shita-Futago*); but the labour of forcing one's way through the thick undergrowth is not repaid, as the summit itself is covered with trees and bushes that shut out all view. **Koma-ga-take**, also, may be ascended r. from near the large image of Jizō. But though the loftiest mountain in the Hakone range excepting Kami-yama, it is less worth climbing than Futago-yama, as the plateau-like nature of the top makes it impossible to take in the whole of the view from any single spot. It has, however, the advantage of showing Fuji from peak to base. A boulder at the top of Koma-ga-take is the subject of a curious superstition. It is believed that the water contained in the hollows of this boulder never runs dry; and the peasants of the surrounding country make pilgrimages to it in seasons of drought, in order to obtain rain by scattering the drops about to the four winds. But if any of the water be taken down the mountain, the result is a typhoon.—Koma-ga-take may also be ascended from a point nearer the vill. of Ashinoyu; but the climb is then considerably steeper.]

The two meres, r. and l., on the way between Ashinoyu and Hakone, are the remains of ancient craters. The first hamlet reached on getting to the lake is *Moto-Hakone*, 12 *chō* this side of Hakone itself. There is an inn called the Tsuta-ya, pleasantly situated on the border of the lake, and commanding the best view of Fuji to be had in this neighbourhood.

Instead of returning to Miyanoshita by the way one has come, it will be found pleasant in warm weather to take a boat from Hakone (or from Moto-Hakone, which shortens the expedition by one mile) to a spot called Shin-yu at the far end of the lake (the Japanese designation for the far-end of the lake is *Umi-jiri*). Alighting there, we go past the pleasant little bathing village of *Ubago*, up the spur separating the lake from Ojigoku, and return home to Miyanoshita

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by the Ōjigoku way, as in walk No. 7. Those who have done the expedition, not on foot, but in chairs or *kagos*, can take these conveyances with them in the boat, and can be carried most of the way home from Shin-yu. It is only necessary to walk over the dangerous portion of the Ōjigoku gorge. Instead of taking a boat, some may prefer to follow the path along the edge of the lake. The distances, if this extension be adopted, are stated to be:

Miyanoshita to:—	*Ri.*	*Chō.*	*M.*
Ashinoyu	1	4	2¾
Moto-Hakone		23	1½
Hakone		12	¾
Umijiri	1	18	3¾
Ubago		12	¾
Ōjigoku		8	½
Miyanoshita	1	34	4¾
Total	6	3	14¾

The above distances are perhaps under-estimated.

10. Up nearly as far as Ashinoyu, thence sharp l. for 30 *chō* down a steep and stony, but picturesque path, which passes through the vill. of **Hata** on the old Tōkaidō. The return to Miyanoshita is made viâ Yumoto, Tōnosawa, and Ōhiradai, up the old road—total distance, about 5½ *ri*. The 30 *chō* descent from near Ashinoyu is called the *Taki-zaka*, that is, 'cascade hill,' on account of a pretty cascade seen to the r. about two-thirds of the way down.

11. To the top of the **Otome-tōge**, or 'Maiden's Pass,' distant 2½ *ri* (6 m.), whence can be gained the nearest and most complete view of Fuji and of the plain at its base. The path is not steep, excepting some 8 *chō* in the middle up a hill called the Usui-tōge, and 11 *chō* at the end, which are almost like scaling a wall. It is possible, however, except for unusually heavy persons, to be carried the whole way in a chair. The path leads through Kiga and Miyagino, crosses the Hayakawa, and continues up the r. side of the valley to the vill. of

Sengoku-hara, noted for the cattle-farm, extensive for Japan, whence the Miyanoshita hotels are supplied with milk and butter.

[From Sengoku-hara, it is possible to ascend *Kintoki-zan*. The distance to the summit is estimated at 25 *chō*, and the climb is steep in some places. The people of the surrounding country-side ascend Kintoki-zan annually on the 17th day of the 3rd moon (old calendar), on which day the festival of *I-no-hana* ('the boar's nose') is held on the summit. The name of the mountain is derived from that of Kintoki, a mighty hunter of legendary fame.]

The climb up the Otome-tōge commences shortly after leaving Sengoku-hara. The labour it entails is amply repaid by the glorious view from the summit. Persons with sufficient time and energy will do well to climb up the hill to the r.,—we should rather say, up the hills, for three or four rise behind each other, and what looks like the affair of a few moments really takes the best part of half-an-hour to accomplish. From the top, straight ahead, are visible the snow-clad peaks of the granite mountains of Hida and Etchu.—To travel out to Miyanoshita viâ the Otome-tōge is a pleasant alternative route for those who intend visiting this district a second time. Instead of alighting at Kōzu, one continues in the train as far as the station of Gotemba, situated in the plain at Fuji's base. From Gotemba it is 2 *ri* to the top of the pass. The first portion of the way may be done by jinrikisha. Gotemba is also the

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nearest station for travellers coming up the Tōkaidō Railway from Kōbe, bound for Miyanoshita. But if they have much luggage or object to walking, they should go on to Kōzu, whence the facilities for proceeding to Miyanoshita are greater.

12. To the Buddhist temple of **Saijōji**, sometimes called *Dōryō-san*, distant 3 *ri*. Though placed last, this expedition is perhaps the most delightful of all; for it alone includes architectural beauties as well as beauties of nature. The path, after passing through Kiga and Miyagino and crossing the Hayakawa, leads up to a grassy plateau near the summit of Myōjin-ga-take (not to be confounded with the Myōjō-ga-take of Walk No. 8). Tell the guide to lead to the spot, not far out of the way, whence may best be seen the superb view:—on the one hand, the sea with the plain of Sagami watered by the rivers Banyū and Sakawa, the mountain ranges of Ōyama, Kurakake, Tanzawa, Sōbutsu, Yagura-ga-take, and many of the mountains of Kōshū; on the other, the wooded heights beyond the Hakone pass which dwarf the nearer ridge of Takanosu; then turning towards the r., double-crested Futago-yama, Koma-ga-take, Kammuri-ga-take, and the long ridge to the W. of Hakone which terminates in Kintoki-zan; and above and beyond all, the gigantic cone of Fuji. From this point it is a descent, Saijōji being even lower down on the far side of the mountain than Miyanoshita is on the near. Before reaching it, the open moorland of the hillside is exchanged for a magnificent forest of pines and cryptomerias, with an undergrowth of beautiful flowering shrubs—deutzia, azalea, pyrus japonica, aucuba, etc., according to the season.

The monastery of Saijōji, which belongs to the Sōtō sect of Buddhists, was founded by a hermit named Ryōan, who died A.D. 1401; but it owes its special reputation for sanctity to his successor Dōryō, who was supposed to be one of the numerous incarnations of Kwannon, the Goddess of Mercy.

To Dōryō's memory is dedicated the finest of all the shrines which collectively constitute Saijōji. It is called Myōkwaku-dō, and stands at the top of a flight of steps to the l. The links of the chain which divides the staircase into two parts are often bound with scraps of paper, on which pilgrims have written their prayers. The fan of feathers, which forms so striking a feature of the ornamentation, was Dōryō's crest. The winged figures with large noses represent goblins (*tengu*), who dwell in the mountains. Most of the large upright stones of irregular shape inscribed with characters in red or gold, which are scattered about the grounds, are memorials of persons who have at various times contributed towards the repairs of the temple. So is the hideous blue railing, by which more modern piety has endeavoured to mar the perfect taste and beauty of the scene. It is generally most convenient to lunch at Saijōji *al fresco* in one of the more retired portions of the temple grounds.

Instead of returning to Miyanoshita the way one came, it is far better to arrange at the hotel, before starting, to have jinrikishas in waiting at the end of the stately avenue of cryptomerias leading from the temple down for 28 *chō* to the vill. of *Sekimoto*. After the fatigues of the walk, one can then bowl along pleasantly through the picturesque valley of the Sakawagawa, skirting Odawara, and thence proceeding up the new road to Tōnosawa and Miyanoshita, either in the same jinrikisha or on foot. The total distance of the trip, as thus modified, is 10 *ri* 25 *chō* (26 miles); but the 3 *ri* in jinrikisha from Sekimoto to Odawara, and

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the possibility of doing all the remainder of the way up to Miyanoshita by jinrikisha, prevent it from being too fatiguing.—It is also possible to take Saijōji on the way back from Miyanoshita to Yokohama, by joining the Tōkaidō Railway at *Matsuda*, the nearest station to the temple. The distance is estimated at between 2 and 3 *ri*. The way is passable for jinrikishas.

3.—Hakone and Neighbourhood.

Hakone is most quickly reached from Yokohama and Tōkyō by the Tōkaidō Railway as far as Kōzu, thence by carriage or jinrikisha to Sammai-bashi, a hamlet close to Yumoto (the tram to Yumoto may therefore be taken, instead of a carriage or jinrikisha, if preferred), and from Sammai-bashi on foot or in *kago* along the old Tōkaidō up the Hakone pass viâ Hata, the whole journey taking about 6 hrs. from Yokohama, or 7 hrs. from Tkōyō. But many residents prefer to travel viâ Miyanoshita where they spend the night, and then push on next morning by Walk No. 9 (see p. 101).

The respective merits of Hakone and Miyanoshita as summer resorts form a constant subject of debate between the partisans of the two places. Miyanoshita has the advantage of hot springs, a drier air, easier access, and hotels in European style. Hakone is cooler, being 1,000 ft. higher, it affords more privacy, and has a charming lake where one may bathe and boat and go on water picnics. In winter the advantage is altogether on Miyanoshita's side. No one thinks of staying at Hakone during that season, whereas Miyanoshita is equally pleasant all the year round. Indeed, many prefer the winter there to the summer, as the air is almost always clear in winter, and walking consequently more enjoyable. The chief inns at Hakone are the Hafu-ya, Yamaki-ya, and Ishi-uchi, all on the lake. But as nearly every house in the village is to let during the summer season, the plan usually followed by families from Yokohama is to hire a separate residence by the month, bring their own servants with them, and set up housekeeping. Foreign furniture of a rough kind is generally obtainable, as also are fowls, vegetables, bread, and even milk and butcher's meat during the summer season.

Some of the most enjoyable expeditions from Hakone are the same as those already described from Miyanoshita,—for instance, those to Ōjigoku, to Ashinoyu and up Futago-yama, etc. The following may also be recommended:—

1. The Temple of **Gongen**. The way leads out of the N. end of the village, under an avenue of fine cryptomerias which here lines the Tōkaidō. A flight of steps will be seen r., leading to a small shed whence there is a charming view. The village formerly extended to this place. Here also stood the old barrier (*Hakone no seki*) and guard-house, where all travellers were challenged and required to show their passports. The barrier was removed in 1871, but part of the stone-work still remains. Following along the avenue, we soon come l. to the Emperor's summer palace (*Rikyū*), not accessible to the public. The next point in the road is the Tsuji-ya inn, from which the best view of Fuji to be had anywhere on the shores of the lake is obtained. A little further on, we pass under a stone *torii* and enter *Moto Hakone*, a pleasant-looking little place, much frequented by students from Tōkyō, but indifferent to foreign patronage. We then turn slightly to the l., passing under a red *torii*, by the side of which stands a wooden

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shed containing two iron rice-boilers said to have been used by Yoritomo on his hunting expeditions. The road here skirts the lake, soon bringing us to a charming vista as we ascend to the foot of the steps leading to the temple. On the l., half-way up the steps, is a small shrine dedicated to the Soga Brothers. The main temple, which also is small, contains votive pictures representing these Brothers, the Gods of Luck, Yoritomo's horse, etc. The walk back may be varied by taking a wide turning to the l. about the middle of Moto Hakone, going up the stone steps nearly as far as the *torii*, and then taking a turn to the l. which is the *Shindō*, or New Road, to Ashinoyu. After following this for about ¼ m., we strike a path to the r., which is the old road and leads to the Tōkaidō; and so back to Hakone. The pass above the *torii* commands the view so often seen in photographs.

2. Walk to the **End of the Lake.**—At the entrance to the avenue leading to the temple of Gongen, a path will be seen l. lower down, by following which a walk of 5 m. can be taken to the baths of Shin-yu at Umijiri, the N. shore of the lake. The return may be agreeably varied by taking a boat the whole way back to Hakone, 1 hr. If this trip be reversed, the shadow of the large trees overhanging the lake r., shortly before reaching Umijiri, affords a nice spot for a water picnic.

3. Along the **Sukumo-gawa.**—This is a somewhat rough but pleasant walk, difficult to find without a guide. The stream is perpetually crossed and re-crossed, and sometimes wading is unavoidable. The path finally leads out at the vill. of Hata, where *kagos* can be obtained for the return journey viâ the Hakone Pass. At the beginning of the valley, a path to the r. leads to *Yoshihama* on the coast. It affords pretty peeps of Fuji and the lake; but the high grass intercepts the view from the top.

4. Walks in the direction of **Atami.**—Several pleasant walks can be taken in the direction of the Ten Province Pass and Atami, notably one up the slope of Okomayama and over Kazakoshi-yama, following the boundary line of the provinces of Sagami and Izu to the highest point of the Tōkaidō, where, on a little plateau, the boundary post between these two provinces is placed; and back to Hakone by the Tōkaidō. While crossing the plateau, there is a fine view of the lake, the mountains surrounding it, and Fuji beyond, with to the S. the Bay of Suruga, the promontory of Izu, the towns dotting the Tōkaidō, Ashitakayama, and far away in the distance the Fujikawa like a silver streak, and still farther the long point of Omae-zaki stretching out into the ocean. Distance about 3½ m.

Another walk in the same general direction is past the pond called Numa-ga-ike, then over a little ridge separating it from another pond or swamp on the Suruga side, called Otama-ga-ike, and on up the mountain slope to a gap, where a turn to the l. should be taken up through the grass to the survey post. The summit affords an extensive view.

But of all walks in this direction, the most delightful is that to the **Ten Province Pass** (*Jikkoku-tōge* or *Higane-tōge*). Those intending to picnic there should, however, remember to take water with them, as none is to be obtained on the way. The climb is for the most part not steep, and the panorama from the summit, especially on a fine day in early winter, is something never to be forgotten. The top of the ridge, which is marked by a stone known as the Ten Pro-

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vince Stone, looks down on the provinces of Izu, Suruga, Tōtōmi, Kōshū, Kōtsuke, Musashi, Shimōsa, Kazusa, Bōshū, and Sagami. Bays, peninsulas, islands, mountain-ranges, lie spread out in entrancing variety of form and colour, Fuji towering up magnificently above all the rest. The distance from Hakone is locally estimated at 5 *ri*, but must be less, as it can easily be done in 2½ hrs.

[A steep descent of a little over 3 m. leads from the top down to Atami. There is also a path from the top to the hamlet of Izu-san, distant 1 *ri*.]

5. **Hirahama** on the lake.—A short walk may be taken from the Mishima end of the village to the foot of the Hakone Pass, where there is a path leading to the shore of the lake. After skirting the latter, it leads over a small hill to the next bay called Hirahama. Should the water be too high, Hirahama may be reached by the track over Hatahiki-yama.

6. **Umidaira.**—This is the plateau rising above the S.W. shore of the lake, from which an extensive and beautiful view, embracing many of the points seen from the Ten Province Pass, is obtained. Time about 2 hrs. A track leads down through the grass to a little bay on the lake near the *Hiraishi*, or Flat Stone, whence Hakone can be easily reached by boat which should be ordered in advance.

7. The **Subterranean Water-Course** and the **Fukara Pass.**—The Fukara Pass is the most westerly of three that lead from the end of Lake Hakone to Fuji, the other two being the Nagao Pass and the Otome Pass, the latter already described on p. 103. The first stage on the way to all three from Hakone is by boat nearly to the end of the lake. Close to the spot on the shore where the ascent of the Fukara Pass begins, is a tunnel (*suimon*), through which a portion of the waters of the lake is carried to several villages on the other side of the mountain, serving to irrigate their rice-fields, and then flowing on to form the waterfalls of Sano. This subterranean channel is said to be entirely artificial, the local account being that it was pierced by two brothers, who bored through the mountain from opposite sides until they met in the middle. The walk up the pass takes 20 min. The exit of the tunnel (*umi no ana*) may be easily reached from the top of the pass, the whole expedition from the boat and back again taking about 2 hrs. There is some climbing and scrambling to be done, but the paths are fairly good on the whole.

8. The **Nagao Pass.**—This lies 1 *ri* 7 *chō* from Umijiri. The way leads first across the Hayakawa, the natural outlet of the lake, which later on flows past Miyanoshita; then along a broad level cinder path to the foot of the pass, and finally by an easy climb of 12½ *chō* to the top. The gap at the summit of the pass commands a complete view of Fuji from base to peak. On looking back, the eye sweeps across the plain of Sengoku-hara and over the waters of Hakone Lake. Kammuri-ga-take is also seen to advantage, and on its slope can be distinctly traced the solfataras of Ōjigoku. A more extensive and beautiful view is had, however, by ascending the hill to the l. of the pass. From this summit, not only Fuji, but the promontory of Izu, with Amagi-san, the whole of the fertile plain stretching away to the r. of the town of Mishima, the rugged peaks of Ashitaka, the course of the Fujikawa, the promontory of Mio-no-Matsubara, Kunō-zan, and the full sweep of Suruga Bay lie at the spectator's feet.

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ROUTE 7.

THE PENINSULA OF IZU.

1. ATAMI AND NEIGHBOURHOOD. 2. HAKONE TO SHUZENJI AND SHIMODA. 3. SHIMODA TO ATAMI BY THE COAST. 4. YU-GA-SHIMA TO ATAMI.

1.—ATAMI AND NEIGHBOURHOOD.

Atami (Higuchi Hotel, foreign style) is a favourite winter resort of the Japanese nobility and higher official class, as it is protected by high hills from the northerly and westerly winds which prevail at that season over Japan. The whole stretch of coast from Kōzu on the Tōkaidō Railway to Atami partakes more or less of the same advantage; and the soft air, the orange-groves, and the deep blue sea of Odawara Bay, combine to make of this district the Riviera of Japan.

Atami is most easily reached from Yokohama by the Tōkaidō Railway as far as Kōzu, 1½ hr., and then by jinrikisha for the rest of the way, nearly 5 hrs. along the coast.

Itinerary.

KŌZU to :—	*Ri.*	*Chō.*	*M.*
Odawara	1	28	4½
Hayakawa		10	¾
Nebukawa	1	20	3¾
Enoura	1	12	3½
Yoshihama	1	32	4½
Izu-san	2	12	5¾
ATAMI		18	1½
Total	9	24	23½

The road is delightfully picturesque and representatively Japanese, leading first under an ancient avenue most of the way to Odawara, and thence up and down along the coast, with ever-changing views of sea and land and of Vries Island smoking in the distance. The little peninsula whose neck is crossed about half-way is called Cape Manazuru.

Travellers approaching Atami from the Kyōto side may find it a convenient saving of time to alight at Numazu station, and thence to proceed to Atami over the hills,—a pretty walk of about 5 hrs.; road practicable also, except after heavy rain, for jinrikishas with two men. The distance is estimated at 7 *ri*. From the town of Mishima to Atami is about the same. During most of the ascent, a fine near view is obtained of Fuji, with to the l. Amagi-san and the lower ranges of the peninsula of Izu, and in front the Bay of Numazu at Fuji's base. The view from the top of the ridge is somewhat disappointing.

A third way, much to be recommended to good walkers, is that from Miyanoshita viâ Ashinoyu to Hakone (see p. 101), and thence over the hills by the Ten Province Pass (see p. 106) with its incomparable view. The ascent is not very steep, but the descent on the Atami side is short and abrupt. The total distance from Miyanoshita to Atami by this way is between 6 and 7 *ri*.

Fourthly and lastly, Atami may be reached by small steamer from Kōzu, touching at Odawara and Manazuru. It is possible that some eccentric persons may prefer this means of approaching it.

The curiosity for which Atami is noted is its geyser (*Ō-yu*), which breaks out once in every four hours in the middle of the town. It originally shot straight up into the air, but is now partially enclosed, and an inhalation house (*Kyūkikwan*) has been erected by the authorities for patients suffering from affections of the throat and lungs, the salt in which the steam of the geyser is rich being beneficial in such cases. The elegant house close behind the Kyukikwan, on the other side of the small creek which flows through the town, is a villa formerly belonging

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to the millionaire, Mr. Iwasaki, and now the property of His Imperial Highness, the Crown Prince. The chief productions of Atami are a beautifully delicate kind of paper, called *gampishi*, literally 'wild-goose skin paper,' and a delicious and wholesome sweatmeat called *ame*, which is made of rice or millet.

The best walks near Atami are:—

1. To the grove of **Kinomiya**, a few minutes' distance from the hotel. At the far-end of this grove, are some of the finest camphor-trees (*kusunoki*) in Japan.

2. To **Uomi**, the hut visible high up on the cliff which shuts in Atami Bay to the S. It is a steep walk of some 20 min., but the lovely view from the top amply repays all trouble. The name *Uomi*, lit. 'fish-outlook,' refers to the use to which this post of observation is put. When a school of bonitos is expected—and they frequently visit the bay in enormous numbers—a man stands on this eminence, whence he can clearly see down to a great depth in the water, and make signs to the fishermen below, indicating to them the direction in which it will be best to turn.

3. To the hot springs of **Izu-san**, ½ *ri*. They are situated on the rock below the highway, in a manner resembling swallows' nests.

4. To **Baienji**, a pretty park. This is a pleasant level walk of less than 1 *ri*.

5. To **Tōsawa**, ½ hr. climb halfway up Higane-san to a beautiful grove of trees. There one may turn to the r., and return by way of the vill. of Izu-san. (This is not below the highway, as are the hot springs of Izu-san, mentioned in No. 3.)

6. To the little port of **Ajiro** (*Inn*, Tabako-ya), a steep but very pretty walk over the hills, returning, if preferred, by boat. The walk takes about 2½ hrs., the return by sea less. Ajiro, which lies at the S. end of a beautiful bay, can also be reached from Atami by small coasting steamer.

The following all day expeditions may be recommended:—

7. The climb up **Higane-san**, and the return down a steep narrow gorge r. from the temple there to the hot springs of *Yugawara*; thence back (by jinrikisha, if preferred) viâ Yoshihama on the Atami main road.

8. By boat to **Itō** (Wada), 5 *ri* down the coast, and thence viâ the baths of Shishido (Matsubara), where a guide should be procured, to *Ōmuro-zan*, an extinct volcano much resembling Fuji in shape, and therefore often called by the country folk *Fuji no Imoto*, 'Fuji's Younger Sister,' or Sengen-yama (Sengen is an alternative name of the Goddess of Fuji). About 1½ hr. is required to walk from Shishido to the base, which is half-way between the hamlets of Ikemura and Tōtari; thence it is 20 min. more to the summit, from which there is a fine panorama. The crater is about 250 yds. in diameter, and some 80 ft. deep. The bottom is covered with scattered blocks of lava. To the E. of this volcano stands another smaller one called *Komuro-zan*.

2.—From Hakone to the Hot Springs of Shuzenji and over Amagi-san to the Port of Shimoda in Izu.

Itinerary.

HAKONE to:—	*Ri.*	*Chō.*	*M.*
Mishima	3	21	8¾
Ōhito.....	3	32	9½
Uryūno.....		5	¼
SHUZENJI.....		26	1¾
Yu-ga-shima ...	3	18	8½
Nashimoto	4	32	12
SHIMODA	4	34	12
Total.....	21	24	52¾

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This is a two or three days' trip, which should be arranged in such fashion as to sleep the first night at Shuzenji, the second at Shimoda; or else the second at Yu-ga-shima, and the third at Shimoda. It is possible to go in jinrikishas from Mishima to Shuzenji, and again a short way out of Shimoda. But take it altogether, the road is very hilly, and scarcely to be recommended except to pedestrians, who will find it replete with natural beauty.

The first stage, as far as Mishima, takes the traveller along the old roughly paved Tōkaidō, which, soon after leaving Hakone, rises to a height of 2,970 ft. above the sea, and then again descends. About half-way down is a vantage-point l., commanding a fine view of the country E. of Numazu. The river Kanogawa is here seen winding between groups of hills, beyond which rises the bolder mass of Amagi-san. From

Mishima (*Inns*, Sekoroku, Sagami-ya) to a vill. called Daiba, the road crosses a plain near the head of the Gulf of Suruga. At Daiba it turns up the valley of the Kanogawa, passing through the hamlet of Hōjō, noted in history as the birthplace of the founder of the great Hōjō family, who, during the 13th century and a portion of the 14th, ruled Japan as 'Regents' (*Shikken*) in the name of the 'Puppet Shōguns' of Kamakura. The scenery the whole way up the valley is extremely pretty, including, on turning back, most charming views of Fuji. A striking object on the road is the overhanging rock called *Jōyama*, which is seen to the r. beyond Hōjō. The prefectural road, which has hitherto been followed, is abandoned a short way out of Ōhito for the path up the l. bank of the Katsura-gawa leading to

Shuzenji (*Inn*, *Arai-ya). Delightfully situated in a secluded valley, this place is resorted to on account of the mineral spring which spurts up in the middle of the stream forming, if one may so say, the village high street, and which thus allows the bathers to enjoy a hot and a cold bath at the same time, according as they incline their bodies a little more to one side or to the other. The water is also led into the inns by means of pipes. A little more than ½ *ri* after leaving Shuzenji, the traveller should tell the guide to lead him a couple of *chō* off the main road to visit the *Asahi-no-taki*, a cascade of about 100 ft. in height, which tumbles down over the rocks, forming a series of four or five falls. All this neighbourhood is full of hot springs, those of *Seko-no-taki* being the most notable *off* the main road (8 *chō* from Yu-ga-shima, and very picturesquely situated). On the main road are those of

Yu-ga-shima (*Inn*, Yumoto-ya, poor), in whose vicinity—the distance is some 30 *chō*—is the pretty cascade of *Jōren-taki*, formed by the waters of the Kanogawa falling over a precipice 60 ft. high. The 3½ *ri* separating Yu-ga-shima from **Nashimoto** are occupied by the ascent and descent of the Amagi-tōge, which is not steep for most of the way, as the path does not lead over the highest part of Amagi-San. *Amagi-San*, it should be mentioned, is the general name given to the whole mountain mass stretching across the promontory of Izu from E. to W., the loftiest summit of which is called Banjirō. Beyond Nashimoto the road crosses the Konabe-tōge, a climb of 18 *chō*, and after passing Mitsukuri, descends a picturesque valley, well-cultivated and irrigated by the waters of the Nozugawa, a stream which flows into the harbour of Shimoda, and which from the hamlet of Hongō is navigable for flat-bottomed boats. The country

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all around is beautifully diversified, and the soil carefully cultivated, every hill being laid out in a series of terraces planted with rice and barley. Near Hongō stands the small hamlet of *Rendaiji*, noted for its hot mineral springs. The accommodation, however, is poor. Further on, the valley widens till it forms an open extensive plain before reaching

Shimoda (*Inns*, Awaman-rō, Matsumoto-ya), a compactly built and regularly laid-out town, situated on the banks of the Nozugawa. The situation of Shimoda is such as to command a healthy climate, owing to the dryness of the soil and the fresh sea-breezes. The harbour, though small, is safe and convenient. There is also an inner anchorage for small junks and boats, which is connected with the Nozugawa. It is artificially constructed by means of dykes and a breakwater. Shimoda exports most of the stone used for the new buildings in Tōkyō. The stone comes from extensive quarries, or rather mines, near the vill. of Kisami, which will repay a visit.

Shimoda was first visited in 1854 by Commodore Perry and the ships of the United States squadron. By the treaty which he concluded, it was constituted an Open Port for American shipping; and here Mr. Harris, the American Minister, resided until the substitution of Kanagawa as a trading port in 1859.

The easiest way to quit Shimoda is by small steamer to Atami.

3.—Shimoda to Atami by the Coast.

It is also possible to complete the round of the peninsula of Izu by following the path which skirts the coast. This journey, though fatiguing, is extremely pretty, and is quite off the beaten track. The path continually winds up and down the cliffs along the sea-shore, passing a succession of picturesque nooks and bays. The itinerary is as follows:

SHIMODA to:—	*Ri.*	*Chō.*	*M.*
Hama (hot spring)...	1	28	4½
Inatori	4	10	10½
Yawatano	3	29	9½
Itō (Wada)	3	10	8
Usami	1	10	3
Ajiro	2	—	5
ATAMI	2	18	6
Total	18	33	46

From Atami to Kōzu on the Tōkaidō Railway by the itinerary (reversed) given at the beginning of this route.

4.—From Yu-ga-shima to Atami.

This walk from the centre of the peninsula to the coast offers superb views. The itinerary is as follows:

YU-GA-SHIMA to:—	*Ri.*	*Chō.*	*M.*
Nagano.....	—	20	1½
Harabō.....	2	—	5
Hiekawa	1	19	3¾
Itō (Wada)	2	—	5
ATAMI	5	28	14
Total.....	11	31	29

ROUTE 8.

Vries Island.

Vries Island, called *Izu no Ōshima* by the Japanese, is the largest and most accessible of the *Izu no Shichitō*, or 'Seven Isles of Izu,' which stretch away for over 100 miles in a southerly direction from near the entrance of Tōkyō Bay to 33° lat. N. The ever-smoking volcano on Vries Island is sighted by all ships bound for Yokohama.

In ancient days Eastern Japan, then semi-barbarous, was used as a place of banishment for criminals expelled from the Central part of the Empire,—Nara, Kyōto, and their environs, where the Mikado held his Court. When the mainland of E. Japan became settled, the

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islands alone continued to be used as convict settlements, and they retained this character till quite recent times. There were exiles living on Vries as late as the end of the 18th century. On English charts, Hachijō (misspelt Fatsisio), the southernmost of the group, is sometimes stated to be 'a place of exile for the grandees of Japan.' But it is a mistake to suppose that Hachijō was peculiar in this respect, or that 'grandees' were the only class of persons transported thither. The most noted of the many exiles to Vries was the famous archer Tametomo, who was banished there in 1156, and whose prowess forms a favourite subject with Japanese romance writers and artists. His picture may be seen on the back of some of the Japanese bank-notes. The current English name of Vries Island is derived from that of Captain Martin Gerritsz Vries, a Dutch navigator who discovered it in 1643. Vries Island was noted until recent years for its peculiar dialect and for the retention of curious old customs. But few remnants of these now survive, excepting the *coiffure* of the women and their habit of carrying loads on the head.

Vries Island has no regular and but little irregular steam communication with the outer world. The best way to reach it is by fishing-boat from Misaki (see p. 60), whence the fare with 5 sailors should be about 10 *yen*. The weather being favourable, any point on the coast of the island may be reached in from 5 to 8 hrs. The island may also be reached from Shimoda or Ajiro in Izu, or by junk from Reigan-jima, Tōkyō. The native craft cannot, however, be recommended to any persons unacquainted with the language or unaccustomed to Japanese ways; and the many delays and disappointments caused by the uncertainty of the communication with the mainland are hardly counterbalanced, except to the investigator of volcanic phenomena, by such interest as the island possesses. The best season for the trip is the early spring, the next being the winter.

There are six villages on the island, all situated on the coast, and named respectively Motomura (more correctly Niijima), Nomashi, Sashikiji, Habu, Senzu, and Okada. Of these Motomura is the best to stop at, whilst Habu has the advantage of possessing a small harbour—the crater of an ancient submerged volcano—and is therefore the easiest to take ship from when departing. There are no inns on Vries Island, excepting a poor one at Motomura; but accommodation can be obtained at the house of the *Nanushi* (Headman) of each village. The distances along the road or path connecting the villages are approximately as follows (the estimate is that given by the local officials, and seems to be a rather liberal one):—

	Ri.	*Chō.*	*M.*
Senzu to Okada	1	—	2½
Okada to Motomura ...	2	—	5
Motomura to Nomashi...	1	—	2½
Nomashi to Sashikiji ...	3	—	7½
Sashikiji to Habu.....	—	19	1½

For the most part the road runs at some distance from the coast, which it only rejoins on nearing the villages; and there are also a number of paths in all directions used by the inhabitants for bringing down fire-wood from the hillsides. Usually the way lies through a low wood of camellia, skimmia, and other evergreens, and sometimes, as for instance between Motomura and Nomashi, along a charming fern-clad dell. Pheasants are abundant.

There is no road round the E. coast from Habu to Senzu, but the distance is approximately 5 *ri*, and the way leads over the desolate slope of the volcano by which the whole centre of the island is occupied. The name of the volcano is *Mihara*, 2,500 ft. high. From its summit smoke perpetually issues, and it is subject to frequent eruptions. The nearest point on the coast to the summit of the mountain is Nomashi, but the ascent may be made equally well from Motomura.

The climb requires only 2 hrs.,

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and the whole expedition, including stoppages, can easily be made during a forenoon. Passing through the village, the ascent, as made from Motomura, leads for the first hour through the wood, and then emerges on to volcanic scoriæ, where nothing grows but small tufts of grass and dwarf alder. The eminence seen ahead to the l. and called Kagami-bata is not the summit of the mountain, but only a portion of the wall of an immense ancient crater, in the midst of which stands the present cone, with its much smaller though still considerable dimensions. From this point it is a five minutes' walk to the lip of the ancient crater, which here forms a flat oval waste of minute scoriæ, with stones scattered here and there. Its greatest length on this side is estimated at nearly a mile, and it is surrounded by low broken hillocks of lava, against whose sides the sand is piled up. Half an hour's walk across this desolate waste, where not even a blade of grass is to be seen, brings us to the little *torii* marking the Nomashi approach to the mountain, and forming the limit beyond which women are not allowed to proceed. From this point there is a fine view. In front, and most conspicuous of all, are the other islands and islets of the group, the curious pyramidal Toshima, with Shikine and Kōzu behind; to the l. of Toshima the longer and lower outline of Niijima, with little Udoma in front. To the l. again, but considerably more distant, are the larger islands of Miyake and Mikura, while on exceptionally clear days the outline of Hachijō—so at least it is asserted—can be descried. To the W. are seen Amagi-san and other portions of the peninsula of Izu, the towering cone of Fuji, with the lesser Hakone and Ōyama ranges; to the N. Misaki in Sagami, and to the N.E. the outline of the peninsula of Bōshu, which shuts in Tōkyō Bay from the open Pacific. The climb hence up to the top of the mountain takes ¼ hr.

Mihara may also be ascended from Habu or from Senzu, the climb on that side of the island being, however, much longer and more difficult.

Excepting the ascent of the volcano, there are few walks in the island deserving of mention. The collector of ferns will, however, find numerous and beautiful species, not only between Motomura and Nomashi, but also at a place called *Bōzu-ga-Hora*, i.e., the Priest's Dell, about 1 m. out of Habu in the direction of Senzu. A spare day at Habu may also be devoted to walking along the coast towards Senzu; but the vapour spring situated on the mountain-side between the two places, of which the visitor will be told by the natives, is at a distance —5 *ri*—which makes it difficult of access in one day, on account of the arduous nature of the ground; and there is not even a shed in which to take shelter from the weather. It is resorted to in cases of wounds and bruises, the friends of the sick person erecting some temporary cover. *Futago-yama*, the double-crested mountain, whose red hue, caused by the presence of brittle lava of that colour, is so conspicuous from Habu, is a mere spur of the volcano, and has no special interest.

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ROUTE 9.

Fuji and Neighbourhood.

1. General Information. 2. Ascent from Gotemba Station. 3. Ascent from Murayama. 4. Ascent from Subashiri. 5. Ascent from Yoshida. 6. Ascent from Hito-ana. 7. Ascent from Suyama. 8. Summit of Fuji. 9. Circuit of Fuji half-way up. 10. Circuit of the base, Cave of Hito-ana, Kami-ide Waterfalls.

1.—General Information.

Time. Mere hurried ascent of Fuji and back to Yokohama, 1 day and 1 night; including circuit of base, 3 to 4 days.

The pleasantest plan is to combine the ascent of Fuji with a visit to the Miyanoshita-Hakone district, giving at least a week to the entire trip, and climbing the mountain during whichever portion of that time seems to promise the most settled weather. The ascent can only be made between (approximately) the 15th July and 10th September, the huts to accommodate pilgrims being closed during the rest of the year. The best time is from the 25th July to the 10th August.

The best way to reach Fuji from Yokohama is to take the Tōkaidō Railway as far as Gotemba Station, 3 hrs., where guides and horses can be engaged, and rough quilts and charcoal to ward off the cold air at night in the huts on the mountain top can be procured. The traveller should bring his own food. Persons coming up the Tōkaidō from the direction of Kōbe and Kyōto should alight either at Iwabuchi or at Suzukawa (see Route 38), and ascend from Murayama. Those coming from Kōfu will ascend from Yoshida. It is also possible to ascend Fuji from Subashiri on the E. side, which indeed was the favourite route before the opening of the railway, and is still adopted by many; also from Suyama, S. E., and Hito-ana, S. W.; but these last two have nothing special to recommend them. Details of the ascent from Gotemba Station, etc., are given below. Numbers of travellers prefer to reach Fuji from Miyanoshita or Hakone, by walking to Gotemba Station over the Otome-tōge (see p. 103). In this case they can provide themselves with all necessaries at one of the Miyanoshita hotels. It is always advisable to take plenty of warm clothing, as the temperature falls below freezing point at night on the summit of the mountain even during the hottest period of summer. It is also advisable to take an extra supply of food, as parties have occasionally been detained on the mountain side by stress of weather, unable either to reach the summit or to descend to the base. It is possible, by sleeping at Gotemba Station or at Murayama, and starting at dawn, to ascend to the summit and descend again in a single day (in local Japanese parlance *hi-yama*, that is 'day-mountain'). Counting the working day as having 15 hrs. (4 A.M. to 7 P.M.), this would allow 11 hrs. for the ascent, including short stoppages, 1 hr. at the top, and 3 hrs. for the descent. The shortest time in which the ascent and descent have been known to be made, is 11 hrs. 37 min., including all stoppages; 6 hrs. 27 min. was the actual time of ascent, and 2 hrs. 2 min. that of descent. But persons less desirous of 'breaking the record' than of really seeing what they have come so far to see, are strongly urged to pursue the following course:—leave Gotemba Station or Murayama before daylight—say at 2 A.M.—thus providing the chance of a good sunrise on the way up. After sunrise, do the

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rest of the ascent slowly, reaching the summit about midday. Having establishing himself in one of the huts on the summit, the traveller should go down into the crater, make the round of the crater, and spend the night at the top. This will afford the chance of a sunset and of a second sunrise, after which the descent can be at once begun. The descent will take most people from 4½ to 5 hrs. The great advantage of this plan is that it multiplies the chances of a good view from the summit,—such views being much more often obtained at sunrise and sunset than in the middle of the day, and being by no means certain at any time.

Apropos of views, may be mentioned the Japanese term *Fuji-mi jū-san-shū*, that is, the Thirteen Provinces from which Fuji is visible. These are Musashi, Bōshū, Kazusa, Shimōsa, Hitachi, Shimotsuke, Kōtsuke, Shinshū, Kōshū, Tōtomi, Suruga, Izu, and Sagami. The map of these provinces is an excellent specimen of old-fashioned Japanese cartography. A very slight acquaintance with the written characters will make it one of the most useful maps to travel with.

Fuji is much more easily ascended than many mountains far inferior in height, as it presents no obstacles in the shape of rocks or undergrowth. The first 6,000 ft. of the ascent can moreover be performed on horseback, after which the accomplishment of the remainder is merely a question of steady perseverance. The distance to the summit from the point called *Uma-gaeshi*, is unequally divided into ten parts called *gō* (the unit being oddly enough a *shō*, which is a measure of capacity containing about 1¼ quarts), which are subdivided in some cases into halves called *go-shaku*. The first station is thus *ichi-gō-me*, the second *ni-gō-me*, and so on, the last before the summit is reached being *ku-gō-me*, or No. 9. One explanation given by the Japanese of this peculiar method of calculation is that the mountain resembles in shape a heap of dry rice poured out of a measure, and that consequently its subdivisions must correspond to the fractions of the latter. However this may be, the *gō* is used as a division of distance in other parts of Japan, especially in Satsuma. At most of these stations, as as also at the top, are huts where accommodation for the night, boiled rice, and water can be obtained.

The number of coolies required will of course depend on the amount of baggage to be carried. When ladies are making the ascent, it is advisable to have a spare man or two or help them when tired. Stout gaiters are recommended to be worn during the descent, to prevent sand and ashes from getting inside the boots.

Fuji, often called *Fuji-san*, that is 'Mount Fuji,' and by the poets *Fuji-no-yama*, that is 'the Mountain of Fuji,' whence the form *Fusiyama* often used by Europeans, stands between the provinces of Suruga and Kōshū, and is the highest, the most beautiful, and the most famous mountain in Japan. The height of Kenga-mine, its loftiest peak, has been variously estimated at 12,234 ft. (Knipping); 12,341 ft. (Chaplin); 12,360 ft. (Favre-Brandt); 12,365 ft. (Stewart); 12,400—12,450 (Milne); 12,437 ft. (Rein).

Though now quiescent, Fuji must still be accounted a volcano. Frequent mention is made in Japanese literature of the smoke of Fuji, which, if the expressions used by poets may be taken as indicating facts, must have formed a constant feature in the landscape at least as late as the 14th century. A hundred years earlier it seems, however, to have been already less violent than the discharge from Asama-yama in Shinshū. An author who flourished about the end of the 9th century says: 'There is a level space at the summit, about one *ri* square, having a depression in the centre shaped like a cauldron, at the bottom of which is a pond. This cauldron is usually filled with vapour of a pure green (or blue) colour, and the bottom appears like boiling water. The steam is visible at a great distance from the mountain. In 967 a small mountain was formed at the eastern base of Fuji.' This was probably the small hump called

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Ko-Fuji, on the r. of the second station on the Suyama ascent. A traveller's journal of the year 1021 speaks of smoke rising from the slightly flattened summit, while at night fire was seen to issue from the crater. Even at the present day, small quantities of steam continue to issue through the ashes on the E. or Subashiri side of the mountain, just outside the lip of the crater.

Fuji stands by itself, rising with one majestic sweep from a plain almost surrounded by mountains. The S. side slopes right down to the sea, its outline being broken only on the S.E. by the rugged peaks of Ashitaka-yama. On the N. and W. rise steep granite ranges, stretching away from the Misaka-tōge nearly to the junction of the Shiba-kawa with the Fuji-kawa. Against these mountains the showers of ashes which were ejected from the crater have piled themselves up, and confined in their separate basins the waters of the Motosu, Shōji, and other lakes. The E. side is shut in by volcanic mountains of undetermined origin, beginning near Subashiri, and extending southwards into the peninsula of Izu. Among them lie Lake Hakone, with the numerous hot springs of Miyanoshita, Ashino-yu, Atami, and their neighbourhood. The base of the mountain is cultivated up to a height of about 1,500 ft., above which spreads a wide grassy moorland to 4,000 ft., where the forest commences. The upper limit of this varies considerably, being lowest on the E. side, namely, about 5,500 ft. on the ascent from Suyama, and 7,900 on the Murayama side. But on the W. face, between the Yoshida and Murayama ascents, and looking down over the plain round Hito-ana, it must extend as high as 9,000 ft. or more. This difference is no doubt due in a great measure to the comparatively recent disturbance on the S.E. side, which caused the present conformation of Hōei-zan, when the greater part of the ashes thrown out fell in the direction of Suyama, destroying the forest, and leaving a desert waste which only a long lapse of years can again cover with vegetation. To the same cause, namely, comparatively recent volcanic action, must be ascribed the almost entire absence of those Alpine plants which abound on the summits of other high mountains in the neighbourhood, such as Ontake, Shirane in Kōshū, and Yatsu-ga-take. Above the forest lies a narrow zone of bushes, chiefly dwarfed larch. A few species of hardy plants are found up to a height of 10,000 ft. on some parts of the cone.

2.—Ascent from Gotemba Station.

Gotemba Station (*Inn*, Yoshijima-ya) is 12 *chō* from the vill. of Gotemba; and there is no longer any necessity for going to the latter and thence on to Subashiri, as was the general practice in pre-railway times, there being now a direct and shorter way up the mountain from the Station by what is called the Nakabata route, avoiding both those villages. If the traveller intends to spend the night at Gotemba Station, he should try to arrive early, so as to avoid difficulty in obtaining accommodation at the inn. In order to economise one's strength, it is advisable to take horses for the first 2½ hrs. of the ascent across an open and gently rising country. This takes one beyond Uma-gaeshi, where horses are *supposed* to be left, to Tarōbō (also called Komitake), where they *must* be left.*

At Tarōbō (so-called from a goblin who is there worshipped), staves are sold to help climbers on their way up. These staves are engraved with the name of the

* *Uma-gaeshi*, lit. 'horse send back,' is the general name for that point on a mountain beyond which it is impossible to ride.

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mountain, and can have a further inscription added by the priests who dwell inside the crater.

Though Fuji, as already stated, is theoretically divided on all its sides into ten parts, some of the stations no longer exist in practice—that is, have no rest-huts—while others are subdivided. On the Gotemba ascent, only stations 2½, 3, 4, 6, 7, 8, and 10 (the top) exist. Nos. 3 and 4 (*san-gō* and *shi-gō*) are the best, and No. 6 (*roku-gō*) is fair. This should be borne in mind, in case of its being necessary to call a halt for the night midway.

From No. 2½ to 3 the path skirts Hōei-zan, where that from Suyama joins in l., and the steep portion of the ascent begins. Above No. 7 the climb becomes more fatiguing still, being now over loose cinders. Above No. 8, patches of snow will probably be found in rifts in the lava rock; but there are nowhere any actual snow-fields to be traversed. At No. 10—the top—there are three stone huts, fairly roomy and comfortable. Should they all be occupied by pilgrims, the traveller must walk round to the huts on the Subashiri side of the lip of the crater, only a couple of hundred yards distant.

The descent as far as No. 7 is the same as the ascent. At No. 7, it diverges to the r. down a glissade (Jap. *hashiri*) of loose sand, over which one may skim at such a rate as to reach No. 2½ in less than 1 hr. From Tarōbō onwards, the descent will occupy nearly as much time as was required for the ascent. The entire journey down from the summit to Gotemba Station can be accomplished in 4 hrs.

3.—Ascent from Murayama.

From **Murayama** (*Inn*, by Fuji Sōshirō) to the *Uma-gaeshi*, or riding limit on this side of the mountain, is a distance of 3 *ri* 8 *cho*. Thence onward it is necessary to walk. Of the various stations, No. 5 is the most to be recommended, though all are fair, the ascent from Murayama having long been that most patronised by the native pilgrims, and therefore styled the *Omote-guchi*, or 'Front Entrance,' to the mountain.

4.—Ascent from Subashiri.

At **Subashiri**, the inn generally patronised by foreigners is Yoneyama. Yamada-ya also is fair. The road to the *Uma-gaeshi* on this side leads for 2 *ri* up a broad avenue through the forest, whence it is another 2 *ri* to a place called Chūjiki-ba, where a halt for refreshments is generally made. This is 8 *chō* below station No. 1. The best stations are 4½, 6, and especially No. 8. At No. 9 is a small shrine known as *Mukai Sengen*, that is 'the Goddess of Fuji's Welcome,' intimating to the weary wayfarer that he is nearly approaching the goddess's sanctum.

5.—Ascent from Yoshida.

Yoshida is an unusually long village, divided into an upper portion (Kami Yoshida) and a lower portion (Shimo Yoshida). From Kami Yoshida (*Inn*, Kogiku) the way to *Uma-gaeshi*, the 2nd station, as far as which it is possible to ride, lies up an avenue. The upper edge of the forest is not quitted till No. 5 is reached. Thus the view on the way up is less good by this route than on the Gotemba and Murayama sides.

6.—Ascent from Hito-ana.

The ascent from **Hito-ana** (*Inn*, Akaike Keikichi) is laborious, and the view much spoilt by the dense forest through which the track lies. It is therefore not recommended. Travellers wishing to visit the beautiful waterfalls of Kami-ide (see p. 121) might, how-

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ever, find it worth their while to *descend* on this side. If their luggage is light, they can take it with them over the mountain. If not, they must allow plenty of time for sending it round the base.

7.—Ascent from Suyama.

This is an alternative way for persons staying at Hakone, who can reach Suyama viâ the Lake and the Fukara Pass in 6 to 8 hrs. Coolies for the whole trip, including the ascent of Fuji, should be engaged at Hakone, as the resources of Suyama are limited, though there is a tea-house (Watanabe Hideo). But the ascent from Gotemba Station is to be preferred. The path up Fuji from Suyama joins the path up from Gotemba at station No. 3.

8.—Summit of Fuji.

The summit of the mountain consists of a series of peaks surrounding the crater, the diameter of which is not far short of 2,000 ft. The descent into it, down the loose talus of rock and cinders close to the huts at the top of the Murayama ascent, is quite easy; still it is advisable to take a guide. The bottom is reached in 20 min. The floor, which is formed of cinders, inclines slightly from W. to E., and is intersected by small stream-beds, which at the E. end terminate among the loosely piled lava masses forming the core of the mountain. All round, except where the descent is made, rise precipitous rocky walls, from which large pieces detach themselves from time to time with a loud crackling sound like musketry. On the W. side, immediately under Ken-ga-mine, there is usually a large snow-slope. The depth has been variously calculated at 416 ft., 548 ft., and 584 ft. The return to the edge will take about 25 min.

Before dawn the pilgrims betake themselves to Ken-ga-mine, the peak on the W. of the crater, and the true summit of the mountain, to await the sun's rising. As the luminary approaches the horizon and all the clouds about it glow with the most brilliant hues of red flame, the feeling of longing expectation seems almost to overcome them; but as soon as the burning disc appears, they greet it devoutly, rubbing their chaplets between their hands and muttering prayers to the great deity.

Ken-ga-mine commands a marvellously extensive view. To the S. stretches the Gulf of Suruga, shut in on the E. by the lofty promontory of Izu, and confined on the W. by Miozaki at the termination of the long range dividing the valley of the Abekawa from that of the Fujikawa. S.W. is the broad pebbly bed of the Fujikawa, its course above the point where it crosses the Tōkaidō being hidden by the lower hills. Westwards are seen all the lofty peaks of the border range of Kōshū and Shinshū, beginning with the angular granite obelisk of Koma-ga-take and its lesser neighbours Jizō and Hō-ō-zan, then the three summits of Shirane, known as Kaigane, Aino-take, and Nōdori, the Koma-ga-take of Shinshū rising between the Tenryū-gawa and Kisogawa, and so on to Ena-san in Mino and the top of Shichimen-zan near Minobu. Further to the r., extending northwards, comes the great range dividing far-off Hida from Shinshū, amongst whose peaks may be distinguished Norikura, Yari-ga-take, and, further remote in Etchū, the volcanic summits of Tateyama. Gradually moving E. again, along the northern horizon, we distinguish the mountains near Nagano,—Ken-no-mine and the extinct volcano of Myōkō-zan. Nearer in the foreground rise the numerous summits of Yatsu-ga-take; and then

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glancing further N., we perceive Asama-yama's smoking crater, the mountains about the Mikuni Pass, and next all the Nikkō mountains, Shirane, Nantai-zan, and lesser peaks. E. of Yatsu-ga-take is seen Kimpu-zan, easily known by its rounded shoulder and the pillar of rocks at the summit; then Yakushi and Mitsumine in Chichibu, till the eye loses itself in a confusion of lower ridges. On the E. side of the crater, from almost any point that may be chosen, the eye rests on a prospect less extensive indeed, but surpassing this in beauty. Far away across the plain, is distinctly visible the double top of Tsukuba in Hitachi, while further S. we see the outer edge of the Tōkyō plain, with Tōkyō lying far up the bay; then in succession Capes Sagami and Sunosaki, Vries Island, the Gulf of Sagami, and nearer in the foreground, beautiful Lake Hakone peacefully embosomed in green hills.

Few travellers will be fortunate enough to obtain a perfectly clear view from the summit of Fuji, but the best chances are just before and at sunrise. 'Nor,' says an authority quoted by Satow and Hawes, 'will the pilgrim be wholly fortunate unless he sees the superb cloud effects which the mountain affords. These are most likely to be enjoyed, in ordinary summer weather, between noon and 6 o'clock in the evening, and they are truly magnificent. The summit of the mountain remains clear, but its shoulders and waist are surrounded by billowy masses of dense white vapour of indescribable splendour. Here and there a momentary break may permit a glimpse of the earth beneath, but usually nothing can be seen landward but this vast ocean of cloud, amid which the peak stands as the only island in the world. Turning seaward, the ocean itself can be seen over the circumambient vapour, and affords a striking contrast to the turmoil and restless change of form of the clouds themselves.'

A curious phenomenon may also sometimes be witnessed at sunrise from the W. side of the summit. As the sun's rays appear above the horizon, the shadow of Fuji (in Japanese, *kage-Fuji*) is thrown in deep outline on the clouds and mist, which at that hour clothe the range of mountains to the west.

Descending again from Ken-ga-mine, the path passes under it, and just above the steep talus called *Oya shirazu Ko shirazu* ('Heedless of Parent or Child'), from the notion that people in danger of falling over the edge of the crater would not heed even their nearest relatives if sharers of the peril. The name occurs in similarly perilous places in many parts of Japan. Continuing N., the path skirts the edge of the cone, passing a huge and precipitous gorge which appears to extend downwards to the very base of the mountain. This gorge is what is called the *Ōsawa*, the lower limit of which may be some 6,000 ft. above the sea, or only half way from the summit. Passing across the flank of the *Rai-iwa*, or 'Thunder Rock,' it goes outside the crater wall, ascends the *Shaka no wari-ishi* ('Shaka's Cleft Rock'), and leaving Shaka-ga-take —the second loftiest peak—behind, descends to the Kim-mei-sui ('Famous Golden Water'), a spring of ice-cold water situated on the flat shelf between the N. edge of the crater and the outer wall. Ascending again, the path passes the row of huts at the top of the ascent from Yoshida and Subashiri, and reaches a *torii* commanding the best view of the crater. Here it turns again to the l., and goes outside the wall of the crater, underneath *Kwannon-*

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ga-take. Here the interesting phenomenon may be observed of steam still issuing from the soil in several places, one of which is close to the path, while another lies near at hand on the l., about 50 ft. down the exterior of the cone, and a third is seen immediately underneath a wall of rock 50 yds. ahead. A few inches below the surface, the heat is great enough to boil an egg. Beyond this point, the path crosses a depression known as *Seishi-ga-kubo*, ascends E. the *Sai-no-kawara*, dotted with stone cairns raised in honour of Jizō, descends to the *Gim-mei-sui* ('Famous Silver Water') at the top of the Suyama ascent, and passing under the low peak named Koma-ga-take, reaches the huts at the top of the path from Murayama. Between this last point and Ken-ga-mine, is a small crater named *Konoshiro-ga-ike*, accessible from the N. The total distance round the large crater is said by the Japanese to be 1 *ri*, or 2½ miles; but this is doubtless an exaggeration. An interesting hour may be devoted to making the circuit. This will allow for pauses at all the best points of view.

9.—The Chūdō-Meguri, or Circuit of Fuji Half-Way up.

This walk, though few foreigners are likely to find leisure for it, is a favourite with native lovers of the picturesque, on account of the panorama which it successively unfolds. The path encircles Fuji at heights varying from 9,490 ft. on the Gotemba side (which it intersects at station No. 6) to 7,450 ft. on the Yoshida side. It is best to turn to the l. on starting from the above-mentioned No. 6 station, because the path descends a rapid slope of loose sand from the ridge of Hōei-zan towards the W., which would be very fatiguing if taken in the opposite direction. The time required for the entire circuit is from 7 to 8 hrs., the walk offering no difficulties. At a spot called Komitake, on the N. side of the cone, there is a hut where accommodation can, if necessary, be obtained for the night.

10.—Circuit of the Base of Fuji.

(Time, 2½—3 days.)

Itinerary.

GOTEMBA Station to:—

	Ri.	*Chō.*	*M.*
Gotemba Village....		12	¾
Subashiri	2	18	6
Yamanaka.....	2	—	5
Yoshida	2	8	5½
Funatsu	1	—	2½
Kodachi		12	¾
Nagahama.....	1	—	2½
Nishi-no-umi.....		12	¾
Nemba	1	12	3½
Shōji	1	24	4
Motosu	2	—	5
Nebara	1	8	3
Hito-ana.....	2	28	6¾
Kami-ide	1	8	3
Ōmiya	3	8	7¾
SUZUKAWA	3	—	7½
Total	26	6	63¾

(From Suzukawa by rail to Gotemba in 1¼ hr.)

As far as Kodachi the way is practicable for jinrikishas, the Kago-zaka being the only part where it is necessary to get out and walk. Boats can be taken from Kodachi to Nagahama, from Nishi-no-umi to Nemba, and from Shōji across the lake. Pack-horses can be got at most of the stages, generally at pretty high prices, and can be taken the whole round. A tramway runs from Ōmiya to Suzukawa. Travellers are recommended to engage horses for the whole trip, and thus render themselves independent of their luggage, should they avail themselves of

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the opportunity of doing portions of the journey by boat.

Excepting the first 5 or 6 *ri*, the whole of this trip is highly picturesque, leading, as it does, along the chain of lakes—Kawaguchi, Nishi-no-Umi, Shōji, and Motosu—that belt the base of Fuji. Were there only good hotels or good private houses to hire, the shores of all these lakes would form delightful summer retreats. Scenery, fishing of sorts (carp, eels, *aka-hara*, etc.), short walks for the delicate, climbing for the strong and active, bathing, nearness to such celebrated excursions as Fuji, the Misaka-tōge, Minobu, etc.,—all the elements of a pleasant holiday are there. Accommodation can be had at

Gotemba Station,	*Inn*	Yoshijima-ya.
,, Village,	,,	Kawachi-ya.
Subashiri,	,,	*Yoneyama.
Yamanaka,	,,	*Narumi-ya.
Yoshida,	,,	*Kogiku.
Kodachi,	,,	*Temple of Myōhōji.
Nebara,	,,	Yoshikawa Hampei.
Hito-ana,	,,	Akaike Keikichi. (poor.)
Kami-ide,	,,	Fuji-ya.

Also at Kawaguchi (*Inn*, Umeya), a little off the way, on the N. side of the lake of the same name.

The stars in this list indicate only a relative and very modest excellence.

At Hito-ana is a cave 250 yds. long, visited by pilgrims anxious to worship the little image of Kwannon which sits perched on a projecting rock at its further end. But the chief sight on the road is afforded by the beautiful waterfalls of **Kami-ide**, known as *Shira-ito no taki*, or 'the White Thread Cascades.' The two largest, some 85 ft. in height, are called respectively *O-daki* and *Me-daki*, or 'the Male and Female Cascades,' and there are more than forty smaller falls, their children. In the neighbourhood is another fine cascade, about 100 ft. high and 30 ft. wide, called *Nen-nen-fuchi*.

Persons not caring to make the entire round of Fuji may visit the Kami-ide waterfalls by alighting at Suzukawa station on the Tōkaidō Railway, whence it is a distance of 6 *ri* 8 *chō*, the first 3 *ri* of which, as far as Ōmiya, by tram. The way there and back can be done in a day, under favourable circumstances. One may also alight at Iwabuchi (good inn at station), whence it is only 5½ *ri*; but there is no tram.

ROUTE 10.

Ways to and from Kōfu.

1. KŌFU AND NEIGHBOURHOOD, MITAKE, KIMPU-ZAN. 2. TŌKYŌ TO KŌFU BY THE KŌSHŪ KAIDŌ [SARUHASHI TO FUJI]. 3. VALLEY OF THE TAMAGAWA. 4. FROM THE TŌKAIDŌ TO KŌFU *viâ* THE TEMPLES OF MINOBU. 5. VALLEY OF THE HAYAKAWA, ASCENT OF SHIRANE SAN. 6. RAPIDS OF THE FUJIKAWA. 7. KŌFU TO SHIMO-NO-SUWA ON THE NAKASENDŌ, ASCENT OF KOMAGA-TAKE IN KŌSHŪ. 8. KŌFU TO FUJI OVER THE MISAKA-TŌGE. 9. KARUIZAWA TO KŌFU OVER THE TSUYUTARE PASS, ASCENT OF AKADAKE.

Kōfu is a pleasant resting-place after arduous travel, its central situation in the beautiful province of Kōshū and its proximity to places of such peculiar interest as Mitake, Fuji, Minobu, the Rapids of the Fujikawa, etc., causing it to be included in so many different tours as to render a description of the several ways to and from it advisable.

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1.—Kōfu and Neighbourhood.

Kōfu (*Inns*, * Yonekura in Yanagi-machi; Sado-ya; European food can be obtained in the Chōyō-tei *restt.* in the public garden, where also foreign guests are accommodated for the night), the capital of the prefecture of Yamanashi, is noted for the progressive spirit of its people. For its size, it has more buildings in European style than any other provincial town in Japan. Conspicuous amongst these are the Prefecture, the Normal School, the Banks, the Court-houses, the Town Hall, the Industrial School, the silk-filatures, and the bookselling and printing establishment of Mr. Naitō Den-emon, who is also the proprietor of the *Kōfu Daily News*. The castle grounds were many years ago turned into an experimental garden, where excellent fruit and vegetables are grown. From the platform where the keep formerly stood, there is a fine view of the town and surrounding country. A great festival, called *Mi-yuki no Matsuri*, is held in Kōfu on the 1st April. The town is noted for *kaiki*, a thin silken fabric used for the linings of dresses and for bed-quilts; also for a sweetmeat called *tsuki-no-shizuku*, that is 'moon-drops,' consisting of grapes coated with sugar. The province of Kōshū produces the best grapes in Japan, and attempts have been made, of late years, to produce wine and brandy from them. The grapes are in their prime about the end of September or beginning of October. Crystals are found in the neighbourhood. A certain inconvenience is felt in the vicinity of Kōfu by the difficulty of procuring jinrikishas, the native carriage (*basha*) having almost driven them from the plain.

The chief historical interest of Kōfu centres in its mediæval hero, Takeda Shingen, who was one of the fiercest feudal chieftains of the lawless times that preceded the establishment of the Tokugawa dynasty of Shōguns. Born in 1521 as the eldest son of his father, lord of Kōshū, it was his fate to be unjustly passed over by that father in favour of his second brother; and he was obliged to feign stupidity as a boy, in order to preserve his life in safety. When, however, both youths reached man's estate, Takeda Shingen's superiority in skill and courage gained all the warriors of the clan over to his side, and he succeeded his father without demur. His whole time was spent in waging war against the barons of the neighbouring provinces of central and eastern Japan, especially against Uesugi Kenshin, lord of Shinshū. In middle life he became converted to the doctrines of the Tendai sect of Buddhists, built a temple to the god Bishamon, did public penance, abjured the eating of fish and all intercourse with women, and went so far as to have himself decorated with the title of archbishop,—for what ecclesiastical authorities were going to refuse anything to a zealot who disposed of so many soldiers? He did not, however, renounce his grand passion, war, but kept on fighting till the end, his latter years being much disturbed by the consciousness of the growing power of Ieyasu, and being divided between quarrels and reconciliations with that great captain. When mortally wounded in 1578, he left orders with his successor to hold no funeral service in his honour, but to keep his death a profound secret for three years, and then to sink his body privately in Lake Suwa, enclosed in a stone coffin. This was in order to prevent his numerous foes from taking heart at the news of his decease. His last will and testament was only partially obeyed; for though his death was kept secret as long as possible, the body was not sunk in the lake, but buried at the temple of Kirinji at Matsuzato, a few miles from Kōfu. The place still exists, the temple garden being a tasteful specimen of rockwork on a large scale. Brave but superstitious, Takeda Shingen was also an adept at governing men. His people liked and respected him, as was shown by the fact that none ever rebelled against him, even in that turbulent age when every man's hand was against every man.

From Kōfu a very pretty excursion may be made to the temples of **Mitake**, distant about 5 *ri*. Jinrikishas can be taken as far as a place called Kizawa, some 2 *ri* from Kōfu, whence onwards it is necessary to walk. The whole distance can be accomplished in 3½ hrs. The road winds up a fine rocky valley, crossing and recrossing the Kamezawa gawa several times. Beyond the hamlet of

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Kiyokawa, the river cuts its way through the rocks so as form a charming double cascade called *Sō-gawa-fuchi*. A short way on, the traveller leaves this, the prettiest part of the road, and ascending to the r., comes in sight of the rocky valley in which lie the temples and village of Mitake. Excepting the beautiful site, a grove of magnificent trees, and the fine stone-work facing the slopes of the terraces, but little remains of the former grandeur of the place, which has fallen into the destructive hands of modern Shintō reformers.

The village of **Mitake** (*Inn*, Tama-ya), 2,800 ft. above the sea, lies just below the temple grounds, on the banks of a stream in the midst of extremely picturesque scenery, the most conspicuous rocky peaks being *Gaki-san*—the peculiar sugar-loaf cone—and *Tengu-iwa* on the opposite side of the valley. Specimens of rock-crystal are sold in the village. They are procured chiefly from mines in the neighbourhood of Kurobera on the way to Kimpu-zan.

Kimpu-zan, a granite mountain 8,300 ft. high, can be easily ascended in 1 day from Mitake by making an early start. The way lies through the vill. of Kurobera. At a Shintō shrine, 2¼ hrs. beyond Kurobera, there is a good-sized hut for the accommodation of pilgrims; and here the real ascent begins, the distance hence to the summit being about 2,000 ft. The way lies over a heap of large granite boulders. At two places, ladders are fixed to assist the climber over difficult gaps, and at two others chains give additional security; but even without the help of these, there would be no danger. The top is crowned by a huge inaccessible mass of granite, rising to a height of some 50 ft., and forming a landmark by which the mountain can be recognised at a great distance. The view includes Asama-yama on the N., Yatsu-gatake almost due W., Fuji to the S., and the lofty mountain range on the Western boundary of the province of Kōshū.

2.—From Tōkyō to Kōfu by the Kōshū Kaidō.

The first stage of this journey is by train from either Shimbashi or Shinjiku station, 1¼ hr. from the latter. (See p. 94.) The itinerary of the rest of the route is as follows:—

HACHIŌJI to:—	*Ri.*	*Chō.*	*M.*
Komagino	1	27	4¼
Yoshino	3	27	9¼
Uenohara	1	27	4¼
Notajiri	1	19	3¾
Saruhashi	3	6	7¾
Ōzuki	1	2	2½
Kuronota	2	29	6¾
Katsunuma	3	15	8¼
KŌFU	4	2	10
Total	23	10	56¾

The whole ground may be covered in 2 days, by taking jinrikishas from Hachiōji to Kōfu, and sleeping the first night at Saruhashi. Carriages of the usual springless kind run the whole way. The scenery is pretty all along the route after passing Komagino, but the road is often heavy away from the vicinity of the larger villages. Those wishing to break the journey before reaching Saruhashi, will find good accommodation at Yoshino. From **Hachiōji** (*Inn*, Kado-ya), the road lies along the flat to Komagino, after passing which vill. a gradual rise leads up the Kobotoke-tōge. The new highway, avoiding as it does the summit of the pass (1,850 ft.), misses the extensive view over the plain of Tōkyō and the sea, for which this portion of the journey was formerly noted; but on the way down on the other side, there

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is a fine prospect of the Kōshū mountains. Soon the traveller comes in sight of the fertile valley of the Banyū-gawa, also called Katsura-gawa, which flows at the bottom of a deep ravine and becomes the constant companion of the journey as far as Ōzuki. Some poor hamlets are passed before reaching

Yoshino (*Inn* by Ōfusa Seijūrō). In the neighbourhood of

Uenohara (*Inn*, Uehara), a great deal of refuse silk is spun and woven into the fabric called *tsumugi*, to be taken to market at Hachiōji. The town, lying on a plateau, has no wells. All the water has to be brought from a distance in wooden pipes, and is consequently foul. From Uenohara, the road plunges down to the bed of the Tsurukawa, a tributary of the Banyū, and then again ascends and descends before arriving at Notajiri. Delightful glimpses of Fuji are obtained on the way. The scenery becomes strikingly pretty before reaching.

Saruhashi (*Inns*, Daikoku-ya, Kubota), that is, the 'Monkey's Bridge,' also called *Enkyō*, the latter name being indeed but the Chinese pronunciation of the same ideographs which in pure Japanese read *Saruhashi*. Perpendicular cliffs frown down upon the dark emerald stream, which is narrow and deep at this point. The place derives its name from the bridge having formerly been a mere cranky plank, such as monkeys alone might be supposed able to venture across. The present bridge is more or less of the cantilever sort, having the ends of the horizontal beams planted deep in the soil that covers the rock. Saruhashi, though but an unpretending place, has a certain importance as a market-town for the surrounding villages, and possesses a telegraph station. Specimens of the *tsumugi* above-mentioned may be purchased here at cheap rates.

The scenery continues to be lovely after passing Saruhashi. There is a celebrated view at a point where the Katsura-gawa is joined by its affluent the Watagawa between Saruhashi and Komahashi.

Ōzuki is badly situated, as a hill rising behind it shuts out the sunlight and the view of Fuji; moreover the accommodation is wretched.

[A road to Yoshida, from which place Fuji may be ascended, branches off here to the l., following up the valley of the Katsura-gawa, and passing through the cleanly and thriving town of **Yamura** (*Inn*, Susuki-tei). At *Tōka-ichiba* there is a fine cascade, which is seen to best advantage from the verandah of the little tea-house close by. The distance from Ōzuki to **Kami-Yoshida** (*Inn*, Kogiku), is just under 6 *ri*. The whole road is, in a manner, dominated by Fuji, beginning near Ōzuki where the great volcano appears *en vignette*, and then grows and grows till it fills up the entire foreground. It is also curious to observe the gradual conversion of the lava into arable soil, partly by weathering, and partly by the labour of the peasantry].

At Ōzuki the road abandons the Katsura-gawa, and proceeds up the valley of the Hanasaki-gawa through villages devoted to the breeding of silkworms. The diversified forms of the mountains lend a strange charm to the scene. After passing

Kuronota (*Inn*, Miyoshi-ya), one ascends the Sasago-tōge, 3,500 ft. above the sea, or 1,300 ft. above Kuronota.

Katsunuma is one of the centres of the grape-growing industry. The plain of Kōshū now lies

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before the traveller, surrounded on every side by a wall of high mountains. The chief summits to the W. are Koma-ga-take, Hō-ō-zan, Jizō-dake, Kwannon, and Yakushi, backed by the long chain collectively known under the name of Shirane-san. Fuji also is visible now and then over the tops of the range bounding the plain on the S. From the vill. of Todoroki to Shimo Kuribara, the road is lined with peach-trees, double cherry trees and *Kaidō* (*Pyrus spectabilis*), which are in full blossom about the middle of April. The road runs along a fertile plain from this point to Kōfu.

3.—Tōkyō to Kōfu by the Valley of the Tamagawa (Ōme Kaidō).

Itinerary.

TŌKYŌ (Shinjiku Station) to :—

Tachikawa by train 1 hr., thence by road to :

	Ri.	*Chō.*	*M.*
Hamura	3	18	8½
ŌME	1	18	3¾
Sawai	2	18	6¼
Kotaba	1	18	3¾
Hikawa	2	—	5
Kochi-no-yu (Yuba)	3	—	7½
Kamozawa	2	—	5
Tabayama	2	18	6¾
Ochiai	3	18	8½
Yanagizawa-tōge (top)	1	—	2½
Kamikane	1	18	3¾
Ōfuji	—	18	1¼
Kusakabe	1	18	3¾
Hirashina	1	—	2½
Satogaki	2	—	5
KŌFU	1	—	2½
Total	30	18	76¼

This extremely pretty route, passing through some of the finest scenery within easy reach of the capital, is much to be recommended at all seasons, and particularly in spring when the trees are in flower. Kōfu can be easily reached in 3½ days. Jinrikishas are practicable from Tachikawa to Ōme; but the road across the plain is always rough, and it is better to walk. Jinrikishas can, indeed, be taken on to Sawai, where the first night should be spent; the rest of the journey till within 3 *ri* of Kōfu must be performed on foot. Fair accommodation is also to be had at Kōchi-no-yu, Tabayama, and Ōfuji, but the food is everywhere very poor.

Leaving Tachikawa and passing through several hamlets we reach in 1 hr. the squalid-looking town of *Haijima*, a short distance beyond the Treaty Limit boundary. From the point where the road joins the Tamagawa aqueduct to the vill. of Hamura, the surface is harder and travelling somewhat easier. At

Hamura (*Inn*, Tamaru-ya) we enjoy a charming glimpse of the Tamagawa, and can inspect the massive stone-work of the dam which is formed here to carry off the water to supply Tōkyō. The road hence to Ome follows the l. bank of the river, a heavy portion of the route in bad weather. At Ōme, the Ōme Kaidō, or main road to Tōkyō is first reached. It is now little used for through traffic.

Ōme (*Inn* by Sakanoe Rinzō) consists of a single long street, lined with old gnarled fruit-trees, maples, crape myrtle, and pine, which give it a picturesque and pleasant appearance. On the r., soon after entering the town, at the top of a flight of steps, stands a Shintō temple decorated with good carvings, chiefly of birds and fabulous animals. On leaving Ōme the road at once enters the valley of the Tamagawa, ascending along its l. bank. The valley is rather wide here and well-cultivated. Shortly after passing l. the path which leads over the *mannen-bashi* to the sacred mountain of Mitake, the traveller may spend a few moments in watching the rafts shoot past the rocks in

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the river. Passing through the peach orchards of Mitamura, the bridge at the entrance of Sawai is crossed, and here a path branches off r., leading by way of Hannō to Chichibu and the province of Shinshū. At

Sawai (*Inn*, Yamaguchi-ya), the beautiful part of the route commences. Just before reaching Kotaba, the valley begins to contract and wind, while the hills on either side increase in height, and in front is seen the triple summit of Mitake.

[Mitake, 2,900 ft. above the sea, is an agreeable resort during the summer months, on account of its cool temperature. It may be reached from Ōme either, 1st, by crossing the river at that place and so at once gaining the road (practicable for jinrikishas to Hossawa near the foot of the mountain) along the r. bank of the river, known as the *Ōme Hikage Kaidō*, or Shady Road from Ōme, owing to its lying on the shadier side of the valley; 2nd, by crossing to the r. bank by the *mannen-bashi* bridge close to the tea-house at Hinata Wada, about 1 *ri* from Ōme by the usual road, which brings the traveller into the 'Shady Road' at Shimomura; or, 3rdly, by crossing the Takahashi bridge, some way above the Yamaguchi-ya inn at Sawai, direct to Hossawa. The distance from Ōme to Hossawa may be calculated at 2 hrs. on foot, and the ascent of the mountain at 1½ hr. more. There are no inns at the summit, but rooms can be hired at some of the houses inhabited by the priests. The temple stands at the very summit. On a hill further to the N., but easily reached from Mitake, and known as the Oku-no-In, is a chapel dedicated to Yamato-take. The population of the upper and lower villages on this mountain consists of families of hereditary Shintō priests, who intermarry almost exclusively among each other.

Mitake may also be ascended from Itsukaichi on the Akigawa, 3 *ri* 30 *chō* from Hachiōji, and 2 *ri* 21 *chō* from Ōme. Instead of descending again to Hossawa, and crossing the river to Sawai, the pedestrian may save a couple of hours by descending to Unasawa, near the r. bank, about 1 m. below Hikawa.]

Kotaba (*Inn*, Naga-ya, poor) is the highest point from which rafts descend the river. Further up, single logs are thrown into the water and left to float down with the current. The scenery continues to be charming; the path constantly ascends and descends, sometimes rising to a great elevation above the stream. Corn, millet, and potatoes constitute the chief crops grown in the valley. Indigo and tobacco are also raised in small quantities. Descending through the remains of a cryptomeria grove, we cross the Nippara-gawa, an affluent of the Tamagawa, and after a short climb reach the village of

Hikawa (*Inn*, Miyamoto-ya). At this place, and elsewhere in the valley, may be observed bevelled waterwheels, used where the bank is too high for the ordinary undershot wheel. The floats are small and placed wide apart, and the axle is inclined at an angle in order to admit of the wheel dipping into the stream. The next stage beyond Hikawa is extremely picturesque and but sparsely populated. Below the path, which winds up and down the flank of the mountain, the

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stream dashes along a rocky channel, sometimes forming deep, clean pools; while above, on either hand, rise steep lofty hills, mostly covered with timber, but wherever the exposure is favourable, cultivated up to the highest possible point. Especially noticeable is the part where the road makes a deep bend to the r. just before coming to the baths of

Kōchi-no-yu (*Inn*, * Tsuru-ya which has pleasant rooms overhanging the river; the inn by Harashima Koichirō has a private bath, and the upstairs rooms fronting W. are comfortable). This place, 1,350 ft. above the sea, is noted for its tepid sulphur springs, and is much resorted to by the people of the neighbouring villages. Half a mile further we cross a tributary stream called the Ogawa, to the village of Kōchi, and winding round to the r., pass in succession through Mugiyama and Kawano to the hamlet of Kamozawa at the boundary between the provinces of Musashi and Kōshū.

Kamozawa (no inns) is strikingly situated on the hill-side just above the road. From a point a short distance beyond, the scenery is very fine, and the road, considering the difficulties that had to be overcome, and the impossibility of preventing the effects of weathering on the easily disintegrated rocks over which it passes in many places, is a very creditable piece of engineering. It winds up the side of a magnificent wooded gorge for 4 or 5 m., while the river flows away down at the bottom under the shade of deciduous trees. Half-way, perched on the r. bank of the stream far beneath the road, lies the quaint-looking hamlet of Hōnose. At last, turning a corner, we come in view of the spacious upland valley in which, surrounded by cornfields, lie

Tabayama (*Inn*, Mori-ya; height 2,000 ft. above the sea) and one or two other hamlets. Beyond this the scenery becomes even more remarkable, and the views of deep ravines and rocky wooded precipices are amongst the finest to be seen in Japan. The bridges are broad and were solidly constructed, but have not been well maintained, and unfortunately the amount of traffic that takes place is not sufficient to justify any outlay on their improvement. The most striking bits are a short way above Tabayama, where grey fir-clad cliffs tower up to a height of over 2,000 ft. from the water's edge; but the grandest prospect of all is about 1½ m. below Ochiai, where the road winds round the face of a lofty precipice which commands a view up a densely-wooded gorge almost to its very source. From this point to

Ochiai, which is a mere cluster of huts without inns, and for 1 *ri* further to the top of the *Yanagizawa-tōge* (4,600 ft.), is a walk of about 2 hrs. over the only bad portion of the mountain route, the soft mud being thick and heavy even in the finest weather. The top of the pass affords a fine view of Fuji, seen over the intervening range of mountains. Descending on the Kōfu side, the road follows the bank of the Omogawa, which it crosses and recrosses, to the vill. of

Kamikane (poor accommodation), when for the first time opens out in full view the great range dividing the provinces of Kōshū and Shinshū. The chief peaks from r. to l. are Koma-ga-take, Hō-ō-zan, and Jizo-dake, with the triple peaks of Shirane-san behind, all rising beyond a nearer and lesser chain. The small wooded hill in front is Enzan, noted for a cold sulphur spring. From

Ofuji (*Inn*, Fuji-ya) the main road descends straight into the plain of Kōfu, crossing the Omogawa and passing through **Kusakabe** with its avenue of pines

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and flowering trees. It crosses the Fuefuki-gawa a short distance further on at *Sashide*, where coaches may be engaged to Kofu.

4.—Suzukawa on the Tōkaidō Railway to Kōfu *viâ* the Temples of Minobu.

Itinerary.

SUZUKAWA to :—	*Ri.*	*Chō.*	*M.*
Ōmiya (tram)	3	—	7¼
Utsubusa	2	—	5
Manzawa	1	26	4¼
Nambu	3	—	7¼
MINOBU	3	8	7¾
Hakii		30	2
Yoka-ichiba	1	33	4¾
Kiri-ishi..... ...		20	1¾
Kajikazawa	1	29	4½
KŌFU	4	18	11
Total	22	20	55

Time, 2½ to 3 days.

It is possible to take jinrikishas the whole way; but at least two men are needed, and there are numerous hills to walk up. Very poor accommodation except at Ōmiya, Minobu, and Kajikazawa.

Between **Ōmiya** (*Inn*, Wata-ya) and **Utsubusa**, we reach the celebrated *Tsuri-bashi*, or 'Hanging Bridge' over the Fujikawa, at a picturesque spot where the river divides into two branches. This bridge, which is suspended to precipitous rocks on either side by stout ropes of bamboos split and twisted together, consists of small bundles of split bamboos some 6 or 7 ft. long, lashed close together and supporting a single row of planks laid along the middle as a pathway. The bridge, which is divided into two unequal spans by timber supports resting on a lower rock close to the right bank, is altogether about 100 ft. long; its height in the centre is about 26 ft., and at the bank 35 ft., and the whole structure shakes and sways considerably, though there is no real danger. Attempts are now (1891) being made to block up the left channel which flows under the bridge, and to keep the river altogether on the r. side of the island. Even if these efforts are successful and the bridge falls into disuse, similar structures may still be seen in the valley of the Hayakawa and elsewhere. From Utsubusa onwards, the road leads up the pleasant valley of the Fujikawa with occasional views of Fuji, Yatsu-ga-take, and other high mountains.

Minobu (*Inns*, Tanaka-ya, Masu-ya) consists of a single hilly street lined with shops for the sale of rosaries. It was also at one time noted for the manufacture of hempen rain-coats *(mino)*, a fact to which the origin of the name has been ascribed. The village is charmingly situated in a valley surrounded by well-wooded mountains, among the most prominent being Oku-no-In which rises immediately behind the temples, and Shichimen-zan at the head of the valley. The vill. owes its existence to the great *Monastery of Kuenji*, founded in the 13th century by the celebrated Buddhist saint Nichiren, a portion of whose body is here preserved. This monastery is the head-quarters of the Nichiren sect, and the new temples now in process of erection to replace the former buildings destroyed by fire in 1875 are fine specimens of Buddhistic architecture.

On entering the grounds of the Monastery, the traveller crosses a courtyard, whence either of two flights of steps—the *Otoko-zaka* and the *Onna-zaka*—may be ascended to the actual temples. On reaching the top of the steps, and passing r. the belfry, the traveller will find himself in front of the Founder's Temple (*Kaisan-dō*), from which galle-

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ries lead to the Temple of the True Bones (*Go Shinkotsu-dō*), to the Temple of the Posthumous Tablet (*Ihai-dō*), to the Pilgrims' Dormitory (*Kyaku-den*), to the Receptions Rooms (*Taimen-zashiki*), and finally to the residence of the archbishop and the business offices of the sect (*Jimusho*). The interior dimensions of the main hall of the Founder's Temple are: length 75 ft., depth 120 ft., height 26 ft. from floor to ceiling, while the altar is 24 ft. long by 15 ft. in depth. The porch has carvings of dragons, storks, birds playing over the waves of the sea, and tortoises swimming through it. The ventilating panels over the grated doors contain angels and phœnixes brightly painted. The framework of the building and the pillars which support the ceiling are lacquered red and black, producing a noble effect. In the centre of the nave (*gejin*) hangs a magnificent gilt baldachin, presented by the merchants of Ōsaka. Gilded pillars mark off the space in front of the main altar, which is lacquered red and decorated with gilt carvings of lions and peonies. The two porcelain lanterns about 8 ft. high, in front of the altar, are from the famous potteries of Hizen. The handsomely carved and gilded shrine contains a good life-size effigy of Nichiren, presented by the inhabitants of Tōkyō. The coffered ceiling of the chancel (*naijin*) is plainly gilt, while the part of it immediately over the altar has gilt dragons, touched up with red, on a gilt ground. To the wall behind the altar are affixed modern paintings of Rakan. The colours of the square brackets in the cornices are green, blue, red, and chocolate, often with an outline in white or a lighter shade of the principal colour, and gold arabesques on the flat surfaces. The gem of Minobu, however, is the Temple of the True Bones, where the lover of Oriental decorative art will find in contemporary freshness all those beauties which, in most of the religious edifices of Japan, have already been too much tarnished by the hand of time. A small fee is charged for admission. The exterior is unpretentious; but on entering the oratory, the visitor should observe the lifelike paintings of cranes on the ceiling. A plain gallery leads hence to the *sanctum sanctorum*, where Nichiren's remains are enshrined. It is a small octagonal building, elaborately decorated and all ablaze with colours and gold. Round the walls, on a gold ground, are full-sized representations of the white lotus-flower, the emblem of purity and of the Buddhist faith. The horizontal beams above have coloured diapers and geometrical patterns, the brilliant effect of which is toned down by the black, mixed with gold, of the rafters. Black and gold are likewise the colours used in the ceiling, which is secured by beautifully worked metal fastenings. In the *ramma* are carvings of the Sixteen Disciples (*Jū-roku Rakan*), and on the doors are paintings of musical instruments. The shrine (*hotō*), which was presented by the faithful of the province of Owari, is of gold lacquer and shaped like a two-storied pagoda. In it rests the reliquary or casket of gold and precious stones containing the bones of Nichiren, which is in the form of a tiny octagonal pagoda, standing on a base of jade carved in the conventional lotus-flower form. Its framework is of the alloy called *shakudō*, and one of the pillars bears an inscription in silver damascening, which, among other particulars, gives a date corresponding to A.D. 1580. The other pillars are decorated with silver tracery attached to the surface of the *shakudō*. The top is hung with strings of coral, pearls, and glass beads. The height of the whole is a

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little over 2 ft. Above hangs a baldachin presented by the inhabitants of Nagasaki. The only European innovation in the place is the introduction of two glass windows, which permit of a much better examination of the building than is generally obtainable in the 'dim religious light' of Japanese sacred edifices. The Temple of the Posthumous Tablet is a plain, uninteresting building. Pending the erection of the new buildings, it has been temporarily used to hold the remains of the saint and an image of him carved by his disciple Nichirō. The archbishop's residence is a beautiful specimen of Japanese house-decoration in the old style. Note the exquisite modern open-work carvings of cranes and geese, and the fine paintings in the alcove (*tokonoma*) of the Reception Rooms. For a fee of 25 *sen*, the priests officiating at the Kaisan-dō will display the image on the altar and perform a short service in its honour. The chief yearly festival takes place on the 12th and 13th October, old calendar (some time in November).

The ascent to *Oku-no-In* winds up Ueno-no-yama, the hill immediately behind the Founder's Temple, and is an easy climb of 50 *chō*. After passing the small temple of Sankō-dō, the road ascends through a forest of cryptomerias, and near the summit commands an extensive view, including Fuji, part of the Gulf of Suruga, and the promontory of Izu. On the top stands a plain little temple dedicated to Nichiren, whose crest of the orange-blossom is prominently marked on various objects within the enclosure.

A spare day at Minobu may be devoted to the ascent of *Shichimen-zan* whose summit is not quite 5 *ri* distant. The best place to halt on the way is *Akasawa*, 3 *ri* 2 *chō* from Minobu; but the traveller must take his own food. There is a good road all the way up. The last 50 *chō* are marked by stone lanterns numbered from 1 to 50. No. 36 affords the best view, which includes the full sweep of Suruga Bay, with the promontory of Izu stretching far out to sea, a magnificent prospect of Fuji, the fertile plain of Kōfu intersected by the various streams uniting to form the Fujikawa, the valley of the Hayakawa below to the l., beyond which are seen Shirane-san and the Koma-ga-take of Kōshū, while Yatsu-ga-take, Kimpu-zan, and other distant ranges bound the prospect on the N. On the top, which the forest deprives of all view, stands a plain building dedicated to the goddess of the mountain.

According to the legend, as Nichiren was one day preaching in the open air at Minobu, a beautiful woman suddenly made her appearance, and greatly excited the curiosity of his auditors. On Nichiren ordering her to assume her true form, she explained that she dwelt among the mountains to the west, and that seated on one of the eight points of the compass, she dispensed blessings to the other seven. She then begged for water, which was given to her in a vase, and at once the beautiful woman was transformed into a snake twenty feet long, covered with golden scales, and armed with iron teeth. A terrible blast swept down from the mountains, and she disappeared in a whirlwind towards the point of the compass indicated. The words 'seven points-of-the-compass' (*shichi-men*) also mean 'seven faces;' and by an equivoque the popular belief has arisen that a serpent with seven heads had appeared to the saint, whom he deified under the name of *Shichimen Daimyōjin*. Buddhist writers identify her with Srimahâdêva, the dêva of lucky omen, another name for the Hindoo god Siva.

Game is plentiful on the hills surrounding Minobu. Deer and bears are frequently seen, and pheasants are abundant. Shooting, however, is strictly prohibited, as contrary to the tenets of the Buddhist faith. Departing from Minobu and passing through

Hakii, the place where travellers coming down the Fujikawa *en route*

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to Minobu leave the boat, we reach Fukui, between which vill. and Itomi the Hayakawa is crossed.

[For a description of the extremely picturesque valley of this river, see No. 5 of this route.]

The current is so swift at the ferry that the boat has to be fastened to either bank by a rope. The crossing is effected by the help of a pole, and by quickly hauling on one end of the rope as the other is slackened. The scenery at this point is remarkably fine. A mass of rock, inclined at an acute angle on the l. bank of the Fujikawa, just opposite the confluence of the Hayakawa, is worth noticing. From Itomi onwards, the road generally follows the bank of the river to **Yōka-ichiba** (*Inn*, Wakaoya) and **Kiri-ishi** (*Inn*, Matsuzakaya), then descending to the vill. of Nishijima, where the river makes a wide bend to the r. Beyond

Kajika-zawa (*Inn* Ueda-ya), the road enters the plain of Kōfu, with its amphitheatre of mountains, whose various summits are seen from numerous other points; but the best general view of them is enjoyed while crossing the bed of the Fujikawa, here called the Kamanashi-gawa, beyond Anabara. The imposing mass to the l. is Yatsuga-take, rising between Kane-ga-take to the r. and Koma-ga-take to its l. The high mountain to the l. of the latter, distinguished by a pile of rocks on its summit, is Hō-ō-zan, to whose l. is seen in succession the great range of Shirane. The high mountain to the r. of Kane-ga-take is Kimpu-zan. Fuji's cone alone is visible above the intervening range. Shichimen-zan is seen on looking back down the valley. The 4½ *ri* separating Kajika-zawa from Kōfu can be done by carriage in about 3 hrs.

5.—From Itomi to Kōfu by the Valley of the Hayakawa. Ascent of Shirane-san, Hō-ō-zan, and Kaigane-san.

Itinerary.

ITOMI to:—	*Ri.*	*Chō.*	*M.*
Koretsubo	3	—	7¼
Kyō-ga-shima	2	16	5
Hayakawa		34	2¼
Shimo Yujima	3	18	8½
Narada	2	—	5
Ashikura	5	—	12¼
Arino	2	—	5
Dōdō		15	1
Midai		10	¾
KŌFU	2	—	5
Total	21	21	52½

This trip is a very rough one; for though so close to civilisation, the country through which it leads the traveller lies in the heart of the great mountain mass dividing Kōshū from Shinshū and Suruga, and both the people and the roads are in much the same state as they were in earlier centuries before railways were known or foreigners heard of. The journey can only be accomplished on foot, and one should travel as lightly as possible, for all baggage has to be carried by coolies, who are often difficult to obtain. The traveller will meet with no regular inns; but the officials and headmen of the various hamlets are very civil, and ready to provide the best accommodation their places afford. It is possible to combine with this trip the ascent of the Kōshū Shirane-san and other lofty peaks. From Itomi the road ascends the bank of the Hayakawa through wild and picturesque scenery to the hamlet of

Koretsubo, beyond which a steep climb of 18 *chō* leads to Gokamura. A short way beyond this the path descends to a pretty valley near the hamlet of Shio-no-ue, where the scenery is particularly striking. To

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the l. rises Shichimen-zan, thickly wooded and seen to much better advantage here than from Minobu. Right opposite is the bold round summit of Amebata-yama, also called Zaru-ga-dake, through the deep ravine to the l. of which flows the Amebata-gawa. Below is seen the Hayakawa winding down the valley on the r., and forming almost a complete circle as it bends round a low wooded promontory, which from this point has the appearance of an island. The path now descends over a rough watercourse to the bed of the river, and ascends its l. bank to

Kyō-ga-shima. Eight *chō* further on it crosses the stream on a *tsuri-bashi*, or 'hanging bridge,' to the hamlet of Hō, in the neighbourhood of which a gold mine is worked.

For a description of the *tsuri-bashi*, or 'hanging bridge,' of the mountain districts of Eastern and Central Japan, see p. 128. Another primitive kind of bridge, called *mannen-bashi*, has sometimes to be crossed on this route. It consists of a long piece of timber, which is simply tied at the end to projecting supports, such as are used in the hanging bridge. The span is not so great as that of the *tsuri-bashi*; but the narrowness of the roadway, and the imperfect manner in which the projecting beams are supported, give the traveller a most uncomfortable feeling of insecurity. The Japanese name is a hyperbole signifying 'Bridge of a Myriad Years.'

Beyond Hō, the path leads over one of the lower spurs of Daikoku-yama, and follows the steep side of the valley high above the stream. After passing the hamlet of Nishi-no-miya, the traveller recrosses the river to

Hayakawa, where he will find comfortable quarters at the house of the *Sonchō* (Mayor) of Misato, the 'three villages' of which this place is one. Gold is said to be found in the neighbourhood, while plantations of the paper-tree *(Edgeworthia)* and of tobacco line this part of the valley. Higher up, beyond the hamlet of Arakawa, the scenery is charming. The river dashes along through a fine rocky glen, and is spanned by one of the *mannen-bashi* at a highly picturesque spot. After crossing the bridge, the road divides. The route to Narada turns to the r., and ascends a very steep hill for about 1 *ri*, winds round its upper slope, and descends again to the river through wild and rugged scenery before reaching the hamlet of

Shimo Yujima. Beyond this place, the path crosses and recrosses the river on *mannen-bashi*. About 40 *chō* on, and a little way up the ravine to the r., is the hot spring of **Kami Yujima** (poor accommodation).

Narada (accommodation at a Buddhist temple), the last inhabited place in the valley, consists of but a few households. All the inhabitants bear the same surname, and seldom intermarry with the people of other villages. They are a primitive folk of a peculiar type of countenance, who wear in summer a loose hempen dress, and deer and bear-skins in the winter. Their dialect is peculiar, and abounds in archaic words and obsolete grammatical forms. Owing to their practical isolation from the outer world, their ignorance and want of education are extreme, and they are content to live in dirt and squalor. Rice, *sake*, and soy are with them luxuries to be indulged in on rare occasions, their ordinary food consisting only of millet and potatoes. Narada boasts of 'Seven Wonders' (*Nana Fushigi*), amongst which are enumerated a brackish pool, the waters of which are said to have the property of dyeing black any article of clothing left to steep in them for forty-eight hours, and a reed whose leaves grow only on one side of the stem.

[More interesting to the determined pedestrian than these

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village wonders will be the ascent of **Shirane-san**, which may be taken on the way to Ashikura, instead of proceeding to the latter place by the usual path according to the itinerary.

The name *Shirane-san* is often used to denote the whole mighty range dividing the province of Kōshū from the head-waters of the Oigawa, a range second only in orographical importance to that of Etchū and Hida, which forms the subject of Route 34. The name is, however, more properly confined to the northern and most elevated portion, consisting of three peaks, viz. Nōdori on the S., Ai-no-take in the centre, and Kaigane on the N. There exists a somewhat amusing rivalry between the inhabitants of Narada from which the first two peaks are ascended, and those of Ashikura, the nearest point to the third, the one vill. maintaining that Ai-no-take is the highest of the three and the true Shirane, while the other claims the same honours for Kaigane. The traveller looking at the range from the summit of Hō-ō-zan, or from any other mountain top commanding a view of the two peaks, will adjudge the Ashikura people to be in the right about the question of altitude.

There is no regularly marked path from Narada to the top of the range; but guides can there be procured who know the way up, and will carry whatever is necessary in the way of provisions and bedding. The traveller who proposes to ascend all three peaks must be prepared to sleep out three nights, and, taking Nōdori-san first, to cross on the fourth day from the base of Kaigane to Ashikura. Nōdori-san and Ai-no-take involve sleeping out two nights and descending on the third day—likewise to Ashikura. There is a hut at the E. base of Kaigane, but none on the top of the range. Ai-no-take cannot be ascended direct from Narada; Nōdori must first be climbed, and the track then followed along the ridge to the former peak.

From Narada there is a choice of ways up Shirane, one leading along a ravine above the vill. called Hiro-Kōchi, the other up the Shira-Kōchi a short way below it. To the top of the ridge is a stiff climb of 9 hrs., frequent rests being needed by the guides who carry the burdens. The height is 8,400 ft. above the sea, or 5,900 above Narada, and snow often lies there as late as July. Once on the ridge, the rest of the ascent is easy. In 2 hrs. the first peak is reached, height 8,830 ft. The view includes W.S.W., the round top of Ena-san in Mino; N.W. by W., Ontake; and in front of the highest peak of a long ridge, the Koma-ga-take of Shinshū. Norikura bears N.W., and Yari-ga-take N.W. by N. In the far distance N.E. the top of the Nikkō Shirane can just be descried, and the Chichibu mountains are well seen in the same direction. Hō-ō-zan is nearly N.N.E.; then come Jizō-ga-take, and Kwannon and Yakushi close together. Fuji, the basin of the Fuji-kawa, and the Kōfu plain are distinctly seen.

Half an hour more brings us to the top of **Nōdori**, 9,300 ft., which commands much the same view as the previous summit, with the addition of Ai-no-take and Kaigane, the latter of which now comes in sight for the first time.

From the summit of Nōdori-san to that of **Ai-no-take** (9,850 ft.), takes 2 hrs. The top is bare rock; but at a short distance below, every sheltered nook contains a patch of grass, gay with the flowers that inhabit the higher altitudes. Ten min. below the summit on the E. side is a capital camping-place. The view from the high-

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est point includes, besides the mountains already seen from Nōdori-san, the following:—Koma-ga-take a little to the E. of N., Kaigane N.N.E., Yatsu-ga-take just on the E. of Kai-gane; Kimpu-zan N.E. by E., and Senjō-ga-take, a much lower mountain on the l. of the Norokawa, N.W. The source of this stream is perceived far down on the N.W. flank of Ai-no-take. Towards the S., and beyond Nōdori-san, a long range of mountains is seen stretching down the frontier of Kōshū, and getting gradually lower as it approaches Minobu. Fuji rises between S.E. and E.S.E., while Hō-ō-zan and Jizō-ga-take on the one side, and Ontake, Norikura, and Yari-ga-take stand up perfectly clear on the other. The descent from Ai-no-take to Ashikura is fatiguing as far as a stream some 4,200 ft. above the sea level. This stream is the Arakawa, one of the sources of the Hayakawa. If the day is too far spent to allow of Ashikura being reached before nightfall, one may sleep at some wood-cutters' huts 1¼ hr. before getting to that village.]

The ordinary path from Narada to Ashikura winds up and down a succession of forest-slopes, whose thick foliage almost entirely shuts out all view. Now and then, however, glimpses are caught of Shirane-san and of the valleys of the Arakawa and Norokawa. Further on the path divides,—r. to Kōfu viâ Hirabayashi, l. to Kōfu viâ Ashikura. The latter is not practicable during heavy rains; but the traveller is recommended to take it when it can be traversed, on account of its wild and beautiful scenery. A portion of the way lies down a precipitous rocky ravine known as the Ide-zawa, where the gorge in many places is so narrow that its perpendicular sides seem almost to meet overhead. The path descends by the side of a torrent, crossing and recrossing the stream on trunks of trees, and being occasionally carried over clefts and landslips on bridges of very primitive structure.

Ashikura, which stands on the l. bank of the Midai-gawa, consists of four hamlets named Katsuzawa (the highest up the valley), Ōzori, Kozori, and Furu-yashiki lower down. Travellers who intend to make the ascent of Hō-ō-zan should stay at Kozori. There is also fair accommodation at Furu-yashiki.

From Ashikura into Kōfu is a walk of 5 *ri*.

[The ascent of Hō-ō-zan and that of Kaigane are best made from Ashikura. The walk up **Hō-ō-zan**, though under 6 *ri*, will occupy a good pedestrian about 9 hrs., and the descent 5 hrs., including stoppages. Though it is possible, by making an early start, to complete the ascent and descent in one day, it is not usual for pilgrims to do so, and they generally, on the downward journey, halt for the night at the wood-cutters' sheds at Omuro, 1½ *ri* below the summit. The accommodation being rough, provisions and bedding should be taken. Those who wish to enjoy the morning view from the summit should either make a late start from Kozori and spend the night at Omuro, ascending next morning at daybreak, or start early and bivouac at the hollow between the summits of Jizō and Hō-ō-zan. In the latter case it will be necessary to take utensils for carrying up water, as none can be got beyond Omuro.

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The ascent commences beyond the hamlet of Kutsuzawa, 12 *chō* from Kozori. The view from Suna-harai, a rocky peak over which the path leads, includes in front Senjō-ga-take, over whose r. flank is seen the outline of Koma-ga-take in Shinshū; on the l., the ridge slopes down to the valley of the Norokawa, on the opposite side of which rises the sharp summit of Kaigane-san; lower down the valley is the bold massy form of Ai-no-take, while in the further distance are seen the high mountains on the northern boundary of Suruga. To the r. the summits of Yakushi-dake and Kwannon-dake shut out the more distant prospect. The view on looking back includes Fuji, the Kōfu plain, and surrounding mountains. Beyond this point are two other peaks—*Yakushi-dake* not usually ascended by pilgrims, and *Kwannon-dake* which they do generally visit, and whence there is a fine view of the ravine through which the Norokawa flows. The highest point—Hō-ō-zan properly so-called—is still further on, and may be scaled as far as the ledge which supports the two enormous blocks or pillars of granite that form the actual summit. The view closely resembles that from Koma-ga-take described on p. 136.

The way up **Kaigane-san** diverges l. from that up Hō-ō-zan. From Kozori to a small temple where one may halt for the night will occupy one day's climbing, whilst the remainder of the ascent is said to take 6 hrs. If it be not intended to visit the other summits of the range after ascending Kaigane-san, the usual plan is to descend to the temple and spend the second night there, returning to Ashikura on the following day. But should the traveller wish to complete the round by ascending Ai-no-take and Nōdori-san, it will be necessary to sleep out one night before descending either to Narada or to this temple.

We trust that the rough nature of the entire trip has been made sufficiently manifest, and that none but sturdy climbers will embark on it.]

6.—From Kōfu to Iwabuchi on the Tōkaidō by the Rapids of the Fujikawa.

Roughly speaking, this is No. 4 reversed, but done partly by boat instead of wholly by road. Time 1 day; 2 days, if the journey be broken at Minobu, for which alight at Hakii. The walk from the river to the vill. of Minobu occupies 40 min. A carriage must be taken for the first stage (4½ *ri*) from Kōfu to Kajikazawa, where a boat can be engaged to Iwabuchi (in 1891, the price was $4½ for boat with 4 men, weather being favourable).

There is considerable traffic on the Fujikawa, no less than 600 boats being engaged in it. When the river is in its ordinary state, the times taken are as follows:

Kajikazawa to:—	HRS.
Hakii	2½
Nambu	1
Iwabuchi	3
Total.....	6½

As far as the confluence of the Hayakawa the river flows placidly along, now at the base of bare rocky hills, now past villages and rice-fields. Below this point begins a series of races and small rapids, the most remarkable of which is just above the Hanging Bridge where the current whirls along at a dizzy pace. On nearing

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Matsuno, some fine groups of hexagonal andesite columns will be noticed on the r. bank. At **Iwabuchi** (*Inn*, Tani-ya), the boats are taken along the canal to the landing-place close by the railway station.

7.—From Kōfu to Shimo-no-Suwa on the Nakasendō.

Itinerary.

KŌFU to:—	*Ri.*	*Chō.*	*M.*
Nirasaki	3	5	7¾
Enno	2	—	5
DAI-GA-HARA ...	2	9	5½
Kyōraishi	1	16	3½
Tsutaki	1	6	2¾
Kanazawa	3	8	7¾
Kami-no-suwa ...	3	19	8½
SHIMO-NO-SUWA	1	4	2¾
Total	17	31	43½

This road is a continuation of the Kōshū Kaidō, the first section of which, from Tōkyō to Kōfu, has been described on p. 123. It is practicable for carriages and jinrikishas the whole way.

Leaving Kōfu and crossing the Shiogawa, an affluent of the Fujikawa, we reach

Nirasaki (*Inn*, Yashima-ya) and **Enno**, also called *Tsubarai* or *Maruno*.

[From Enno the ascent of Hō-ō zan can be made. The distance to the top of the gap between Jizō-dake and Hō-ō-zan is called 5 *ri*. The path crosses the spur to the l. of the vill., and descends to the bed of the Komukawa, which is followed up until the actual ascent of 2½ *ri* commences.]

From a grove of trees just beyond Tsubarai, there is a magnificent view of Koma-ga-take, the whole sweep to the sharp summit of the precipitous rocky mass being seen to perfect advantage. The road now ascends the valley of the Kamanashi-gawa. The greater part of it as far as Dai-ga-hara is built up on the stony beds of various streams. The scenery of the valley is very pretty, and in many places quite striking. The r. side is lined with peculiar castellated cliffs of brown conglomerate, while to the l. rises the high range of which Koma-ga-take is the principal feature. Further on, Yatsu-ga-take appears to the r., and on looking back beautiful and varied views of Fuji are to be seen.

[One *ri* before reaching Dai-ga-hara, a path l. leads to the base of Jizō-dake (5 *ri* 28 *chō*), whence the mountain can be ascended.]

We next reach **Dai-ga-hara** (*Inn*, Maru-ya), whence the ascent of the Kōshū Koma-ga-take can best be made.

[The ascent is so precipitous and difficult in parts, and so long—nominally 7 *ri* to the summit—as to necessitate sleeping one night at the Ōmuro or Umadome huts on the mountain side. Water should be taken up, as none can be procured except at these huts. The summit consists of two peaks, on one of which stands a bronze figure of the Shintō god Ōnamuji. On the second and higher peak, called Oku-no-in, is a small image of the Buddhist god Marishiten. The summit commands a magnificent view on every side. Looking S. the eye sweeps over the valleys of the Norokawa and Tashiro-gawa, to the l. of which rises the long range of Shirane, the most conspicuous summits being the snow-streaked peak of Kaiganesan which stands in close proximity, and beyond, the bold mass of Ai-no-take, the central portion of the range. Beneath is the ravine through

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which the Norokawa flows as it winds round the base of Kaigane-san; the mountain to the r. is Senjō-ga-take. Beyond Shirane several high mountains are visible, and are probably those which stand on the N. boundary of Suruga. Towards the E. the valley of the Fujikawa is seen between the near summit of Hō-ō-zan and the E. slope of Kaigane, and in the far distance can be distinguished the promontory of Izu and the sea. The most striking feature of the view is Fuji, to whose l. a wide plain stretches far away to the E. Towards the N. and W. the following mountains are seen in succession:—a portion of the Chichibu range, Kimpu-zan, Yatsu-ga-take, Asama-yama, the lofty mountains on the borders of Etchū and Hida, Ontake, the Koma-ga-take of Shinshū, and Ena-San in Mino, while the nearer view includes the plain of Kōfu, the valley of the Kamanashi-gawa, Tateshina-yama, the mountains about the Wada pass, Lake Suwa, and the valley of the Tenryū-gawa].

Beyond Dai-ga-hara the road is lined on one side with fine red pine-trees, which shut out the view of the river as far as

Kyōraishi (*Inn*, Izumi-ya). At the boundary of the provinces of Kōshū and Shinshū, the road crosses to the l. bank of the Kamanashi-gawa, and passing through the insignificant vill. of Shimo Tsutaki, reaches

Kami Tsutaki (*Inn*, Ōsaka-ya), after which the road becomes hilly. The highest point is reached at 3,070 ft. above the sea, being 1,050 ft. above Dai-ga-hara. Thence it descends to

Kanazawa (*Inn*, Matsuzaka-ya), and down the valley of the Miya-gawa, where the waters of Lake Suwa soon come in view. At Chūgo, where the road crosses a stream, and from several points further on, there is a fine view of the mountains on the borders of Hida, the most conspicuous summits being Iwasu-ga-take and Yari-ga-take. The lofty mountain in the distance to the l. of the lake is Nishi Koma-ga-take.

Kami-no-Suwa (*Inn*, Botan-ya) is a busy town on the borders of the lake. About 2 *ri* distant is the *Ichi no Miya*, or chief Shintō temple of the province of Shinshu, which contains some excellent wood carvings. The annual festival is held on the 1st August. The road now skirts the slopes on the N. shore of the lake, and passing through the hamlets of Ōwa and Takaki, reaches Shimo-no-Suwa (see Route 39).

8.—From Kōfu over the Misaka-tōge to Yoshida at the base of Fuji, and to Gotemba on the Tōkaidō Railway.

Itinerary.

KŌFU to:—	*Ri.*	*Chō.*	*M.*
Izawa	1	23	4
Kami Kurogoma.	1	31	4½
Tōnoki	1	18	3¾
Kawaguchi	2	30	6¾
YOSHIDA.....	2	3	5¼
Yamanaka.....	4	8	10¼
Subashiri	2	—	5
GOTEMBA	2	30	7
Total	18	35	46¼

Time required, 2 days, stopping at Yoshida the first night. Yokohama may easily be reached on the evening of the second day by train from Gotemba. Jinrikishas with two men are practicable the whole way, when the roads are in a good state.

The road follows the Kōshū Kaidō as far as **Izawa** (*Inn*, Shishimoto), where it turns off to the r.,

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and soon enters a narrow valley. From **Kami Kurogoma,** it rises rapidly to

Tōnoki (*Inn,* Sakai-ya), 3,200 ft. above the sea. It then ascends for about 1 hr. through a forest to the hut on the summit of the Misaka-tōge, which is 5,120 ft. above the sea. The view of Fuji from this point, as it rises from Lake Kawaguchi, is justly celebrated. Below is the vill. of Kawaguchi; on the opposite side of the lake are Funatsu and Kodachi. Further S. is Lake Yamanaka. The view looking back towards the N. and W. includes Kimpu-zan, Yatsu-ga-take, Koma-ga-take, Jizō dake, and in the plain below, the vill. of Izawa. It is an hour's descent to

Kawaguchi (*Inn,* Nakamura), a poor vill. lying a couple of hundred yards from the lake. Boats can be procured from here to Funatsu, making an agreeable change in the day's work; or else one may follow the road skirting the lake through the hamlet of Akasawa for about ¾ hr., with steep mountains on every side. Funatsu produces white and coloured *tsumugi,* a coarse fabric woven from spun floss silk. From Funatsu to Yoshida, and indeed all the way on to Subashiri and Gotemba, the road traverses the moor that forms the base of Fuji.

9.—From Karuizawa on the Nakasendō to Kōfu by the Tsuyutare Pass.

Itinerary,

KARUIZAWA to:—	*Ri.*	*Chō.*	*M.*
Iwamurata	4	33	12
Usuda	2	5	5¼
Takano-machi ...	1	7	3
Hata	1	20	3¾
Umijiri	3	10	8
Itabashi	2	10	5½
Nagasawa	4	4	10
Nirasaki	4	32	12
KŌFU	3	18	8½
Total	27	31	68

This route is recommended to those whose chief object is mountain climbing. Exclusive of such climbing, the journey takes 2 days, jinrikishas being available for the first part between Iwamurata and Usuda, and carriages from Nirasaki to Kōfu. The rest must be done on foot. There is accommodation of the usual country sort at the places mentioned in the itinerary.

Hata is the best place from which to ascend Tateshina-yama. This expedition requires the whole of a long day, but is worth the trouble, on account of the extensive view which the peak commands.

From **Umijiri,** at the end of the Iwasake gorge, one may visit the sulphur springs of *Inago* (21 *chō*), and thence go up to the *Honzawa* baths (3 *ri*), situated at a height of 3,200 ft. above Umijiri. The summit of the Honzawa pass, some 40 min. walk beyond the Honzawa baths, is 7,400 ft. above the sea. From this point a path leads to the summit of *Mikaburi-yama,* 8,450 ft. above the sea. The whole expedition will occupy a day.

Itabashi is the best starting-point for the ascent of *Akadake,* but there is no path. Two *ri* from Itabashi across the moor is a wood-cutter's hut at the base of the spur where the ascent begins, and it is advisable to sleep here in order to make an early start in the morning. The hut is about 5,300 ft. above the sea, which leaves 3,690 ft. to be still ascended, the summit having an altitude of 8,990 ft., and the climb up it being very steep in parts. The view includes Asama-yama, Kimpu-zan, Fuji, and all the mountains on the W. boundary of Kōshū. Guides cannot always be procured at Itabashi. In this case it will be necessary to proceed to Hirasawa, half-way between Itabashi and Nagasawa, where they can always be had.

From **Nagasawa** it is an easy climb up *Gongen-dake,* the most

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southerly of the numerous peaks known under the collective name of Yatsu-ga-take. It is not usual, however, with the Japanese to make the ascent until after the autumn equinox, and the traveller may, therefore, experience a little difficulty in obtaining guides. In this, as in the previous case, he will do best to make Hirasawa his starting-point. The ascent takes about 5 hrs., the descent to Nagasawa 3 hrs., that to Hirasawa 4 hrs. The view includes the whole of the Hida-Shinshū range, amongst which Yari ga-take is conspicuous to the N.W., Fuji is seen towering aloft S. by E., the Kōshū Koma-ga-take S.W. by S., Shirane a little to its S., Hō-ō-zan S.S.W., distinguished by the monumental pile of rocks at its summit, and Kimpu-zan S.E. by E.

ROUTE 11.

KUMAGAI TO ŌMIYA IN CHICHIBU. CAVE-TEMPLE OF KWANNON NEAR KAGEMORI.

For those desirous of cross-country walks, a suitable opportunity is afforded at Kumagai of striking off to Ōmiya, the chief town in the district of Chichibu, which will be found a convenient centre for such excursions. Near it is also a cave-temple of Kwannon, possessing some celebrity and well-worth a visit. The road is practicable for jinrikishas.

KUMAGAI to:—	*Ri.*	*Chō.*	*M.*
Tanaka	3	18	8½
Yorii	1	18	3¾
Nogami	3	14	8¼
Ōnobara	3	—	7¼
ŌMIYA	1	—	2½
Total	12	14	30¼

The road branches off to the l. just beyond Kumagai, and traverses a rich rice-plain until more elevated ground with mulberry plantations is reached. Good views of the Chichibu mountains are obtained on the way. The Arakawa, flowing down a wild and stony bed, is joined 10 *chō* before coming to

Yorii, a busy vill. carrying on a large trade in silk, the chief industry of the people all along this route. The road now ascends the valley of the Arakawa through very pretty scenery.

Nogami lies a little way from the river, which is left behind at the hamlet of Kanasaki, whence the way lies again across a richly cultivated tract of country.

Ōmiya (*Inn*, Kado-ya) is noted for its silk fabric called *futako-ori*. Fairs are frequently held here, which are largely attended during the season by dealers in raw silk and cocoons. At Kagemori, 20 *chō* from Ōmiya, a path turns off l. to a temple of Kwannon, built in a cave, which is considered the chief wonder of the country-side. At the temple, the name of which is Kyōryūji, a guide is provided. The *Cave*, which is close by, consists of two chief ramifications in the limestone rock, and is rendered fairly easy walking, or rather creeping, by means of ladders and planks. The stalactites in it take a variety of fantastic shapes to which realistic names are given, such as the five viscera, the breasts, the dragon's tail and head, the lotus-flower, etc. As usual, Kōbō Daishi gets the credit of having discovered this wonderful place. The inspection of the cave occupies about ¼ hr. The exit is within a few min. walk of Hashitate, on the way to Umi-no-kuchi in Shinshū by the Jūmon-tōge, whence it is a distance of 13½ *ri* to Kōfu over the Tsuyu-tare pass (see p. 138), with the option of ascending *Akadake* and *Gongen-dake*,—the latter, the most southerly of the numerous peaks collectively known as Yatsu-ga-take.

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Buko-zan may be ascended from Ōmiya; but there is no special attraction in the ascent, and no view obtainable from its forest-covered summit. Hikawa, situated in the valley of the Tamagawa (see p. 126), about 11 *ri* from Ōmiya, may be reached by a path over the Sengen-tōge. But the most interesting route for mountain enthusiasts is that to Kōshū by the Karizaka-tōge. The distance is variously estimated at from 23 *ri* to 28 *ri*. At *Kamagawa*, 11 *ri* from Ōmiya, good accommodation can be obtained, and at *Sashide* carriages may be engaged to Kōfu, a distance of 3½ *ri*.

ROUTE 12.

THE TŌKYŌ–TAKASAKI–YOKOKAWA RAILWAY. [MAEBASHI.] ISOBE. MYŌGI-SAN.

Distance from Tōkyō.	Names of Stations.	Remarks.
	TŌKYŌ (Ueno).	
4 m.	Ōji.	
6	Akabane Jct.....	Up trains change for Yokohama.
13	Urawa.	
17	Ōmiya Jct.....	Change for Nikkō and the North.
22	Ageo.	
24	Okegawa.	
29	Kōnosu.....	See p. 96.
34	Fukiage.	
38	Kumagai.	
45	Fukaya.	
51	Honjō.	
56	Shimmachi.	
63	**TAKASAKI** Jct.....	Change for Karuizawa & Maebashi.
64½	Iizuka.	
69	Annaka.	
73½	Isobe.....	Alight for Myōgi-san.
77½	Matsuida.	
80½	**YOKOKAWA.**	

The construction of this line of railway, intended to lead over the Usui-tōge to Karuizawa and connect with the Karuizawa-Naoetsu line, has been temporarily suspended at Yokokawa, near the foot of the pass, owing to engineering difficulties. The line closely follows the first stages of the old Nakasendō (see Route 39), and is flat and uninteresting till Takasaki Junction is passed.

Urawa (*Inn*, Yamaguchi-ya) is the seat of government of the prefecture of Saitama, which includes the greater part of the province of Musashi except Tōkyō.

Ōmiya (*Inn*, Takashima-ya in the Public Garden supplies foreign food). An avenue of 1 m. in length leads to the *Hikawa no Jinja*, the chief Shintō temple of the province of Musashi, situated in grounds which have been turned into a public garden. The temple is said to have been founded in honour of Susano-o by Yamato-take, on his return from subduing the barbarous tribes of the East. Leaving Ōmiya, the first place of importance reached is

Kumagai (*Inn*, Shimizu-ya), which carries on a large trade in silk and cotton. This town possesses historical interest in connection with the warrior Kumagai Naozane (see p. 42). At

Honjō (*Inn*, Moroi) there are some important cross-country roads, one of which joins the *Reiheishi Kaidō*, the route formerly followed by the Mikado's annual envoy to the shrine of Ieyasu at Nikkō, but now for the most part deserted by travellers.

Shimmachi (*Inn*, Mitsumata) is a large silk producing place.

Takasaki (*Inn*, Sakai-ya; *Restt.*, Sumiyoshi, at station) was formerly the castle-town of a Daimyō, and is still an important industrial centre.

[The railway branches off here to **Maebashi**, 6 m., where it meets the Ryōmō line from Oyama (see Route 15). Maebashi

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(*Inns*, Akagi-tei, foreign food; Abura-ya), formerly the seat of a great Daimyō named Matsudaira Yamato-no-Kami, is now the capital of the prefecture of Gumma, and an important centre of the silk trade, one of the best qualities of raw silk being named after the town. To the N. rises the extinct volcano of Akagi-san, and W. is the curious group of mountains collectively called Haruna, on the N. flank of which are situated the fashionable baths of Ikao, described in Route 14.]

Iizuka is a station at the W. end of Takasaki, some distance from the business part of the town. It is on one of the roads to Ikao.

Isobe (*Inns*, *Kyōjū-kwan, Hayashi-ya, and others). This is the best station to alight at for a visit to the remarkable conglomeration of rocks crowning Myōgi-san. The inns are in all respects pleasanter than those at the vill. of Myōgi at the foot of the mountain. But travellers coming eastwards from Karuizawa may alight at Matsuida, the station beyond, the distance from each of these two places to Myōgi being about the same. Isobe is reached in 4 hrs. by rail, and Myōgi by road in 1 hr. more; and as less than a day is required for seeing the marvels of the mountain, the journey from the capital and back may thus be accomplished in a day and a half.

Isobe is a watering-place of recent growth, lying in a wide valley less than 1,000 ft. above the level of the sea. Exposed as it is on all sides, it is neither mild in winter nor cool in summer. The mineral waters of Isobe contain a large quantity of carbonic acid gas, and, unlike most other Japanese springs, are beneficial to persons suffering from catarrh of the stomach and other internal complaints. On the road to Myōgi, a good view is obtained of Akagi-san and Haruna-san to the N., and Asama-yama to the W. If the visit be made in autumn, the precipitous sides of the Myōgi range will be found in a glow of rich colour arising from the crimson tints of the maples that mingle with the variegated leaves of other trees, and render the scene one of beauty as well as weirdness.

Myōgi (*Inns*, Shishiya, Kambe-ya) is an insignificant village.

The shrine at Myōgi is dedicated to the memory of the 13th abbot of Enryakuji, a temple on Hiei-zan near Kyōto, who, in the reign of the Emperor Daigo (A.D. 898-930), retired here to mourn over the sudden downfall and banishment of his pupil, the famous Sugawara-no-Michizane. After his death, he was deified under the title of Myōgi Dai Gongen. Over two centuries ago, a fresh fit of zeal on the part of his devotees was the cause of the shrine being rebuilt in the grand style of which the traces still remain. It is now in charge of Shintō priests.

The temple stand a shorts distance above the village, in the midst of a grove of magnificent cryptomerias. The *Oku-no-in* is 25 *chō* further up the mountain, and above this the cliffs are nearly perpendicular. A rocky cave, formed by a huge block resting in a fissure, contains an image of the god. On the summit of one of the jutting peaks near the Oku-no-in, is the enormous Chinese character 大 (*dai*), 'great.' Its dimensions are stated at 30 ft. by 20 ft., and it is constructed of thin bamboos tied together. It is covered with strips of paper, the votive offerings of pilgrims, which give it the appearance from below of being painted white. The surrounding scenery is most romantic. From the bosom of a gloomy grove rise innumerable rocky pinnacles, gradually increasing in height round a lofty central peak, the whole vaguely recalling the front of some colossal Gothic cathedral.

Dr. Naumann describes Myōgi-san as a system of grand acute-edged, deeply serrated dykes, apparently radiating from a common centre, whose highest summit is about 3,650 ft. in height. Probably it is the skeleton of a very

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old volcano. The ascent of the highest peak visible from the vill. of Myōgi can be accomplished in less than half a day. To scale this peak is a rather dangerous undertaking. Those, however, who can appreciate the delights of rough and difficult climbing, ought not to miss the opportunity of mounting *Hakun-zan*, the jagged ridge rising directly above the village. The S. wing is called *Kinkei-san*; *Kinto-san* is between the two. The highest point of Myōgi-san is behind Hakun-zan. *Rōsoku-ishi*, 'the Candle-Stone,' is a conspicuous projection belonging to Kinkei-san and forming the N.W. termination of this dyke. It takes about 1½ hr. to get from the vill. to Daikoku-san, where is a small shrine at the foot of the *Hige-suri-iwa*, or 'Beard-Scraping Rock,' a slender column of volcanic breccia. The last 10 ft. of the climb up the Hige-suri-iwa is achieved with the assistance of an iron chain and ladder fixed in the rock. From this coign of vantage, the lofty peak of *Naka-no-take*, and many other curious rocks are visible. The way to Daikoku-san leads over the pass between Kinkei-san and Kinto-san. A gigantic natural arch, called *Ichi no Sekimon*, is passed on this way. *Kurakake-san* is of smaller size and higher up. *Ni no Sekimon* and *San no Sekimon* are clefts in the mountain, further on, reached after a break-neck climb. The perforation in Ni-no-Sekimon is invisible from this side of the mountain, but is to be seen from Yokokawa and the Usui-tōge. According to local tradition, the hole was made by an arrow shot from the bow of a certain Yuriwaka Daijin while standing at the vill. of Yokokawa. The modern-looking edifice below the Hige-Suriiwa was built for the priests, after the burning of the two temples there in 1872.

Leaving Myōgi, the railway may be rejoined at **Matsuida**; or else one may walk on for 2 *ri* to a point a little further along the Nakasendō near

Yokokawa (*Inns*, *Ogino-ya, Kokake-ya, both at the station).

ROUTE 13.

KARUIZAWA AND ASAMA-YAMA.

1.—KARUIZAWA AND NEIGHBOURHOOD.

Karuizawa is reached from Tōkyō by the Tōkyō Takasaki-Yokokawa Railway, 4½ hrs. to the present terminus, Yokokawa. A new section, carrying the line over the Usui Pass, is now in course of construction. From Yokokawa onwards there is a choice of roads, namely:—

I. The carriage road, also used for jinrikishas and for the horse tramway. This road does not pass the old vill. of Karuizawa, but crosses further south to Shin-Karuizawa (New Karuizawa). The cars, small and uncomfortable, but nevertheless the best means of conveyance, take 2½ hrs. to make the journey, which, owing to the narrowness of the gauge, the serpentine windings of the road, the precipitous slopes skirted on one side and the jagged rocks on the other, is of a somewhat exciting character. The distance traversed by car is 11½ miles. **Shin-Karuizawa** (*Inn*, Abura-ya) is ½ hr. by jinrikisha from the old vill. (Kyū-Karuizawa).

II. The pedestrian road, leading over the summit of the pass, and only just practicable for jinrikishas. It is, however, excellent for walking, the soil being a combination of volcanic matter, clay, and sand, which is very porous and binds well. This road is a favourite one with the summer visitors to Karuizawa. The pass is thickly wooded; but views of the extensive plain below, with

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the rocky peaks of Myōgi-san on the r. and the bolder mountains of Kōtsuke on the l. (looking back), are obtained at several points during the ascent. From the half-way tea-houses, the road winds gradually up to the summit, 6 m. from Yokokawa, and commands a fine prospect of the extinct volcanoes of Haruna and Akagi, Tsukuba-san, and the precipitous rocks on the S. of the pass which form the boundary between Kōtsuke and Shinshū. On the summit of the pass (4,050 ft.), there are a few houses and a small temple. The view from the steps of the shrine, although extensive, is so often obscured by clouds of mist sweeping over the summit, that the traveller has but a rare chance of enjoying a clear prospect.

In this spot is localised the following legend, which is preserved in the *Kojiki*:—

When Yamato-take was crossing from Sagami to Kazusa in the course of his expedition against the barbarous tribes who then inhabited that region, (he ridiculed) the name of *Hashiri-mizu* (Running water) given to the strait, and exclaimed that it was no more than an easy jump across. The Sea-God, offended at this insult, so disturbed the waters that Yamato-take's ship was unable to advance. Upon this, his consort Oto-Tachibana-Hime said to him, 'I will drown myself in your stead'—and as she plunged into the sea, the waves became still. Seven days afterwards her comb floated ashore. The prince built a tomb, and deposited the comb therein. In returning to the capital after subduing the tribes, he stopped to rest at the top of the Usui Pass, and gazing over the plain, said thrice in a melancholy voice: '*Azuma wa ya*' ('Alas! my wife'), whence the name of Azuma by which Eastern Japan is still known.

Kyū-Karuizawa (*Inn*, Banshokwan) lies in the upper corner of a grassy moor, 780 ft. below the summit of the pass. During the descent, Asama-yama, the Kōshū Shirane-san and Koma-ga-take, Yatsu-ga-take, and Tateshina-yama come into view. The vill. was in former times principally dependent upon travellers over the ancient highway, and appears to have just escaped ruin, after the construction of the railway, by a number of the foreign residents of Tōkyō making it a retreat from the unhealthy heat of the city during the summer months. The old inns have been hired, and a few new villas built on the mountain slopes. Its lofty situation (3,270 ft.) gives it a temperature seldom excessive during the day, and invariably cool at night. The rainfall, although heavy, bears favourable comparison with Nikkō and other mountain resorts, and owing to the porous nature of the soil in the vicinity, leaves fewer traces behind. The place is nevertheless not free from mosquitoes, and the small sand-fly called *buyu* abounds,—an insect which inflicts a bite, painless at first, but afterwards extremely irritable and liable to swell during several succeeding days. Bread, milk, and occasionally beef and fish are obtainable. An uncultivated moor, covered with wild-flowers in July and August, extends for miles in a southerly direction, while on the E. it terminates in a range of grassy hills.

The chief excursion from Karuizawa is the ascent of Asama-yama (see p. 144). There is also a variety of shorter walks, *viz.*

1. **Atago-yama.** This isolated hill, 20 min. walk from the vill., is ascended by two flights of stone steps, and has some curious perpendicular rocks half-way up.

2. **Hanare-yama**, about 1 m. off. On its E. side, near the summit, is a large cave inhabited by bats. It may be reached in about an hour by a very rough climb up a precipitous landslip. The view from the narrow ledge at the mouth of the cave is extensive.

3. **Iriyama-tōge**, 1 hr. by the base of the hills skirting the moor, and past the curious rock called *Kamado-iwa* by the Japanese, and 'Pulpit Rock' by foreigners. The summit commands probably the finest view obtainable of the valley leading to the base of Myōgi-san, and, looking backwards, of the wide

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stretch of moorland and Asama-yama.

4. **Wami-tōge.** From the foot of the Iriyama-tōge, the path keeps to the r., and in 40 min. more the road from Oiwake over the Wami-tōge is reached. The ascent is easy. After a short but steep descent on the opposite side, a path l. leads to the hamlet of Ongawa situated at the base of the *Rōsoku-iwa*, aptly re-named by foreigners the 'Cathedral Rocks,' and remarkable for the petrified wood found in the neighbourhood. It is possible to return direct over the mountains to the Karuizawa plain, but the path is difficult to find. This excursion occupies the greater part of a day.

5. **Yunosawa**, ½ hr., by a path leading from the centre of the vill. towards Asama-yama. In the small house here a bath may be had, tepid mineral water being brought from the hill beyond. Continuing along the same path, which soon leads over more elevated ground and passes through beautiful stretches of forest, the baths of

6. **Kose** are reached in about an hour. Kose is a tiny hamlet in a hollow of the hills, but possesses a commodious inn and good baths. A very fair road has been built from Kose to Kutsukake on the Nakasendō, a walk of 45 min. Kutsukake is 3¾ m. from Karuizawa.

7. **Kiritsumi** (*Inn*, * Chōsai-kwan). The thermal springs of this place are reached after a 3 hrs. walk over the Usui Pass. Not far from the summit a narrow path turns l., leading up and down a succession of wooded mountain gorges, till the final descent is made into the vale in which Kiritsumi nestles at a height of 2,700 ft. The baths may be more conveniently reached by a jinrikisha road from Yokokawa, 2½ *ri*. The way is pretty, but the view is shut out on all sides. The water of Kiritsumi is slightly saline, with a temperature of 104 F. Higher up, in a neighbouring valley, is the old-fashioned watering-place of *Irinoyu* with accommodation only for peasant guests. The baths are sulphureous and have a high temperature.

2.—Asama-yama.

Asama-yama (8,280 ft.) is not only the largest active volcano in Japan, but also the most accessible. The excursion to the top and back may be made from Karuizawa in one day.

The last great eruption occurred in the summer of 1783, when a vast stream of lava destroyed a primeval forest of considerable extent, together with several villages on the N. side. Subsequent eruptions have produced mere showers of ashes. At the foot of the steep cone the subterranean disturbances can be distinctly heard, and the sulphureous exhalations near the summit often make this part of the ascent very oppressive.

The ascent from the *Wakasare-no-Chaya*, a hut on the road to Kusatsu, is the one now usually made, and is certainly the least fatiguing. The best plan is to hire a horse at Karuizawa, where foreign saddles may be procured, ride via Kutsukake (*Inn*, Tsuchi-ya) to Ko-Asama (2½ hrs.), the small excrescence on the mountain side, and walk up by the Wakasare-no-chaya path. The climb is steep, but the path a good solid one of cinders, marked at intervals by small cairns. The time taken to the edge of the crater is about 2 hrs.

The crater is circular, about ¾ m. in circumference, with perpendicular honeycombed and burnt red sides, generally full of sulphureous steam welling up from the bottom and from the crevices in its sides. On the S. side of the mountain rise two precipitous rocky walls, separated by a considerable interval, the outer one being lower and nearly covered with vegetation. They seem to be the remains of two successive concentric craters, the existing cone being the third and most recent. The nearer is quite bare, and columnar in structure at the centre. The side of the cone is

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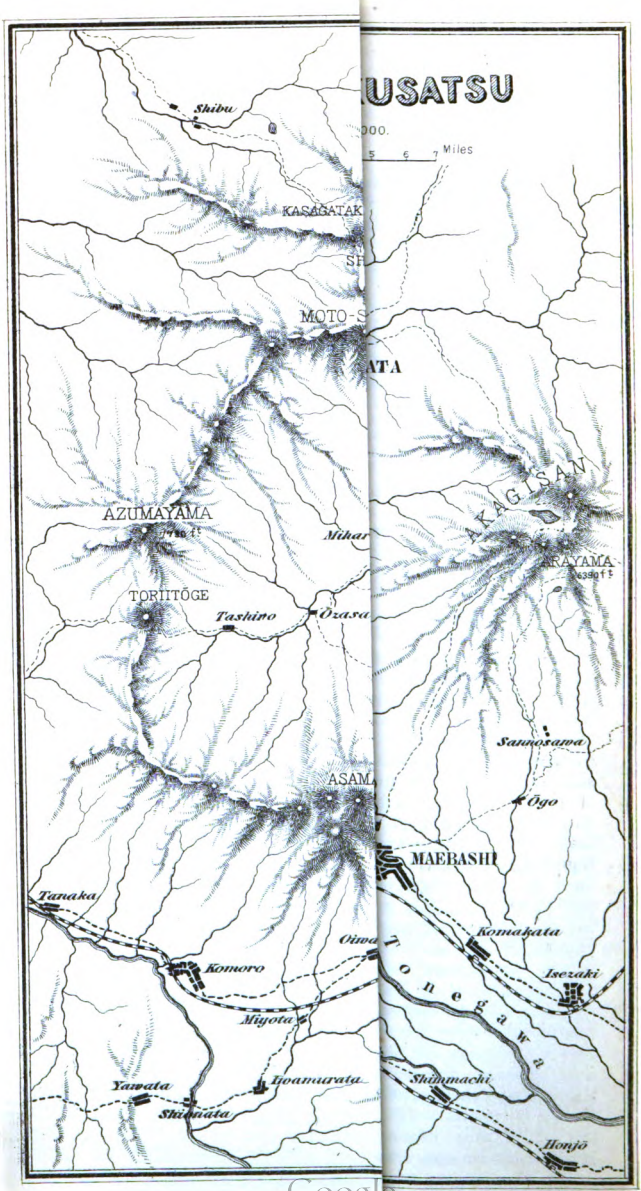

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strewn with large rough fragments of loose lava, and unfathomable rifts extend for the greater part of the way down to its base. The view from the summit is very extensive:—to the N., the whole of the Kōtsuke mountains with the Haruna group and Akagi-san; the Nikkō range and the E. range dividing Shinshū from Kōtsuke; the sea far away in the distance; next the Kōshū mountains on the S., with Fuji peering over them; the conical Yatsu-ga-take and adjacent summits of Kōshū; and then on the W., the huge range that forms the boundary between Shinshū and Hida. The descent to the Wakasare-no-chaya takes about 1¼ hr.

Another way up, occupying about 5½ hrs., is from *Oiwake* (*Inn*, Nakamura-ya), a vill. on the Nakasendō, 2 *ri* 14 *chō* from Karuizawa, and formerly a place of some note, but much deteriorated since railway enterprise diverted the traffic from the highway. On leaving Oiwake, the path ascends gently through sloping meadows covered with wild-flowers; then the acclivity becomes greater, and gritty ash is reached. At an elevation of 1,145 ft. above Oiwake, is a cascade hidden among the trees that skirt a deep gorge. The height of the fall is about 18 ft.; the red colour of the water and of the underlying rock—volcanic breccia covered with a red crust—give it a strange appearance. At a height of 3,225 ft. above Oiwake, all vegetation ceases. For 1,600 ft. more, the path proceeds up a steep ascent of loose ash to the edge of the outer ridge, which from the vill. below appears to be the summit, though in reality below it. The path then descends, and crosses over to the base of the present cone, which is more easily climbed.

Dr. Rein recommends ascending from *Komoro*, a station on the Karuizawa-Naoetsu line, 13½ m. from Karuizawa. This ascent joins the path from Oiwake at the little cascade mentioned above.

ROUTE 14.

Ikao, Kusatsu, and Neighbourhood.

1. Ikao. 2. Walks and excursions from Ikao: Haruna, the hot springs of Shima, Ikao to Asama-yama. 3. Kusatsu. 4. Walks in the neighbourhood of Kusatsu. 5. From Kusatsu to Nagano over the Shibu-tōge, ascent of Shirane-san, the Torii-tōge.

1.—Ikao.

Ikao is a short day's journey from Tōkyō (Ueno station) to Maebashi by the Takasaki-Maebashi Railway in 3½ hrs. (see p. 140); thence 6 *ri* 8 *chō* (15 m.) partly by tram, partly by carriage or jinrikisha, but jinrikisha the whole way to be preferred at present. The latter part of the ride is uphill, so that two men are indispensable.

Hotels.—*Muramatsu, *Kindayū, European style. There are also the Budaiyū, Chigura, Shimada Hachirō, and other good inns in Japanese style.

Ikao, one of the best summer resorts in Japan, is built on terraces along the N. E. slope of Mount Haruna, at an elevation varying from 2,500 to 2,700 ft. The picturesque main street, which divides the vill. into an eastern and a western part, consists of one nearly continuous steep flight of steps. The houses W. of the steps border on a deep ravine called the Yusawa, through which rushes a foaming torrent. Ikao has the advantage of cool nights, absence of mosquitoes, and an unusually beautiful situation, offering from nearly every house a grand view of the valleys of the Agatsuma-gawa and Tonegawa, and of the high mountain-ranges on the border of the great plain in which Tōkyō is situated. From no other place can the Nikkō mountains be seen to such ad-

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vantage. It is famous for its mineral springs, which have a temperature of 45° C. (115° F.), and which contain a small amount of iron and sulphate of soda. The springs have been known since prehistoric times. According to the Japanese style of bathing, the hot baths are made use of several times a day, and indiscriminately by patients of every description. Lately the water has been used for drinking purposes, but it has little more effect than pure hot water.

2.—Walks and Excursions from Ikao.

1. Along the Yusawa ravine to **Yumoto**, about ½ m., nearly level. *Yu-moto* means lit., 'the source of the hot water.' Seats are erected for the accommodation of visitors, who resort there to drink of the mineral spring. The water, which at its source is quite clear, has a slightly inky taste. On being exposed to the air the carbonic acid evaporates, and part of the iron which the water contains is precipitated as a yellowish mass. This covers the bed of the river and the bottom of the aqueduct, and gives the water in the baths a thick, discoloured appearance. The people, who have great faith in the strengthening effects of this precipitated iron salt, place large strips of cotton cloth in the stream. When the cloth has assumed a deep yellow colour, it is taken out, dried, and used as a belt round the body. The mineral water is led down to Ikao from Yusawa in bamboo pipes.

2. Up **Kompira-san**, ¼ hr. climb. Though of no great height, the top commands an extensive view, stretching from Shirane-san near Kusatsu to Tsukuba-san in Hitachi, and including the Mikuni and Nikkō ranges, Akagi-san, and the valley of the Tonegawa. Just below the summit, a narrow path leads over the ridge to Futatsu-dake.

3. To **Mushi-yu** (lit., 'the steam bath'), so called from the sulphureous gases which here emanate from holes in the ground, over which huts have been erected for the treatment of rheumatic patients. The number of naked people generally standing about at Mushi-yu makes this place unsightly. The time taken to reach the baths is about ¾ hr. Sengen-yama, Futatsu-dake, and Sōma may all be ascended from Mushi-yu. The view from the top of *Sōma* (4,500 ft. above the sea level, 1,800 ft. above Ikao) is magnificent. The summit of Fuji appears over the Chichibu mountains nearly due S. To the W. of it are seen the Kōshū Shirane, the Koma-ga-take's of Kōshū and Shinshū seemingly in close proximity, then Yatsu-ga-take, Ontake about W. S. W., Asama-yama a little to the S. of W., Yahazu-yama W. N. W., then the Shirane of Kusatsu, and a part of the Hida-Shinshū range. Eastwards rise Tsukuba-san and the Shirane of Nikkō, with one of the peaks of Akagi-san half-way between them. The town of Maebashi is visible to to the E. S. E., with the Tonegawa half encircling it, before pursuing its course down the plain. Sōma may also be ascended from the path to Haruna.

4. To the pretty little waterfall of **Benten-daki**, on the stream which issues from Lake Haruna; 1 hr. easy walking.

5. To **Haruna**, about 4 m. to the lake, and 1½ m. more on to the temple. This is by far the prettiest expedition from Ikao. Most people will prefer to walk, but it is possible for a jinrikisha to get there: better take 3 coolies.

[On the way to Haruna, a conspicuous conical hill called the *Haruna Fuji* is passed, the ascent of which occupies about ¾ hr. from the place where the path diverges. The near view from the summit is very beautiful, showing the

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lake and surrounding mountains to great advantage. The distant prospect includes most of the view already described as seen from Sōma.—The best plan is to make of this a separate expedition. There is grazing-ground for cattle on this little Fuji. It is there that the milch-cows that supply Ikao are kept.]

Lake Haruna, which apparently occupies the site of an extinct crater, contains salmon and other fish. On its border is a tea-house where one may lunch. From the lake it is a short and easy ascent to the top of a pass called the *Tenjin-tōge*, some 800 ft. above Ikao, commanding an extensive view. From the Tenjin-tōge the path descends a wooded glen to the ancient Shintō temple of Haruna, situated amongst precipitous and overhanging volcanic rocks, in a grove of lofty cryptomerias. It is dedicated to Ho-musubi, the God of Fire, and Haniyasu-hime, the Goddess of Earth. Over the principal building, which is decorated with excellent wood-carvings (especially two dragons twined round the side-beams of the porch), hangs a huge rock supported on a slender base, which seems every moment to threaten the temple with destruction. The whole site is one of the most weird and fantastic that can be imagined, nature appearing to have lain a wager here to perform quaint feats in stone, the least malleable of all materials.

6. The hot springs of **Shima** lie nearly 8 *ri* from Ikao, so that an expedition there involves staying the night. Shima may most conveniently be taken *en route* to Kusatsu, the way being the same as far as 20 *chō* past Nakanojō, on the road to Sawatari. Jinrikishas can be taken, but must occasionally be alighted from. Shima includes two hamlets, called respectively Yamaguchi Onsen and Arai-yu, 8 *chō* distant from each other. Travellers are recommended not to stay at the former, but to go on to *Arai-yu* and put up at the inn kept by Tamura Mosaburō. The hamlet is picturesquely situated close to the river, on whose bank the springs which supply the baths gush forth. Travellers not returning to Ikao, but going on to Sawatari, need not pass again through Nakanojō, as there is a shorter cut from a place called Kimino. It is, however, scarcely passable for jinrikishas.

7. To **Asama-yama**. It is a 2 days' trip from Ikao to the volcano. The first day takes one by jinrikisha to *Iizuka* (the station at the W. end of Takasaki), 7 *ri* 8 *chō*, whence train to Yokokawa and tram to Karuizawa, where sleep. For the ascent on the second day see p. 144.

An alternative way for the pedestrian on the first day, is to go over the mountains from Ikao viâ Haruna-san to Kami Moroda, Sangenjaya, and Matsuida station,—a splendid day's walk. From Matsuida to Karuizawa, train and tram, as above. Matsuida is also the station for Myōgi-san (see p. 141).

3. Kusatsu.

The stalwart pedestrian can walk over from Ikao to Kusatsu in one long day viâ Gochōda, Nakanojō, Sawatari, and Namazu,—a delightfully picturesque expedition of 11½ *ri* (28 m.), or else one may take a pack-horse. There is no good accommodation to be had on the way; but should a break in the journey become indispensable, **Sawatari** (*Inn*, Shin Kanoya), a small bathing vill. 6 *ri* 9 *chō* from Ikao, will probably be found the least uncomfortable place at which to spend the night.

An alternative way from Ikao to Kusatsu is viâ the hamlets of Gochōda, Haramachi, Yokoya, and Naganohara, a distance of nearly 14 *ri*. This way is much recommended

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on account of the beautiful scenery of portions of the valley of the Agatsuma-gawa. It is practicable for jinrikishas from Gochōda to Yokoya, and for pack-horses the remainder of the way. There is no accommodation on the way until reaching Naganohara.

Kusatsu can also easily be reached from Tōkyō by taking the railway to Karuizawa (see p. 140), whence it is an 11 *ri* journey across the open, park-like country lying at the base of Asama-yama. Another way from Tōkyō—both convenient and pretty—is by rail to Toyono near Nagano on the Karuizawa-Naoetsu Railway, and thence viâ Shibu, as explained on p. 149. Both these latter ways take 2 days from Tōkyō.

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★**Kusatsu**, (3,800 ft. above sea-level), whose trim, cleanly appearance strongly recalls that of a village in the Tyrol, is the coolest of Japan's summer resorts, and mosquitoes are altogether unknown. Visitors who, attracted by these considerations, may think of spending any time there, must however remember that the mineral waters are specially efficacious—not only in rheumatism, and, as recently discovered by Dr. Baelz, in gout—but in syphilis, leprosy, and other loathsome diseases. Indeed, the effect of the waters at first is to bring out new sores more plentiful than the old, and the horrors that walk the streets must be seen to be believed. The chief constituents of the Kusatsu springs are mineral acids, sulphur, and arsenic. Some of the springs are cold; the temperature of others is extremely high, ranging from 113° to 130° Fahrenheit, according to the spring. Even the Japanese, inured as they are to hot baths, find their courage fail them; and the native invalids are therefore taken to bathe in squads under a semi-military discipline to which they voluntarily submit. Most curious is the sort of choric chant which takes place between the bathers and their leader on entering and while sitting in the bath, a trial which, though lasting only from 3½ to 4 minutes, seems an eternity to their festering, agonised bodies. First of all, the bathers are made to pour hot water over their heads many times, to avoid the risk of congestion. After the lapse of about one minute, the leader cries out, and the others all respond in unison. After a little he cries out, 'Three minutes have passed.'—'Three minutes!' re-echoes the chorus. After another half-minute or so, 'Two minutes more!' then 'One minute more!' the chorus answering each time with an inarticulate murmur. At last the leader cries 'Finished!' whereupon the whole mass of naked bodies leap out of the water with an alacrity which he who has witnessed their slow, painful entry into the place of torture would scarcely have credited. The usual plan, after a course of the Kusatsu baths, is to go for the 'after-cure' to Sawatari, 5 *ri* 9 *chō* distant, where the waters have a softening effect on the skin, and quickly alleviate the terrible irritation which the acids contained in the Kusatsu waters produce. Of late years, foreigners have shown a tendency to desert Sawatari in favour of Shibu (see p. 149), which is one of the cleanest watering-places in Japan, indeed a little paradise.

Accommodation.—The character of the patients who resort to Kusatsu makes it incumbent on the traveller to exercise great care in the selection of his hostelry; and if he intends to make a lengthened stay, he is advised to take everything with him, even bedding. The best house to stay at is *Ichii*, at the far-end of the village,—rooms nice, baths separate and not too hot; charge (in 1890), $1.50 per diem for the room alone, $40 by the month. Yamamoto Yuhikorō, and Kuroiwa may also be recommended. Ichii and Yamamoto have each a detached cottage to let, and any of the

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inns will assist the traveller to obtain rooms at the temple, which stands close to the school and is quite out of reach of objectionable patients. The daily bath-tax, which allows one to bathe in any or all the springs any number of times a day, was, in the summer of 1890, 1 *sen* 8 *rin*, or less than a penny.

4.—Walks in the Neighbourhood of Kusatsu.

1. To the solfatara of **Sesshō-gawara**, on the slope of Moto-Shirane, about 1 *ri*.

2. To **Sai-no-Kawara** and **Kōri-dani**, 20 *chō*. The meaning of the name Sai-no-Kawara is 'the river-bed of souls.' On its numerous rocks and boulders, small stones have been piled up by visitors as offerings to dead children. Among these rocks is one called *Yurugi-Ishi*, which, notwithstanding its being a huge boulder, is so nicely balanced that it can be moved by the hand. Kōri-dani is so-called from the frozen snow which is to be found there even during the dog-days.

3. To the small Shintō-shrine of **Suwa** (*Suwa-no-jinja*), 25 *chō*.

4. Viâ Suwa-no-jinja, Higane, Kiyozuka, and Hikinuma, to **Hanashiki** near Iriyama, where the hot springs spurting up in the middle of the cold stream afford the means for a bath of an unwontedly two-fold character. About 2½ *ri*.

5. Part of the way to **Ōtoku**, up a pathless hill to a place which, just above thirty-three stone images of Kwannon, offers a magnificent panorama of the whole neighbouring country. Distance, about 1 *ri*; on to Ōtoku, about 20 *chō* more.

6. To **Numao**, 1 *ri*.

7. To **Kosame**, 1½ *ri* on the way to Sawatari.

8. To **Hikage**, 2 *ri*.

9. To **San-no-sawa**, 25 *chō* on the way to Karuizawa, and through a splendid forest to Haneo or to Maeguchi, 20 *chō* more. Or else to San-no-sawa by the new road, which skirts Moto-Shirane and is therefore somewhat longer. A path leads hence, 10 *chō*, up one of the spurs of Moto-Shirane to a small stone shrine with a fine view of Asama-yama and other mountains.

5.—Kusatsu to Nagano over the Shibu-tōge, including ascent of Shirane-san. The Torii-tōge.

Itinerary.

KUSATSU to :—	*Ri.*	*Chō.*	*M.*
Top of the Shibu-tōge	2	32	7
SHIBU	3	22	8¾
Toyono (Station)....	3	—	7¼
NAGANO	2	29	6¾
Total	12	11	30

On foot or on pack-horse as far as Shibu (2,250 ft. above the sea); thence carriage to Toyono; thence train to Nagano.

This route affords very pretty scenery. Including the ascent of Shirane-san, which is a noteworthy volcano, the whole journey takes a little more than 1 day. The best plan is to leave Kusatsu early, and sleep at **Shibu** (*Inn*, *Tsubata-ya), catching the train at **Toyono** in the forenoon of the next day. Those who do not care to visit the temple of Zenkōji at Nagano, can either continue on by rail to Karuizawa and Tōkyō, or to Naoetsu on the Sea of Japan. The route is one specially recommended to those who have been taking the sulphur baths at Kusatsu. Instead of going for the 'after-cure' to Sawatari — the usual Japanese routine—they can stay *en route* at Shibu, where there are thermal springs suitable to their needs, and be far more comfortable.

The picturesqueness of the road from Kusatsu to Shibu is purchased at the expense of many steep hills. On the other hand, those who go on

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horseback will find that they can ride right into the crater of *Shirane-san* without needing to dismount. It is 3 hrs. from Kusatsu to the summit of the cone, which is 6,500 ft. above the level of the sea, and 3,000 ft. above Kusatsu. The crater is oval in shape, its longer diameter being about 500 yds., its breadth 150 yds. to 200 yds. The walls are very steep; but on the E. side is a depression,—that through which, as already noticed, travellers can enter. The sight of the large sulphureous lake, bubbling and seething, is most remarkable. The descent from the top of the pass to the vill. of Shibu is long and steep, with picturesque views of the river gorges. On the way down, the following mountains come in sight: Myōkō-zan in Echigo, Kurohime, Togakushi-san, and Izuna.

An alternative way to Nagano from Kusatsu is over the **Yamada-tōge**, which is comparatively short, and where the baths of Yamada may be visited. Another is over the **Torii-tōge**. Both of these descend to the vill. of Suzaka, where jinrikishas can be obtained. The itinerary of the Torii-tōge route, part of which is picturesque, is as follows:

KUSATSU to:—	*Ri.*	*Chō.*	*M.*
Mihara	2	6	5¼
Ōzasa	2	30	7
Tashiro	1	18	3¾
Torii-tōge		30	2
Nire	4	24	11½
Suzaka	1	29	4½
NAGANO	3	11	8
Total	17	4	41¾

ROUTE 15.

The Ryōmō Railway.

TEMPLE-CAVES OF IZURU. ASCENT OF AKAGI-SAN.

Distance from Tōkyō.	Names of Stations.	Remarks.
	TŌKYŌ (Ueno).	
48 m.	Oyama.....	See Northern Railway, Route 24.
54¾	Tochigi.	
60	Iwafune.	
64½	**SANO**.....	Alight for caves of Izuru.
71¾	Ashikaga.	
77	Ōmata.	
81	Kiryū.	
83	**ŌMAMA**	Road to Nikkō by Watarase-gawa.
87	Kunisada.	
91	Isesaki.	
94½	Komakata.	
99½	**MAEBASHI.**	

This line of railway, branching off from the Northern line at Oyama, which is reached in 2½ hrs. from Tōkyō, traverses the provinces of Kōtsuke and Shimotsuke. It affords an alternative, though longer, railway route from Tōkyō to Maebashi, and is the easiest way of reaching the hot springs of Ikao in one day from Nikkō. The scenery is pretty all along the route.

Tochigi (*Inns*, Kanahan, Yoshikawa-ya) is one of the most important towns in Shimotsuke. Its chief product is hempen thread.

Sano or **Temmyō** (*Inns*, Saitō, Kiku-ya) is a pretty and prosperous place. Its Public Park lies close to the station. There also exist the ruins of a castle built by Hidesato about 900 years ago.

[From Sano an excursion may be made to the very curious limestone caverns of Izuru, where a temple dedicated to Kwannon was founded by Shōdō Shōnin in the 8th century.

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In these caves the saint is fabled to have taken up his abode, and passed three years in prayer and meditation. They are about 6 *ri* distant from Sano on a mountain route to Nikkō. Jinrikishas are practicable most of the way to the caves. From the vill. of *Izuru*, it is a walk of 2 *chō* up a ravine to the cave called *Daishi no Iwaya*, the mouth of which is high up amongst the precipitous rocks, and is only to be reached by ladders. Further on is the cave sacred to Kwannon, reached by climbing over steep rocks with the assistance of chains, and then by ladders up to a platform on which stand some images of Daikoku and Shōdō Shōnin. The guide lights candles and shows the way into the cave, which contains a large stalactite, supposed to resemble a back view of the body of Kwannon. The cave is evidently much deeper, but pilgrims do not usually go further in. Close by is a hollow in the rock, with two issues. The guide climbs up a ladder to the upper hole, gets inside, and after a minute or two appears, head first, out of the lower. Half a *chō* further is another cave, named after the god Dainichi Nyorai, and having two branches,—one about 50 yds. deep, the other penetrating an unknown distance into the mountain.

The silk goods produced at Sano, although similar in kind to those of Ashikaga, are much finer in quality.

Ashikaga (*Inns*, Hatsugai, Sagami-rō) is a great centre of the trade in native cotton goods, mostly woven however from foreign yarns.

Ashikaga is celebrated for its Academy of Chinese learning (*Ashikaga Gakkō*), the foundation of which institution is traditionally ascribed to the eminent scholar Ono-no-Takamura (A.D. 801 — 852). It reached the zenith of its prosperity in the time of the Shōguns of the Ashikaga dynasty, its last great benefactor being Uesugi Norizane who died in 1573. This Academy possessed a magnificent library of Chinese works, and was the chief centre of Chinese erudition and of the worship of Confucius, until the establishment of the Seidō at Yedo. Most of the books are now dispersed, but the image of Confucius still attracts visitors.

Kiryū (*Inns*, Yamane, Hayashi-ya) also is a large town, about 2 *ri* from its railway station. The chief products are crape, gauze, and a white silk called *habutai* which resembles taffety.

Ōmama (*Inn*, Tsuru-ya) is situated near the foot of Akagi-san. The picturesque road from here to the copper mines of Ashio by the valley of the Watarase-gawa is described in Route 17. Ōmama itself is a long straggling town, and, like the other places on this railway route, of little general interest, being entirely devoted to sericulture.

[The extinct volcano of **Akagi-san** may be ascended from the vill. of Ōgo, 3 *ri* 9 *chō* from Ōmama, whence the climb will take from 3½ to 4 hrs. About 3 hrs. from Ōgo we reach a grassy knoll where the path divides, the l. branch going to one of the peaks of Akagi known as Nabewari, the other leading to a lake. The peak rising just above this grassy knoll is Arayama, 4,830 ft. in height, which can be ascended in about ¾ hr. The summit commands a grand panorama of mountains:—Fuji S. S. W., Kaigane-san (part of the Kōshū Shirane-san) S. W., the numerous peaks of Yatsu-ga-take with Tateshina nearly W. S. W., Asama-yama due W., and the Kusatsu Shirane about W. N. W. Nearly due N. rises Hodaka-san, one of the loftiest peaks in Kōtsuke, easily recognised by its double top. The descent from Arayama on the N. side is very steep, but not dangerous, and the path is well-marked. From the knoll above referred to,

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the main path skirts the E. base of Arayama, and, traversing a grassy moorland basin, crosses a col to the temple (*Daidō*) on the margin of the lake. About 2,000 yds. to the r. of the path is a tarn, called *Konuma*, the level of which must be from 250 to 300 ft. higher than that of the larger lake.]

Maebashi, see p. 140.

ROUTE 16.

NIKKŌ AND NEIGHBOURHOOD.

1. GENERAL INFORMATION. 2. CHIEF OBJECTS OF INTEREST. MAUSOLEA OF IEYASU AND IEMITSU. 3. OBJECTS OF MINOR INTEREST. 4. WALKS IN THE NEIGHBOURHOOD. 5. KEGON-NO-TAKI, CHŪZENJI, NANTAI-ZAN, YUMOTO. 6. ASCENT OF Ō-MANAGO AND NANTAI-ZAN FROM YUMOTO.

1.—GENERAL INFORMATION.

Properly speaking, Nikkō is the name, not of any single place, but of a whole mountainous district lying about 100 miles to the N. of Tōkyō. Nevertheless, when people speak of going to Nikkō, they generally mean going to the village of *Hachi-ishi*, close to which are the celebrated Mausolea of Ieyasu and Iemitsu, the 1st and 3rd Shōguns of the Tokugawa dynasty. Lying 2,000 ft. above the sea, Nikkō is a delightful summer resort, for which reason many foreign residents of Tōkyō have villas there, or else at Chūzenji (4,375 ft.) 7½ m. further on. The only drawback to the climate is the frequent rain. There is probably no other place in Japan which combines in so eminent a degree the beauties of art and the beauties of nature. Within a radius of 15 m. there are no less than twenty-five or thirty pretty cascades. Nikkō is noted, among other things, for the glorious tints of its autumn foliage.

Nikkō is reached in 5 hrs. from Tōkyō by the Northern Railway, changing carriages at Utsunomiya, where the Nikkō branch diverges.

NIKKŌ BRANCH LINE.

Distance from Tōkyō.	Names of Stations.	Remarks.
	TŌKYŌ (Ueno).	See Northern Railway, Route 24.
65½ m.	**UTSUNOMIYA.**	
69¼	Togami.	
74¾	Kanuma.	
79¾	Fubasami.	
86¼	Imaichi.	
90¾	**NIKKŌ** (Hachi-ishi).	

For a considerable distance, the railway runs close to the grand avenue of cryptomerias lining the ancient highway. As the traveller approaches Imaichi, he will notice on the l. a second avenue of cryptomerias converging towards the railway line. This is the *Reiheishi Kaidō*, so called because in old days the *Reiheishi*, or Envoy of the Mikado, used to travel along it, bearing gifts from his Imperial master to be offered at the Mausoleum of Ieyasu.

The village of Nikkō being a very long one, and the railway only touching its lower end, there remains a stretch of about 2 m. to be done by jinrikisha from the station to the hotel.

Hotels.—Nikkō Hotel (foreign), in Irimachi beyond the village; Konishi-ya, Aizu-ya, in the vill. A second large hotel in foreign style is being built near the upper end of the village.

Guides are in attendance at the Hotels, and will arrange for the purchase of tickets of admittance to the Mausolea. Additional small

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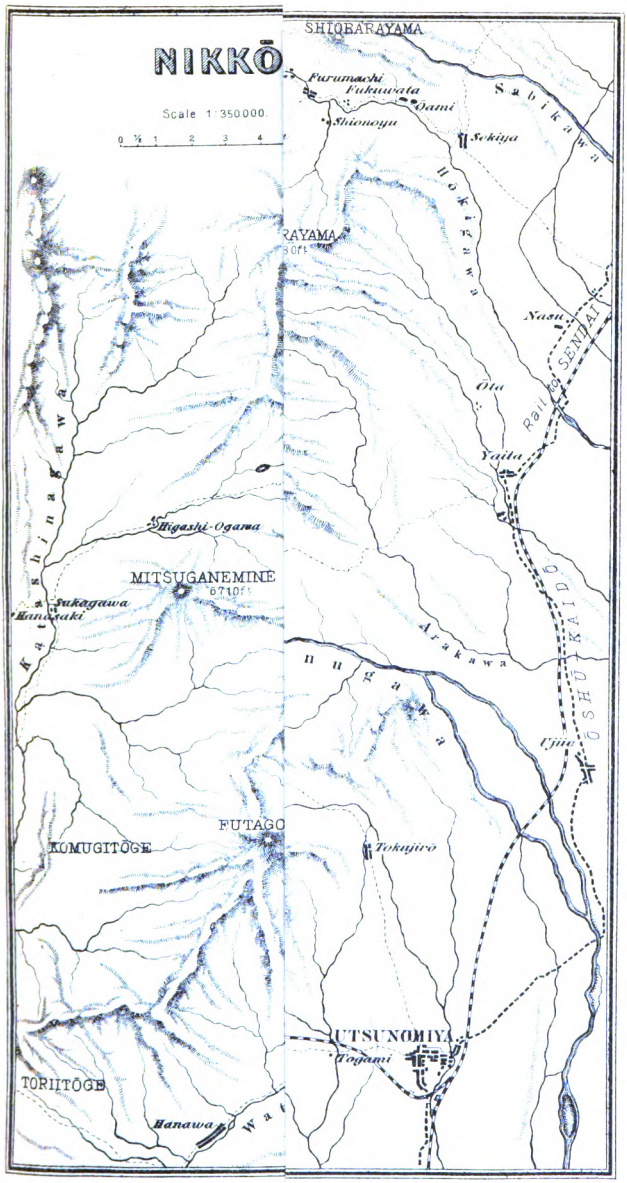

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charges are made at various points within the buildings.

Means of conveyance.—Chairs, *kagos*, or pack-horses can be taken to such places as are not accessible by jinrikisha. There is a fixed scale of charges.

Nikkō produces skins, and various pretty articles made of a black fossil wood brought from Sendai in the north.

History.—The range of mountains known as Nikkō-zan lies on the N.W. boundary of the province of Shimotsuke. The original name was *Futa-ara-yama*, which, when written with Chinese ideographs, may also be pronounced *Ni-kō-zan*. According to the popular account, the name was derived from periodical hurricanes in spring and autumn, which issued from a great cavern on Nantai-zan, the mountain to the N. E. of Chūzenji. In A.D. 820 Kōbō Daishi visited the spot, made a road to the neighbourhood of the cavern, and changed the name of the range to Nikkō-zan, or 'Mountains of the Sun's Brightness,' from which moment the storms ceased to devastate the country. Up to the end of the 17th century, a family of Shintō priests named Ono used to visit the cavern twice yearly to perform certain exorcisms, the secret of which had been imparted to their ancestor by Kōbō Daishi. A cavern situated high up on the face of an inaccessible cliff, just beyond the hamlet of Uma-gaeshi on the way to Chūzenji, is pointed out as the cave in question. Another explanation of the name Futa-ara yama, is that it means 'The Two Raging Mountains,' in allusion to the two volcanoes which form part of it, viz., Nantai-zan and Shirane-san beyond Yumoto. But though the latter breaks out at frequent intervals, no eruptions have taken place from Nantai-zan within memory of man.

From the earliest ages of which any trustworthy record remains, a Shintō temple existed at Nikkō, which was afterwards removed to Utsunomiya. In the year 767, the first Buddhist temple was erected by the saint Shōdō Shōnin. Later on, in the beginning of the 9th century, Kōbō Daishi, and in the middle of the same century the abbot Jigaku Daishi, added to the holy places. The following account of Shōdō Shōnin is summarised from a memoir written by his disciples the year after his death. He was born at Takaoka near the E. boundary of Shimotsuke, in the year 735. His parents had long desired to have a son, and at last their wish was granted by the Thousand-Handed Kwannon of the Izuru caves, to whom they had prayed for offspring. Various portents accompanied his birth: loud thunder was heard, a miraculous cloud hung over the cottage, flowers fell from heaven into the courtyard, and a strange perfume filled the air. From his earliest years the saint was devoted to the worship of the gods, and amused himself by raising toy pagodas and shrines of earth and stones, which gained for him the nickname of 'temple builder' among his companions. In his twentieth year he secretly quitted his father's house, and took up his abode in the cave of the Thousand-Handed Kwannon at Izuru. After passing three years in prayer and meditation, he dreamt in mid-winter of a great mountain N. of Izuru, on the top of which lay a sword more than 3 ft. in length. On awaking, he left the cave, and endeavoured to make his way in the direction indicated; but the deep snow opposed difficulties almost insurmountable. Vowing to sacrifice his life rather than abandon the enterprise, he persevered, and at last reached a point from which he beheld the object of his search. Ascending to the top of the mountain, he gave himself up to austere discipline, living on fruits which were brought to him by a supernatural being. After thus passing three more years, he returned to Izuru, and in 762 visited the temple of Yakushiji, not far from Ishibashi on the Ōshū Kaidō, where meeting some Chinese priests, he was admitted by them as a novice. He remained in the monastery for five years, and then returned to the mountain now called Kobu-gahara. From its summit he beheld, on the range to the N., four miraculous clouds of different colours rising straight up into the sky, and he at once set off to reach them, carrying his holy books and images in a bundle on his back. On reaching the spot whence the clouds had seemed to ascend, he found his advance barred by a broad river, which poured its torrent over huge rocks and looked utterly impassable. The saint fell upon his knees and prayed, whereupon there appeared on the opposite bank a divine being of colossal size, dressed in blue and black robes, and having a string of skulls hung round his neck. This being cried out that he would help him to pass the stream, as he had once helped the Chinese pilgrim Hsüan Chuang across the River of Flowing Sand. With this promise, he flung across the river two green and blue snakes which he held in his right hand, and in an instant a long bridge was seen to span the waters, like a rainbow floating among the hills; but when the saint crossed it and reached the northern bank, both the god and the snake-bridge suddenly vanished. Having thus attained the object of his desires, Shōdō Shōnin built himself a hut wherein to practise his religious exercises. One night a man appeared to him in a vision, and told him that the hill rising to the north was called 'the Mount of the Four Gods,' and

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was inhabited by the Azure Dragon, the Vermilion Bird, the White Tiger, and the Sombre Warrior, who respectively occupied its E., S., W. and N. peaks. He climbed the hill, and found that he had arrived at the goal of his journey; for there were the four clouds which he had originally set out to seek, rising up around him. He proceeded accordingly to build a shrine, which he named the Monastery of the Four Dragons (*Shi-hon-ryū-ji*). In the year 767 he resolved to ascend the highest peak of the group, and after duly preparing himself by religious exercises, he set out upon this new enterprise. After ascending for a distance of over 40 *ri* (probably the ancient *ri*, of which 4=1 mile), he came to a great lake (*Chūzenji*) on the flank of the mountain (*Nantaizan*); but in spite of his prayers found it impossible to proceed any further, on account of the deep snow and the terrific peals of thunder which roared about the mountain top. He therefore retraced his steps to Nikkō, where he spent fourteen years in fitting himself, by the repetition of countless prayers and the performance of penances, for the task which he was unwilling to abandon. In 781 he renewed the attempt unsuccessfully, but in the following year he finally reached the summit, accompanied by some of his disciples. It seemed to him a region such as gods and other supernatural beings would naturally choose for their residence, and he therefore erected a Buddhist temple called Chūzenji, in which he placed a life-size image of the Thousand-Handed Kwannon, and close by it a Shintō temple in honour of the Gongen of Nikkō. He also built a shrine to the 'Great King of the Deep Sand" (*Jinja Dai-ō*) at the point where he had crossed the stream. Shōdō Shōnin died in 817 in the odour of sanctity. *Mangwanji* is the modern name of the monastery founded by him at Nikkō.

In A.D. 1616, when Jigen Daishi was abbot, the second Shōgun of the Tokugawa dynasty, acting on the dying injunctions of his father Ieyasu, sent two high officials to Nikkō to choose a resting-place for his father's body, which had been temporarily interred at Kunō-zan, a beautiful spot near Shizuoka on the Tōkaidō. They selected a site on a hill called Hotoke-iwa, and the mausoleum was commenced in December of the same year. The mortuary chapel and some of the surrounding edifices were completed in the spring of the succeeding year, and on the 20th April the procession bearing the corpse started from Kunō-zan, reaching Nikkō on the 8th May. The coffin was deposited in the tomb, with impressive Buddhist services in which both the living Shōgun and an envoy from the Mikado took part. In the year 1644 Jigen Daishi died. The next abbot was a court noble, the next to him was a son of the Emperor Go-Mizuno-o, since which time down to the revolution of 1868 the abbot of Nikkō was always a prince of the Imperial blood. He usually resided in Yedo, and visited Nikkō three times annually. In 1868 the prince-abbot was carried off to the north, and proclaimed Mikado by the remnants of the Tokugawa party. After the capture of the castle of Wakamatsu in Aizu in November of the same year, he surrendered to the Imperial forces, and, having been subsequently readmitted to Imperial favour, was sent to Germany to study. His present title is Prince Kita Shirakawa.—The great annual festival is held on the 1st and 2nd June.

2.—Chief Objects of Interest.

On issuing from the upper end of the village, one of the first objects that attract attention is the *Mi Hashi*, a Red Bridge spanning the Daiyagawa, about 40 ft. wide between the stone walls which here confine its course. The bridge is supported on stone piers of great solidity, fixed into the rocks between which the stream flows, and its colour forms a striking contrast to the deep green of the cryptomerias on the opposite bank. It was formerly closed to all persons except the Shōguns, save twice a year when it was opened to pilgrims. It stands on the spot where, according to the legend above related, Shōdō Shōnin crossed the river. The present structure, which is 84 ft. long and 18 ft. wide, was built in 1638, and is said not to have required any repairs of importance since that time. At each end there are gates which are kept constantly closed. Forty yards or so lower down the stream, is the so-called 'temporary bridge,' which is open to ordinary mortals. Crossing this and turning to the l., the visitor ascends the Nagasaka through a grove of cryptomerias, and reaches

Mangwanji, a monastery occupying the site of the former *Hombō*, or Abbot's residence, a magnificent building destroyed by fire in 1871. On the r. is a monastery called Jōdo-in. The road to be followed passes along the S. wall of the Mangwanji enclosure, and up its W. side. In the N. part of this enclosure

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stands the *Sambutsu-dō*, or Hall of the Three Buddhas, viz., the Thousand-Handed Kwannon, the Horse-Headed Kwannon, and Amida Nyorai; with them is a wooden statue of Shōdō Shōnin. Close by is a pillar called the *Sōrintō*, erected in 1643, and consisting of a cylindrical copper column 42 ft. high, of a black colour, supported by horizontal bars crossing through its centre, which rest on shorter columns of the same material. The top is adorned with a series of six cups shaped like lotus-flowers, from the petals of which depend small bells. Just beneath the lowest of these cups are four small medallions, with the Tokugawa crest of three Asarum leaves.

Mausoleum of Ieyasu. Ascending some broad steps between two rows of cryptomerias, we come to the granite *torii* presented by the prince of Chikuzen from his own quarries in the year 1618. Its total height is 27 ft. 6 in., and the diameter of the columns is 3 ft. 6 in. The inscription on the columns merely records the fact of their presentation and the name of the donor. On the l. is a five-storied pagoda of graceful form, painted in harmonious colours. It rises to a height of 104 ft., and the roofs measure 18 ft. on each side. This monument was the offering in 1650 of Sakai Wakasa-no-Kami, one of the chief supporters of the Tokugawa family. Round the lower storey are life-like painted carvings of the twelve signs of the zodiac. From the *torii*, a pavement leads to the bottom of the steps crowned by the *Ni-ō-mon*, or Gate of the Two Kings. The two gigantic figures of these gods, which formerly occupied the niches on the outside of this gate, have been removed, and their places taken by gilt *Ama-inu* and *Koma-inu*. The carvings adorning this gateway are extremely varied. On the tops of the pillars at the four external angles are tapirs, representations of which are in China supposed to act as charms against pestilence. The heads on the central pillars of the two outer ends of the structure are lions; in the niches r. and l. of the lion at one end are unicorns, and in the corresponding niches at the other end are fabulous beasts called *takujū*, which are supposed to be endowed with the power of speech, and only to appear in the world when a virtuous sovereign occupies the throne. The doorways are ornamented with elephants' heads, the first portico has lions and peonies, and the second tigers. The interiors of the niches on the outside of the gateway are decorated with tapirs and peonies, those on the inside niches with bamboos. The carvings of tigers under the eaves on the interior side of the gateway are excellent.

Passing through the gateway, the visitor finds himself in a courtyard raised high above the approach, and enclosed by a timber wall painted bright red. The three handsome buildings arranged in a zigzag are storehouses, in which various utensils employed in the religious ceremonies performed in honour of Ieyasu, pictures, furniture, and other articles used by him during his life-time, and many other treasures belonging to the temple, are deposited. The third is remarkable for two curious painted carvings of elephants in relief in the gable of the nearest end, which are ascribed to Hidari Jingorō, the drawings having been made by the celebrated artist Tanyū. It will be noticed that the joints of the hind-legs are represented bent in the wrong direction. On the l. of the gate stands a conifer of the species called *kōya-maki*, surrounded by a stone railing. Some say that this is the identical tree which Ieyasu was in the habit of carrying about with him in his palanquin, when it was still small enough to be contained in a flower-pot. Close to this tree is a stable for the sacred white pony kept for the use of the god.

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Over the doors are some cleverly executed groups of monkeys, severally represented as closing their ears and mouth and shading their eyes with their hands. They are called *san-goku no saru*, 'the monkeys of the three countries,' viz. India, China, and Japan.

A very interesting object is the *On Chōzuya*, containg a holy-water cistern made of a solid piece of granite, and protected by a roof supported on twelve square pillars of the same stone. It was erected in 1618. The pediment of the roof contains a pair of winged dragons, carved in wood and painted. The beautifully decorated building beyond the holy-water basin is called the *Kyōzō*, and is the depository of a complete collection of the Buddhist scriptures, contained in a fine revolving octagonal bookcase with red lacquer panels and gilt pillars. In front stand figures of Fu Daishi and his sons. Paintings of angels on a gilt ground occupy the clerestory of the interior. In the centre of the court stands a fine bronze *torii*, with the Tokugawa crest in gold on the tops of the pillars and on the tie-beam.

A flight of steps gives access to another court, along the front of which runs a stone balustrade. Just inside are two stone lions in the act of leaping down, presented by Iemitsu. On the r. stand a bell-tower, a bronze candelabrum presented by the King of Loochoo, and a bell given by the King of Korea, called the 'Moth-eaten Bell,' because of there being a hole in the top just under the ring by which it is suspended. On the l. stand a bronze lantern from Korea, a candelabrum from Holland, a drum-tower, no unworthy companion to the bell-tower opposite, and behind these again a temple originally dedicated to the Buddhist god Yakushi Nyorai. (Be it remarked that Holland, Korea, and Loochoo were considered to be Japan's three vassal States.) The groups of carved birds adorning the temple of Yakushi are excellently done. The lantern is a fine and solid piece of workmanship; but its style and construction indicate that it does not owe its origin to Korea. The two candelabra and the lantern, as well as the bronze candle-brackets fixed upon the interior wall of the court, r. and l. of the steps, probably came from Europe through Dutch or Portuguese traders. Two iron standard lanterns on the r. of the steps, presented by Date Masamune, Prince of Sendai, and the same number on the l. given by the prince of Satsuma, merit attention. They are dated 1641. The total number of lanterns contributed by various Daimyōs is one hundred and eighteen.

We next ascend a flight of steps to the platform on which stands the exquisitely beautiful gate called *Yō-mei-mon*. The columns supporting it are carved with a minute geometrical pattern, and painted white. The pillar next beyond has the pattern carved upside down, which was done purposely, lest the flawless perfection of the whole structure should bring misfortune on the House of Tokugawa by exciting the jealousy of Heaven. It is called the *Ma-yoke no Hashira*, or Evil-Averting Pillar. The side niches are lined with a pattern of graceful arabesques founded upon the peony; those on the outside contain the images called Sadaijin and Udaijin, armed with bows and carrying quivers full of arrows at their backs; the inner niches have Ama-inu and Koma-inu. The capitals of the columns are formed of unicorns' heads. The architrave of the second storey is adorned with white dragons' heads where the cross-beams intersect, and in the centre of each side and end is a magnificently involved dragon with golden claws. Above the architrave of the lower storey, projects a balcony which runs all round the building. The railing is

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formed of children at play and other subjects. Below again are groups of Chinese sages and immortals. The roof is supported by gilt dragons' heads with gaping crimson throats, and from the top a demon looks down. The Indian-ink drawings of dragons on the ceilings of the two porticos are by Kano Motonobu. R. and l. extends a long cloister, the outer walls of which are decorated with carvings of trees, birds, and flowers, coloured after nature, fifteen compartments on the r. and eight on the l.

Passing through the gate, we enter a second court, enclosed on three sides by the above-mentioned cloister. In this the Buddhist priests used to repeat their prayers at the two great annual festivals. On the fourth side, is a high stone wall built against the face of the hill. Of the two buildings on the r., one contains a stage for the performance of the sacred *kagura* dances, and in the other, called *Goma-dō*, was an altar for burning the fragrant cedar while prayers were recited. On the l. is a building containing the cars carried in procession on the 1st June, when the deified spirits of Ieyasu, Hideyoshi, and Yoritomo are supposed to occupy them. In the midst stands the enclosure surrounded by the *tamagaki*, or fence, containing the *haiden*, or oratory and the *honden*, or chapel. The *tamagaki* forms a quadrangle each side of which is 50 yds. long, and is constructed of gilt trellis with borders of coloured geometrical decorations. Above and beneath these again are carvings of birds in groups, about 8 in. high and 6 ft. long, with backgrounds of grass, carved in relief and gilt. The gate, called *karamon*, through which this enclosure is entered, is composed of Chinese woods inlaid with great skill. The folding-doors of the oratory are lavishly decorated with arabesques of peonies in gilt relief. Over the door and windows of the front, are nine compartments filled with birds carved in relief, four on each side of the building; and there are four more at the back on each side of the corridor leading to the chapel. The interior is a large matted room, 42 ft. long by 27 ft. deep, with an ante-chamber at each end. That on the r., which was intended for the Shōgun, contains pictures of unicorns on a gold ground, and four carved oak panels of phœnixes which at first sight seem to be in low relief; but closer examination shows that the figures are formed of various woods glued on to the surface of the panel. The rear compartment of the ceiling is of carved wood, with the Tokugawa crest in the centre surrounded by phœnixes and crysanthemums. The opposite ante-chamber has the same number of panels, the subjects of which are eagles very spiritedly executed, and a carved and painted ceiling with an angel surrounded by chrysanthemums. The gold paper *gohei* at the back of the oratory, and a circular mirror are the only ornaments left, the Buddhist paraphernalia of bells, gongs, prayer-books, and so forth, having been removed when the Shintō form of worship was introduced. Two wide steps at the back lead down into the Stone Chamber, so called because paved with stone under the matted wooden floor. The ceiling consists of square panels, with gold dragons on a blue ground. Beyond are the gilt doors of the chapel, which is divided into four apartments not accessible to visitors. The first, called the *Heiden*, where the offerings are presented, is a beautifully decorated chamber having a coffered ceiling with phœnixes diversely designed, and carved beams and pillars of plain wood. In it stand gilt and silken *gohei* presented by H.I.M. the Emperor.

To reach the *Tomb*, we issue again from the Kara-mon, and pass between the *Goma-do* and *Kagura-do* to a door in the E.

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side of the gallery. Over this door is a carving called the *nemuri no neko*, or 'sleeping cat,' one of Hidari Jingorō's most famous works. From this a moss-grown stone gallery and several steep flights, of about two hundred steps altogether, lead to the tomb on the hill behind. After passing through the *torii* at the top of the last flight, we reach another oratory used only when that below is undergoing repairs. The tomb, shaped like a small pagoda, is a single bronze casting of a light colour, produced, it is said, by the admixture of gold. In front stands a low stone table, bearing an immense bronze stork with a brass candle in its mouth, an incense-burner of bronze, and a vase with artificial lotus-flowers and leaves in brass. The whole is surrounded by a stone wall surmounted by a balustrade, the entrance being through a bronze gate not open to the public, the roof of which, as well as the gate itself, is a solid casting. Before it sit bronze Koma-inu and Ama-inu.

On leaving the Mausoleum of Ieyasu, the guide will turn to the r. at the bottom of the steps, and pass along the avenue under the wall to the open space through the *torii*, where stands r. the Shintō temple of *Futa-ara no Jinja*, dedicated to the god Ōnamuji.

When Shōdō Shōnin in A.D. 782 reached the top of Nantai-zan, the tutelary deities of the region appeared to him, and promised to watch over the welfare of human beings and the progress of Buddhism. These were the god Ōnamuji, the goddess Tagori-hime his wife, and their son Ajisuki-taka-hikone. Japan is believed to have been saved on many occasions from the perils of civil war and invasion by the intervention of these divine beings, who are styled the Three Original Gongen of Nikkō; and local tradition says that it was owing to the efficacy of the prayers here offered, that the Mongol invaders in the second half of the 13th century were repulsed with such terrible loss.

In one corner of the chapel enclosure stands a bronze lantern called the *Bakemono Tōrō*, presented in 1292, which is said to have formerly had the power of taking the form of a demon, and annoying the inhabitants of the locality on dark nights, until a courageous man attacked it, and with his sword gave it a wound which is still visible on the cap.

Turning to the l. and descending, we perceive two red lacquered buildings, standing together and connected by a covered gallery. The former is dedicated to Kishi Bojin and Fugen Bosatsu, the latter to Amida. Here are preserved the bones of Yoritomo, which were discovered near the site of the Ni-ō-mon gate of Ieyasu's mausoleum about the year 1617. Round the sides of the interior are ranged a number of Buddhist images.

Mausoleum of Iemitsu. Turning to the r. before reaching the red-lacquered buildings just mentioned, we approach the gate of the mausoleum of Iemitsu. This is a Ni-ō-mon, the side niches of which are occupied by a gigantic pair of wooden figures. In the niches on the inner side of the gateway, stand the Ni-ō which once adorned the gate of Ieyasu's mausoleum. Under a beautiful shed r. on entering the court, stands a massive stone water-basin. A flight of steps leads to the gate called *Niten-mon*. The niches on the side contain a red statue of Bishamon on the l., and on the r. a green one of Ida-Ten (Sanskrit, *Vêda Râja*), a mythological protector of Buddhism. The niches on the inside are occupied by the Gods of Wind and Thunder. Three more flights conduct us to the *Yasha-mon*, or Demon Gate, whose niches contain the *Shi Tennō*. Turning round just inside the gate, we have before us an exquisite view of foliage. Directly opposite is the *Hotoke-iwa*, completely clad up to the summit with trees of various tints. Of the mausoleum which stands on it, only a narrow piece can be seen between the avenue of cryptomerias lining the last flight of steps ascended. This vignette is

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the gem of Nikkō. The oratory and chapel are less magnificent than those of Ieyasu. The former is crowded with the insignia of Buddhism. Two large horn lanterns pointed out as Korean are evidently Dutch. The tomb is reached by flights of steps up the side of the hill on the r. of the chapel. It is of bronze, and in the same style as that of Ieyasu, but of a darker hue. The gates in front are of bronze, and are covered with large Sanskrit characters in shining brass.

After descending a flight of steps, and passing under the gallery connecting the the temples of Kishi Bojin and Amida, we come to the resting-place of Jigen Daishi, otherwise called Tenkai Daisōjō, archbishop of Nikkō at the time of Ieyasu's interment. The chapel contains some interesting paintings, and is finely decorated on the outside. Two white phœnixes above the entrance are particularly worthy of notice. The tomb behind is constructed of stone, and consists of a cube on which rests a globe surmounted by a pyramidal top, with the corners turned up, standing altogether about 12 ft. high. Six stone effigies of Buddhist gods life-size stand in rows, three on either side. Before quitting this spot, it is worth while ascending a fews steps on the l., which lead to the tombs of the prince-abbots. They are thirteen in number, arranged round three sides of a square, and their mean appearance contrasts curiously with the splendour of the tombs of Ieyasu and Iemitsu. In no gorgeous chapel are litanies chanted to their memory; all we see is a rough shed supported on four wooden posts.

"No visitor should fail to see a certain chamber at Nikkō if he desires to carry away a clear idea of the magnificent care lavished by the men of old on the mausolea of their ancestors. It is a chamber in the iron store-room attached to the *Tama-ya* of the third Shōgun, Iemitsu, and on its walls are hung about twenty of the finest examples of decorative painting that could be achieved by the Japanese artists of the seventeenth century, working without the smallest concern for time and expense. The subjects depicted are all Buddhistic. Gold is profusely used, and used with a firmness, directness and fineness of stroke that are absolutely marvellous. The colours are wonderfully rich and mellow; indeed, the best of the pictures seem to radiate a perfect glow of brilliancy, without, however, the slightest approach to garishness or obtrusiveness. The original silk on which the picture is painted is not suffered to appear at all, being completely covered with microscopic illumination, or beautifully designed brocades in glorious colours. The borders, which in ordinary pictures consist of rich fabrics, are here replaced by hand-painting inconceivably accurate and minute. The artist, in fact, took a single piece of seamless silk, specially woven for the purpose, perhaps 8 feet long and 4 wide, and covered the entire surface with illuminated painting, from the elaborate border of scrolls and diapers to the central deity clothed in raiment of gold cloth, every line and mesh of which is faithfully reproduced. To attempt to describe such works verbally is entirely futile. In the same storeroom are many other objects of beauty and interest; for example, a number of illuminated scrolls enclosed in a lacquer case that is itself a marvel; some boxes of the most exquisite filigree metal-work; the *norimono* in which the mortuary tablet of Iemitsu was carried to the shrine; and so forth. The conclusion at which every one visiting this store-room must inevitably arrive is that few of the much-vaunted illuminated missals of mediæval Europe will endure comparison for a moment with the similar work of contemporaneous

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Japanese artists. Special steps must be taken to gain access to the store-room where these treasures are preserved. . . . . The best way to procure admission to all the objects of interest is to become a member of the *Hokō-kwai*, or Nikkō Preservation Society, by payment of a subscription of $5."—*Japan Mail.*

3.—Objects of Minor Interest.

Besides the mausolea of the Shōguns, there are various objects at Nikkō having a lesser degree of interest. All are within a short distance of the great temples. One of these is the *Hongū*, a temple dedicated to the Shintō god Ajisuki-taka-hikone, whose name implies that he was mighty with the spade. This temple was built by Shōdō Shōnin in A.D. 808, close to the Buddhist monastery which he had founded. It is reached by ascending the stone steps that face the end of the bridge, and then turning to the right. Near the Hongū stands the *San-no-miya*, a small red chapel surrounded by a stone balustrade. It is believed that women may obtain safe delivery by here offering up pieces of wood, such as are used in the Japanese game of chess, and correspond to our rook. Close by is the *Kaisan-dō*, a red lacquered building 36 ft. square, dedicated to Shōdō Shōnin, the 'pioneer of the mountain,' as the name implies. Peeping through the grating which forms the window on the E. side, we see an image of Jizō occupying a lofty position, with the effigy of the saint below, and those of ten disciples ranged r. and l. Behind are the tombs of the saint and three of his disciples. At the base of the rugged and precipitous rock at the back of the Kaisan-dō are some rough Buddhist images, from which the hill takes its name of *Hotoke-iwa*. Further on we pass a small shrine dedicated to Tenjin. A large stone close to the path on the r., just beyond this, is called the *Te-kake-ishi*, or Hand-touched Stone, said to have been sanctified by the imposition of Kōbō Daishi's hands. Fragments of it are valued as a protection against noxious influences. Opposite stand a row of stone images of Emma-Ō, the Regent of Hell. Further on is a stone bearing a half-effaced inscription, erected over the spot where lies the horse which carried Ieyasu at the decisive battle of Seki-ga-hara, in the year 1600. After the death of the master whom he had borne to victory, the horse was set free in the mountains of Nikkō, and died in 1630. The next object to be noticed is an immense cryptomeria, 7 ft. in diameter a little above the base, called the *Ii-mori no sugi*, from the supposed resemblance to a heap of boiled rice which its pendent branches present. The tree is said to have been planted by a deputation representing 800 Buddhist nuns of the province of Wakasa. Close to the path on the l., as we turn a corner, is the *Sōmen no taki*, or Vermicelli Cascade, so called from a fancied likeness to a bowl of that food. Another and prettier name given to it is *Shira-ito*, 'White Thread.'

4.—Walks in the Neighbourhood.

1. **Kwannon-yama** is the name of the bluff behind the upper end of the village. A fine view of the river and surrounding country is obtained from the tea-sheds overlooking the street.

2. **Kamman-ga-fuchi.** About 20 min. walk from the bridge, along the course of the Daiyagawa, is a deep pool called Kamman-ga-fuchi. A hut has been erected here close to the boiling eddies, opposite to a precipitous rock on which is engraved the Sanskrit word *Hâmmam*. It seems impossible that any one should have been able to get across to perform the work, and so it is ascribed to Kōbō Daishi, who accomplished the feat by throwing

his pen at the rock. But there is authority for attributing it to a disciple of Jigen Daishi, only two centuries ago. On the bank of the river stand a large number of images of Amida ranged in a long row. It is believed that they always count up differently however often the attempt be made,—a belief bearing a curious resemblance to the superstition which prevailed regarding the Druidical stones in various parts of England. It was supposed that no two persons could number the stones alike, and that nobody could ever find a second counting confirm the first. The largest of these images was some years ago washed down the river by a flood as far as Imaichi, arriving there in perfect safety. It now stands at the E. end of that town, with its face towards Nikkō.

3. **Hontō Sōmen-ga-taki**, or the Real Vermicelli Cascade, so called to distinguish it from the one mentioned on p. 160, is about ½ hr. walk up the valley nearest to Kamman-ga-fuchi. It consists of a series of three cascades, not large, but very pretty after rain. As we approach the first fall on going up the valley, a small trickle of water coming over the face of the hill is perceived on the l. This streamlet often becomes a clear fall of about 40 ft.

4. **Dainichi-dō**, just beyond Kamman-ga-fuchi on the opposite side of the river, merits a visit for the sake of its prettily arranged garden. The water rising from a spring in one of the artificial ponds is deliciously cool, and is considered the purest in the neighbourhood of Nikkō.

5. **Toyama.** The nearest eminence from which an extensive view of the plain can be obtained is Toyama, a hill rising up somewhat in the form of a huge animal couchant on the l. bank of the Inari-kawa, which flows down by the side of the temples. From the bridge to the top is ¾ hr. climb. The last bit of the ascent is steep, but the view is a sufficient reward. The large mountain on the extreme l. is Keichō-zan, also called Taka-hara-yama. Right opposite is the long ridge of Haguro-yama. Tsuku-ba's double peak is unmistakable. Turning round we see the whole of the magnificent range formed by Nantai-zan, Ō-Manago, Ko-Manago, Nyohō-zan, and Akanagi.

6. **Kirifuri-no-taki** or the Mist-Falling Cascade. By taking a wide sweep round the base of Toyama and over undulating country to the S., this cascade may be reached in 1¼ hr. A tea-house on the hill above commands a picturesque view of the fall, and from the top of a knoll just beyond the tea-house, a grand view is obtained of the country towards the E., S., and W. A steep and very rough path leads down to the foot, where the fall is seen to better advantage. The rare fern *Aspidium tripteron* grows by the way-side; it is also found at the foot of the E. side of the Hotoke-iwa.

7. **Makura-no-taki**, or the Pillow Cascade. On leaving Kirifuri we retrace the path for a few steps, and then follow another to the r. for about 2 m. This path crosses the stream above Kirifuri three times, and then crossing two hills, leads to another stream. Here we leave the path and plunge into a thicket, keeping the stream on the r., a rough climb of 3 or 4 *chō* bringing us to the Makura-no-taki, a fall of about 60 ft. in height. The best view is obtained from a point a few yards up the hill to the l. The fall shows very prettily through the trees as it is approached, and altogether well repays the toil of reaching it. As the path is easily mistaken, it is advisable to procure a guide, who will also be able to lead one a different way back to Nikkō, instead of returning viâ Kirifuri.

8. **Jakkō.** To the site of the temple of Jakkō and to Nana-taki

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(cascade), which lies in a recess behind Iemitsu's mausoleum at the base of Nyohō-zan, is a pleasant walk of 1 hr. from Nikkō. The way lies through the village of Iri-machi beyond the temples, and turns off at right angles just before descending the hill. The temple that stood here was burnt in 1876, and the splendid avenue of pines and cryptomerias which formed the approach has been ruthlessly cut down. Behind the site of the temples is a cascade, a series of falls of about 100 ft. in height. It goes by various names, one being *Nana-taki*, and must not be confounded with the other falls of the same name in the chasm overlooked by the summit of Nyohō-zan.

9. **Jakkō Ichi-no-taki.** Shortly before reaching the base of the hill on which the temple of Jakkō stands, we cross a bridge over a small stream, where a path leads off r. around the base of the hill. Less than ½ m. up a beautiful ravine, lies the waterfall of Ichi-no-taki. About half way up, the stream is again crossed, and a few yards further we gain the first view of the fall. The path thence to the bottom is steep. As the way is very muddy after rain, and only a log bridge spans the stream, this excursion may sometimes be found awkward for ladies.

10. **The Deer Park** (*Go Ryōchi*). About half-way to Jakkō from Iri-machi, a narrow path turns off r., leading up a small valley in which the Deer Park is situated. Five min. walk takes one to the keeper's house, where a permit to enter the park, obtainable from the local authorities, must be presented. Within the precincts of the park are two pretty cascades.

11. **Urami-ga-taki**, or the Back View Cascade, derives its name from the possibility of passing behind and under the fall. It lies on the r., some distance from the old Chūzenji road, and beyond the path to Jakkō. Turning to the r. by a fairly broad path shortly after crossing an affluent of the Daiya-gawa, the path rises on to a moor, and after 1½ hr. walk reaches several tea-houses by the side of a stream, whence the remainder of the way is an easy climb of 5 *chō*. The view of the cascade, which is about 50 ft. high, is at first rather disappointing, as the spectator sees it from a level not far below the point where it shoots out from the rocks; but those venturesome enough to pass behind the fall and up the ravine on the other side, will be well repaid for their trouble and the slight inconvenience of a wetting from the spray. On reaching the other side of the fall, there is a picturesque view of the rocky basin overhung with trees, of the cascade, and of the deep pool into which it tumbles. On the r. and l. of the principal fall are two smaller ones, while above is a shrine dedicated to Fudō. A walk of 5 or 10 min. beyond Fudō leads to another basin with a small cascade falling into it.—Urami may also be conveniently visited on the way back from Chūzenji, by taking the road which branches off l. a little below Uma-gaeshi, and by turning to the l. again at Kiyotaka, where a very muddy path leads through the woods for a distance of about 1 *ri* to the tea-houses above-mentioned.

12. **Jikan-no-taki** (cascade). Crossing the stream by the side of the tea-houses below Urami, a path will be found r. a few steps beyond. It leads up the hill, mostly through a wood for a little over 1 *ri*, the first part of which is rather steep. At Jikan there is a pretty effect of water falling in a dozen streams over a ledge of rock. The view from the top of the fall down the valley is very fine, and the place a charming one for picnics. About 1 m. below Jikan, and visible from a small clearing at the edge of the hill on the way up, is another fall called *Jikan Ni*.

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13. Ascent of Nyohō-zan viâ Nana-taki, or the Seven Cascades.

This is a whole day's excursion, and an early start should consequently be made. The ascent of Nyohō-zan is the best of all the mountain climbs near Nikkō. With a good guide, 4½ hrs. will suffice for the actual ascent, and 2½ for the descent. Nyohō-zan can be ascended as late as the middle of November. The way for pedestrians lies past the temple of Futa-ara-no-jinja and a minor shrine called the Gyōja-dō. Here take a narrow track to the l. through the wood, and after ¾ hr. easy walking with a short climb at the end, a large stone known as the *Sesshō-seki* is reached, which bears an inscription to notify that killing game is prohibited on these hills. (The best way for horses and *kagos* leads a short distance over the Jakkō road to a zigzag path clearly visible on the hill to the r., and joins the path already mentioned at the *Sesshō-seki*.) Right ahead rises a peak called *Akappori*, conspicuous by its precipitous face of red volcanic strata. The path continues up the grassy spur in front. In 1 hr. from the *Sesshō-seki* we arrive at a hut called *Happu*, and 5 min. later we come to the edge of a precipice overlooking a gigantic chasm, apparently the remains of an ancient crater that has been broken away by water on the S.E. side, where the Inari-kawa has its source. From *Akanagi-san* an almost unbroken crater wall extends westward to Akappori. This secondary crater appears not to have been very deep, as its present floor, out of which descends one of the seven cascades that supply the Inari-kawa, is high above the greater chasm immediately in front of us. A projecting spur divides the upper from the lower crater, and above it on the l. rises a lesser peak named *Shakujō-ga-take*. The falls are viewed from the edge of the precipice. They consist of seven cascades, which seem to issue from the side of the mountain, and are not remarkable for either size or beauty; but the walk to this point is one of the most delightful in the neighbourhood and affords entrancing views. The excursion as far as Nana-taki and back occupies from 5 to 6 hrs. *Nyohō-zan*, which may be seen from the moor, is invisible from this point. The path hence winds to the l. not far from the edge of the chasm, at first very steeply, and then through the wood to the *Karasawa* hut in about 1½ hr. We are now at the foot of Nyohō-zan, the ascent of which will occupy not more than ¾ hr. The summit is about 8,130 ft. high. To the N. it commands an extensive view over a sea of lower mountains, among which lie the secluded valleys of Kuriyama-gō; to the N.E., Nasu-no-yama is rendered conspicuous by the smoke rising from its crater, and further N. is seen Bandai-san; to the E. is Takahara-yama, which also has the appearance of a volcano. On the immediate W. of the spectator is Akakura, merely a continuation of Nyohō-zan, then Ko-Manago, Ō-Manago, and Nantai-zan. Between Akakura and Ko-Manago we look across to Tarō-zan. Akanuma-ga-hara is partly visible, and beyond it the bare volcanic summit of Shirane. Further to the S.W. are seen Asama-yama, Yatsu-ga-take, and numerous other peaks probably belonging to the Hida-Shinshū range. The upper half of Fuji rises S. over the long horizontal line of the Chichibu mountains. Away in the plain to the E. and S. are perceived the broad and deep Kinugawa, stretches of the Tonegawa, the vill. of Nikkō with the parallel rows of dark trees marking the main roads, and far away on the horizon, Tsukuba-san.

14. Ascent of Nantai-zan viâ Urami. Just beyond the tea-houses below Urami, the path descends to the l., crosses the

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stream and turns at once to the r., climbing up through a wood, on emerging from which Nantai-zan, Ō-Manago, Nyohō-zan, and Akanagi are seen in front. After ascending a grassy valley for about 20 min., a sign-post is reached where a path to the r. diverges to Nyohō-zan and Akanagi, while the l. branch ascends a hill and gradually winds to the r. Entering a wood, it follows up a deep thickly wooded gully, and at last reaches a *torii* in the middle of the wood occupying the depression between Nantai-zan and Ō-Manago. Here the path forks, the r. branch passing the spot from which Ō-Manago is ascended, and continuing on towards Yumoto, while the l. climbs up to the *Shizu no Iwaya* (5,600 ft.), where the back ascent of Nantai-zan commences. Horses may be taken from Nikkō to this place. The time on foot from Nikkō is 3 hrs. From here to Chūzenji round the base of Nantai-zan is also a good 3 hrs. walk. The route for some distance follows the path to Yumoto, and about 1 *ri* after crossing the bed of a stream, diverges to the l., shortly afterwards issuing on the open plain of Akanuma-ga-hara, from which moment the path cannot be missed.

5.—Kegon-no-taki, Chūzenji, and Yumoto.

One of the principal points of interest near Nikkō is the beautiful lake of Chūzenji. The road is practicable for jinrikishas, not only to the vill. of Chūzenji, 3 *ri* 12 *chō* from Nikkō, but for 2 *ri* 27 *chō* further on to the hot-springs of Yumoto. But owing to the steepness of the hill which has to be passed on the way, ladies and others unable to walk are recommended to take chairs or horses. The walk from Nikkō to Chūzenji and back in one day is a favourite excursion. Indeed sturdy pedestrians are able, by making an early start, to do the whole distance to Yumoto and back within the limits of a day; but this is neither advisable nor necessary.

Leaving Nikkō, we follow the Ashio road along the course of the Daiyagawa as far as *Futamiya* (1½ *ri*), where the road to Chūzenji branches off r. through a wood, still continuing by the river-side. This river, which issues from Lake Chūzenji, is for most of the year a small and quiet stream; but at times it becomes a dangerous torrent carrying away embankments and roads. The ascent is gradual and easy up to the hamlet of *Uma-gaeshi*, where there is a good tea-house. Just before reaching this hamlet, the old path from Nikkō, still much traversed by pedestrians, joins the new road. Beyond Uma-gaeshi three men should be taken for each jinrikisha. The road thence for some distance is cut out of the side of the overhanging cliffs close by the brawling stream, and owing to landslips is difficult to maintain in order. Formerly the path climbed along the face of the precipitous cliff to the r., and was impassable even for horses; a later road can be traced as it ascends the ravine and crosses over the rushing waters of the Daiyagawa on faggot bridges. The scenery between Uma-gaeshi and the small cluster of houses at the foot of the real ascent, 3 hr. walk, is wild and picturesque. Leaving the rugged gorge, a winding path leads up to a narrow ridge, where a resting-hut commands a pretty view of two cascades at the head of the ravine to the r. From this point the ascent to the top, which occupies about ¾ hr., is arduous. At the charmingly situated tea-house called *Naka no Chaya* half-way up, the coolies usually make a short halt. On the summit, the road passes through a wood of pines and oaks, many of which are covered with the long trailing moss called *Sarugase* (*Lycopodium sieboldi*). A path to the l. leads to a plat-

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form which commands a fine view of the cascade of

Kegon-no-taki. The height of the fall is about 350 ft. In the earlier part of the year it is occasionally almost dry; but after the heavy summer rains it shoots out over the edge of the overhanging precipice in considerable volume. The best view is obtained by descending the side of the precipice to the look-out which has been erected just opposite the fall. The road onwards soon reaches the shore of the lake, and enters the singularly deserted vill. of

Chūzenji, which is only occupied by pilgrims in July and August. The houses stand in long rows, containing for the most part two rooms, one above and one below. Comfortable accommodation can be had at the inns,—*Kome-ya and *Izumi-ya,—which have pleasant rooms looking out on the lake. European food can generally be obtained during the summer months. The temple here is said to have been founded by Shōdō Shōnin, in A.D. 816, after his ascent of Nantai-zan. The space between the bronze *torii* and the temple itself is considered holy ground, and persons in jinrikishas or *kagos* had better go along the lower road if they object to being required to alight in order to pass through. Close to the temple is the gate of **Nantai-zan**, which is closed except during the pilgrim season. The ascent, occupying about 2 hrs., is extremely steep; but the view from the summit (8,150 ft.) well repays the exertion. On the S. E. lies the plain stretching towards Tōkyō; on the W. rises the lofty cone of Shirane-san; further S. is Kōshin-zan; below lies the marshy basin of Senjō-ga-hara with the stream meandering through it, the blue lake of Chūzenji, a glimpse of Lake Yumoto, and N. of Shirane, the peaks of Tarō-zan, Ō-Manago, Ko-Manago, and Nyohō-zan. The ascent can also be made from Yumoto in about 3½ hrs. (see p. 167).

Lake Chūzenji lies at the foot of Nantai-zan, being surrounded on the other sides by comparatively low hills covered with trees to their very summit. Its greatest length from E. to W. is estimated at 3 *ri*, its breadth at 1 *ri*. The lake abounds with excellent salmon-trout and other fish.† Its height above the sea is 4,375 ft. The road to Yumoto lies for about 1 *ri* along the N. shore, at the edge of the forest covering the base of Nantai-zan, to a promontory called Senju-ga-saki. Boats may be taken to this point from the vill. of Chūzenji. Far away on the opposite side of the lake is a tiny islet called *Kōzuke-shima*.

[At the far end of the lake stands a small shrine close to a brook remarkable for the icy coldness of its water. This is a pleasant spot for a picnic, and is within ½ hr. walk of the *Nishi no umi*, a tarn nestling beneath the wooded hills which, at this end, recede from the larger lake.]

† Number and description of fish put into Lake Chūzenji by the Japanese Government from 1873 to 1890.

	Salmon.	Salmon trout.	*Iwana* (a species of white trout).	Carp.	*Akahara.*	Shrimps.
	283,000	555,000	137,500	22,000	300	15,000
Caught during the years 1886-89.	149	3,669	31,483	158	40,702	—
Weighing.....	lbs. 277	lbs. 7,334	lbs. 49,634	lbs. 454	lbs. 2,545	—

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Just beyond the promontory the road turns away from the lake, and soon crosses the *Jigoku no kawa*, a slender stream which hurries over smooth rocks. Rest and shelter may be had at the hut close by. A little further on, a path branches off r. through the grass to the cave called *Jigoku no kama* (Hell's Cauldron) at the base of Nantai-zan. The road ascends slightly after leaving the hut, and a few steps away to the l. bring us to the foot of the *Ryūzu ga taki*, or Dragon's Head Cascade, the most curious of all the cascades in this neighbourhood. It consists of a series of small falls rushing over steep black rocks and forming two streams. In order to obtain a full view, the first stream must be crossed. On the l., the second stream plunges down through deep, dark hollows in the rock, and loses itself in hidden windings. The maples at this spot, during the month of October, display the loveliest tints that can be imagined. Beyond this, the road is through a desolate forest which was ravaged by fire some years ago, until it emerges on the *Akanuma-ga-hara*, or Moor of the Red Swamp, probably so named from the colour of the dying grass in autumn. It is also called *Senjō-ga-hara*, or Moor of the Battle-field, on account of an engagement that took place here in A.D. 1389 between the partisans of the Ashikaga Shōguns and those of the Southern dynasty of Mikados (see p. 37). This wide solitude is bounded on all sides by forests, above which rise the peaks of Nantai-zan, Ō-Manago, Ko-Manago, and Tarō-zan. Far away on the l. is a wooded elevation, in the centre of which the cascade of *Yu-no-taki* appears like a silver thread. Above this rises the volcano of Shirane-san, the only bare peak in the vicinity. The road crosses the plain to a point not far from the Yu-no-taki where it begins to rise through a wood of oaks. The bottom of the ascent is 21 *chō* from Yumoto. Half-way through the wood, a path diverges l. to the foot of the cascade, which rushes over a smooth black rock between the trees at an angle of 60°, forming a stream that feeds the Ryūzu-ga-taki, and finally falls into Lake Chūzenji. Its perpendicular height must be about 200 ft. A narrow steep path by its side leads up to the top, some 60 yds. from the shore of *Lake Yumoto*, so called from the hot springs at its further end. This lake, though smaller than Lake Chūzenji, is more beautiful. The road winds through the wood along the E. side of the lake to the small vill. of

Yumoto, 5,000 ft. above the sea. Here the water is partially discoloured by the sulphur springs. The inn kept by Namma Shinjūrō close to the entrance of the vill. on the r. is recommended, as the temperature of the baths is not too high for Europeans. Another good inn is the Yamada-ya in the centre of the village. There are altogether ten springs, some under cover, others exposed to the open air, all open to the public and frequented by both sexes promiscuously. *Shirane-san* may be ascended from Yumoto, but the ascent from Higashi-Ogawa (see p. 170) is to be preferred.

6.—Ascent of Ō-Manago and Nantai-zan from Yumoto.

The ascent of **Ō-Manago** is made by returning to the Akanuma-ga-hara, and turning to the l. close by a well-known cold spring. We skirt the moor, passing through a thick wood, and after 2¼ hrs. from Yumoto, arrive at a shrine containing a stone image of Shōzuka-no-Baba, with a strange medley of ex-votos hanging outside. Shortly afterwards we turn to the l. over a rustic bridge, and in ½ hr. reach the *torii* of Ō-Manago. The distance to the summit is 1 *ri* 8 *chō*, the real ascent beginning at a bronze image of

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Fudō on a large stone pedestal. Three-quarters of the way up, we come to another bronze image erected in honour of the mountain god of Ontake in Shinshū; and the last bit of the ascent is over precipitous rocks, where chains are fixed to assist the climber. On the top stands a wooden shrine, with a bronze image behind it, said to be Kunitoko-tachi, the Earth-god. The view is less extensive than that from Nantai-zan.

Nantai-zan can be ascended from the back with much greater ease than from Chūzenji, by starting from a hut called the *Ozawa no shuku*. Chains at one point enable a small difficulty to be surmounted. In this way the ascent can easily be made in about 3½ hrs. from Yumoto.

Japanese pilgrims make the round of the various mountains near Nikkō by ascending first Nyohō-zan, then Ko-Manago, descending to a place called Sabusawa, and ascending Ō-Manago from the back. They sleep at a hut called the Shizu-no-Iwaya, climb Tarō-zan in the forencon, Nantai-zan in the afternoon, and descend to Chūzenji.

ROUTE 17.

FROM NIKKŌ TO TŌKYŌ OR IKAO *viâ* ASHIO AND THE VALLEY OF THE WATARASE-GAWA. [KŌSHIN-ZAN.] CHŪZENJI TO ASHIO.

Itinerary.

NIKKŌ to:—	*Ri.*	*Chō.*	*M.*
Top of pass	3	8	8
ASHIO	3	2	7½
Sōri.....	2	21	6¼
Gōdo	2	12	5¾
Hanawa.....	1	—	2½
ŌMAMA	3	4	7½
Total	15	11	37¼

From Ōmama to Tōkyō by train in 4½ hrs. Or from Ōmama by train in ¾ hr. to Maebashi, whence see Route 14.

The road from Nikkō to Ōmama over the Hoso-o Pass, whose summit is 4,100 ft. above sea level, is rough but generally practicable for jinrikishas the whole way. The Watarase-gawa is reached before entering

Ashio (*Inns*, *Tsuru-ya, Izumi-ya). This place, famed for its copper mines which are the most productive in Japan, lies in a deep valley at an altitude of about 2,300 ft. The mines, of which there are two in the neighbourhood, bear respectively the names of Ashio and Kotaki, the latter being about 6 m. from the town. The ore is found in a matrix of clay, calcite, and quartz, and is almost entirely the pyrite or copper sulphide, although a small quantity of oxide also occurs. The lodes vary from 6 to 20 ft. in width. The most approved modern processes of treating the ore are in use. The electricity for the motors in the Ashio mine is generated by water-power at a station about 1½ m. distant. The average yield is 19 % of metal, and the total annual product of finished metal from the two mines reaches the remarkable figure of 3,600 tons. A rope-way about 3 miles in length has been constructed over the Ashio pass for convenience of transport.

Persons desirous of inspecting the mines should obtain an introduction from the Office in Tōkyō.

[An extra day at Ashio may well be devoted to visiting the wonderful rocks of **Kōshin-zan**. It is a distance of 8 *chō* from Ashio to the cluster of huts at the base of the thickly wooded mountain, whence a good walker will in 3 hrs. reach a point called the *Bessho*, 4,500 ft., where the rock scenery begins. In order to visit the rocks, it is necessary to en-

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gage the services of the guide who lives at the hut. The whole round will take about 2½ hrs., and is perfectly safe for all except those who are troubled with dizziness.

Leaving the hut by the path on the S. side, we commence the round of the rocks, scrambling up and down the steepest places imaginable, traversing deep ravines on rough foot-bridges, and crawling round the face of precipices by the aid of iron chains and foot-steps cut in the solid rock. A point called *Mi-harashi* commands a magnificent prospect of the dense forest-covered mountains below, and Tsukuba-san in the plain beyond. Behind, the eye rests upon the gigantic rock-work, amidst which conifers have perched themselves in inaccessible nooks and crannies. To the various features of the landscape, more or less fanciful names have been given. The most striking are the *San-jū-san-gen*, a mass of precipices dedicated to Kwannon; the *Spring* dedicated to Yakushi, the waters of which are believed to be efficacious in cases of eye disease; the *Kinoko-seki*, or Mushroom Rock, beyond which comes the *Yagura-seki*, supposed to resemble the towers on the walls of a fortress; next the *Urami-ga-taki*, or Back View Cascade, which falls from a ledge above in silvery threads. The huge precipice close by is called the *Go-shiki no seki* or Rock of the Five Colours. The guide points out a rock, the *Men-seki*, in which a remote likeness to a human face may be traced. Above this is the *Go-jū no Tō*, or Five-storied Pagoda, and near it, a small natural arch called the *Ichi no mon*. Creeping through this, the path reaches the *Bonji-seki*, or Sanskrit Character Rocks, next passing the *Raikō-dani*, a deep gully supposed to have some occult relation to the occurrence of thunder-storms; the *Tōrō-iwa*, or Stone-lantern Rock; the *Fujimi-seki*, whence the upper half of Fuji is seen; the *Shishi-seki*, or Lion Rock; the *Ōgi-iwa-ya*, or Fan Cavern; and the *Zō-seki*, or Elephant Rock. Next we come to where a huge natural bridge, called the *Ama no hashi*, or Bridge of Heaven, used to span the ravine until destroyed by an earthquake in 1824. On the other side is a hole about 6 ft. in diameter, called *Ni no mon*, or Second Gate, where the bridge terminated. Ascending from this point a very narrow crevice by the aid of chains, the path reaches the *Mi-harashi* already mentioned. Then passing behind a precipitous detached rock, called the *Byōbu-iwa* from its resemblance to a screen, we ascend a gorge, and finally reach the *Oku-no-in* (5,450 ft.), where in three caverns are small shrines dedicated to the three Shintō deities Ōnamuji, Saruta-hiko, and Sukuna-bikona. It was the second of these whose worship was originally established on this mountain under the title of Kōshin. On turning the corner just beyond, we see the tops of Nantai-zan and Ō-Manago bearing about N., and descending the hill-side, reach the Bessho again in 25 min. from the Oku-no-in. The descent to the huts at the base of the mountain will take nearly 2½ hrs.]

The scenery the whole way along the banks of the *Watarase-gawa* is delightful, and especially between Ashio and Gōdo quite romantic. Occasionally the road actually overhangs the river, which now flows on in a perfectly placid course,

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while at others it foams and dashes amidst tremendous boulders. After passing

Sōri (*Inn*, Komatsu-ya), a glade of fine cryptomerias attests the priestly care formerly bestowed on the temple of Tennō. The road then winds up and down the thickly wooded side of the valley, high above the rushing waters of the river to

Gōdo (*Inn*, Tama-ya), and

Hanawa (*Inn*, * Nakachi-ya). After the latter place it becomes less picturesque, leading for most of the way across a cultivated plateau. Large quantities of *ai* are taken both with the fly and the net in the Watarase-gawa, which is rejoined just above

Ōmama (*Inn* Tsuru-ya), see p. 151.

[An alternative way from Nikkō to Ashio is viâ Chūzenji, whence over the mountains in about 5 hrs. steady walking by a path impracticable for conveyances of any sort. A boat is taken across the lake to a point ½ hr. distant, whence a steep path leads through a wood to the crest of a hill overlooking the lake and commanding a beautiful prospect. This climb also takes ½ hr. Looking round we see, tier upon tier, the forest-clad ridges that close in the valley of the Watarase-gawa. A bold, densely wooded hill occupies the foreground, and behind it rise the mountains of Kōtsuke with the Ōyama range in the shadowy distance on the l., while the whole scene is dominated by the graceful slope of Fuji, its grand height undiminished by the many miles of country that lie between it and the spectator. Through the woods below on the other side of the pass, a glimpse may be caught of the dark waters of Lake Chūzenji, with Nantai-zan beyond. The remainder of the way from the top of the pass is a descent through narrow valleys between steep and scantily wooded hills, and over rough stones along the torrent bed. About 10 m. from Chūzenji the mining vill. of Akakura, with its copper smelting works, is passed; whence to Ashio some 2½ m. further on, the road, though rough and stony, is practicable for jinrikishas.]

ROUTE 18.

FROM NIKKŌ TO IKAO OVER THE KONSEI-TŌGE. [SHIRANE-SAN.]

Itinerary.

NIKKŌ:—	*Ri.*	*Chō.*	*M.*
Chūzenji	3	12	7¾
Yumoto	2	27	6¾
Top of Konsei Pass	1	18	3¾
Higashi Ogawa....	4	18	11
Sukagawa	1	18	3¾
Okkai	2	—	5
Ōhara	1	8	3
Takahira	1	23	4
NUMATA	2	13	5¾
Iwamoto	1	22	4
Kami Shiroi	1	10	3
Shiroi	1	24	4
Shibukawa		26	1¾
IKAO	2	17	6
Total	28	20	69¾

This route is much to be recommended to those desirous of seeing something of comparatively unbeaten tracks. A glimpse is obtained of the dense forest that covers so large a portion of the central mountain-range; and the valleys of the Katashina-gawa and Tone-gawa, down which most of the latter part of the way leads, are most picturesque. Travellers wishing to return to Tōkyō by this route without visiting Ikao can join the railway at Maebashi, 3 *ri*

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27 *chō* beyond Shibukawa, the railway journey occupying 3¼ hrs. The means of transport for baggage on this route are: coolies over the Konsei-tōge to Higashi-Ogawa, horses not being taken across the pass; horses to Numata, and thence jinrikisha or carriage.

To start from Nikkō itself makes an awkward division of the journey. The start should be made from Chūzenji, in which case, sleeping the first night at Higashi Ogawa, and the second at Numata, the traveller will reach Ikao on the afternoon of the third day.

The way up the Konsei-tōge is a continued gentle ascent through a forest with an undergrowth of bamboo grass, terminating in a steep climb. Half a *ri* below the summit is a small shrine dedicated to the phallic worship of the god Konsei.

Tradition says that the original object of reverence was made of gold, but that having been stolen, it was afterwards replaced by one of stone. Ex-votos, chiefly wood and stone emblems, are often presented at the shrine. Very little is known about the origin of phallic worship in Japan, although it appears to have been at one time nearly universal in the country districts, especially those of the N. and E.

From the top of the pass on looking round, are seen the thickly wooded slopes converging towards the dark waters of Lake Yumoto, behind which stands up in bold relief the massive form of Nantai-zan, flanked on the l. by Ō-Manago. To the r. a glimpse is caught of a portion of Lake Chūzenji, while Mount Tsukuba rises in the distant plain beyond. On the Jōshū side the thick foliage intercepts all view, and there is an equal absence of distant prospect during the whole of the long downward walk. There is no water for 2 hrs., neither is there any sign of human habitation in the forest, except a solitary hunter's hut. This likewise is deserted during the summer, at which season alone the tourist will think of coming this way, since the road is practically impassable from the end of October to well on in March. The foliage is very fine, and in the higher part of the forest a peculiar effect is produced by a drapery of moss, hanging in gray filaments from the branches of the tall conifers. On nearing Ogawa-no-Yumoto, a few huts with thermal springs about 1 *ri* from the vill. of Higashi Ogawa, the path follows a stream flowing down from Shirane-san.

Higashi Ogawa (*Inn* by Kurata Rinzaburō) is 2,300 ft. above the sea. The Ogawa, from which this vill. takes its name, is a small tributary of the Katashina-gawa, itself an affluent of the Tonegawa.

[Travellers doing this route in the inverse direction may ascend **Shirane-san** from Higashi Ogawa, descending on the other side to Yumoto near Chūzenji. A reason for not attempting the ascent from the Nikkō side is its extreme steepness. Even from Higashi Ogawa, parts of the climb are by no means easy, nor is there any water on the mountain side. Shirane-san is a volcano 8,800 ft. high, and was active as recently as 1889.]

Leaving Higashi Ogawa and continuing down the valley of the Ogawa, dotted with many hamlets, we cross over a hill before reaching

Sukagawa in the valley of the Katashina-gawa. From the ridge, at the foot of which lie two hamlets with curious names—*Hikage-Chidori*, or Shady Chidori, and *Hinata-Chidori*, or Sunny Chidori,—there is a fine view, on looking back, of this valley stretching far away to the N. The two hamlets are situated on opposite sides of the stream, and united by a bridge.

The terrace-like formation of the hills at the back of Hikage-chidori is very curious. Three terraces at least 2 m. long are distinctly marked, each of the lower two being a few hundred yards wide, and the

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upper one, surmounted by the usual irregular ridge, being from ½ to ¾ m. in width. The course of these ridges, which seem to mark the successive positions at different periods of a river bank, is S.W. by N.E. We next reach

Okkai (passable accommodation), near which the river dashes over perpendicular walls of granite.

[Opposite Okkai, on the far side of a small affluent of the Katashina-gawa, lies the vill. of Oyu. This point affords an opportunity of climbing Akagi-san (see p. 151), the descent being made to Numata on the other side.]

The path now leaves the valley of the Katashina-gawa, and crossing a well-cultivated upland, comes to

Ōhara (poor accommodation), whence it winds over the hills and up the Kazusaka-tōge. The view from this point is superb, including Haruna-san, the Kōshū Koma-ga-take, Yatsu-ga-take, Asama-yama, Yahazu-yama, and the Shirane of Kusatsu. At

Takahira, the road becomes level and practicable for jinrikishas.

Numata (*Inn*, Odake-ya) was formerly a castle-town. Soon after passing it we enter the valley of the Tonegawa, where trout-fishing is largely carried on. A portion of the river is enclosed with stones and fencing running out from each bank to the centre of the stream, where a bamboo platform inclined at an angle of about 15° is fixed upon baskets filled with stones. The water rushes up this platform and leaves the fish at the top. They are then caught, and kept alive in perforated boxes which are placed on the platform. The scenery is very picturesque almost the whole way from Numata to Shibukawa, the road passing high and rugged cliffs that overhang the Tonegawa. At one point, where the cliff rising sheer from the river allows no room for a pathway, a passage about 50 ft. long has been cut through the solid rock.

Shibukawa is a considerable town. Hence to Ikao is, for the most part, a gentle ascent over grassy mountain slopes. For a detailed account of Ikao and Neighbourhood, see Route 14.

ROUTE 19.

TRIPS IN THE PROVINCES OF HITACHI, SHIMŌSA, KAZUSA, AND BŌSHŪ.

1. TŌKYŌ TO TSUKUBA-SAN, KASAMA, AND MITO. 2. TŌKYŌ TO NARITA, KADORI, CHŌSHI, AND KASHIMA. 3. KASHIMA TO MITO. 4. TŌKYŌ TO KISARAZU, KANO-ZAN [NOKOGIRI-YAMA], AND TATEYAMA. 5. TATEYAMA TO KOMINATO.

These four provinces form a natural division of the country, all partaking more or less of the same characteristics of flatness and sandiness. The opinion of geologists is that a great part of this district, whose sands seem to have been washed up by the sea, together with the wide Tōkyō plain which is formed by alluvium washed down from the central mountain-ranges, was submerged in quite recent times, and that only the southern half of the peninsula of Kazusa-Bōshū stood up out of the waves. This process of rising and drying is still going on. The large lagoons on the lower course of the Tonegawa gradually shrink in size, and the same is true of Tōkyō Bay. From these considerations, it will be inferred that parts of this district are somewhat dreary travelling. Mount Tsukuba (2,880 ft.) in the N., and the S. portion from Kano-zan downwards, with tuff ranges which, though not exceeding 1,200 ft., seem higher because rising almost directly from the sea, will best repay the tourist's trouble. In the S. more particularly, there are lovely views, as well as a mild winter climate due to the *Kuroshio*, or Japanese Gulf-Stream.

The three provinces of Shimōsa, Kazusa, and Bōshū anciently formed one, under the name *Fusa no Kuni*, said to have been derived from the excellent quality of the hemp grown there. The district was

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subsequently divided into Upper and Lower, or *Kami tsu Fusa* and *Shimo tsu Fusa*, contracted into *Kazusa* and *Shimōsa*, and part of the former was subsequently constituted into the province of Awa, better known by its Chinese name of Bōshū. 'Upper' and 'Lower' seem to have been applied to denote the relative proximity of these two provinces to the ancient capital. Kazusa, Bōshū, and the greater part of Shimōsa now constitute the prefecture of Chiba, called after a town situated on the E. shore of Tōkyō Bay. The rest of Shimōsa and Hitachi are included in the prefecture of Ibaraki, of which Mito is the capital.

1.—Ascent of Tsukuba. Kasama and Mito.

Mito Railway.

Distance from Tōkyō.	Names of Stations.	Remarks.
	TŌKYŌ (Ueno).	
48 m.	OYAMA Jct.....	See Northern Railway, Route 24.
52½	Yuki.	
54½	Kawashima.	
58½	Shimodate.....	Alight for Tsukuba.
66½	Iwase.	
71	Fukuhara.	
75	Kasama.	
78½	Shishido.	
82½	Uchihara.	
89½	**MITO.**	

The journey by rail to Shimodate, the station for Tsukuba, occupies a little over 3 hrs. Jinrikishas can thence be taken to the foot of the mountain, a distance of about 6 *ri* over a level and fairly good road; and although the ascent to the vill. of Tsukuba is ½ hr. rough walking, the whole journey may be done in an afternoon from Tōkyō. There is fair accommodation at

Shimodate (*Inn*, Tomo-ya); but it is best to push on to Tsukuba, where the inns are better. The jinrikisha-men will act as guides as far as the cleanly little vill. of

Tsukuba, (*Inn*, *Edo-ya), which lies about half-way up the mountain, and contains numerous houses much frequented by the people of the province of Hitachi. Most of the inns command a fine view of the plain of Tōkyō, stretching away towards Fuji. The ascent of the mountain begins immediately after leaving the vill., the path passing through the grounds of a temple. From this point to the summit of the W. peak, called Nantai-zan ('male mountain'), the distance is about 50 *chō*. This is the usual ascent, being less steep than the path up the E. and lower peak, Nyotai-zan ('female mountain'). At the summit are numerous shrines, of which the chief is dedicated to Izanagi. Similarly, the temple on Nyotai-zan is dedicated to his consort Izanami. There is a magnificent view of the Tōkyō plain, Fuji, Asama-yama, and the Nikkō range.

The name *Tsukuba* is said to be composed of two Chinese words meaning 'built bank;' and the legend is that Izanagi and Izanami constructed the mountain as a bulwark against the waves of the Pacific Ocean, which they had forced to retire to the other side of Kashima, formerly an island in the sea. This tradition is in accordance with the fact, recently verified by geologists, that the E. shores of Japan have been gradually rising during many centuries past. One legend says that Tsukuba is a fragment of the sacred mountain in China called Godai-san, which broke off and flew over to Japan. This is supposed to account for the peculiar plants found on it. But the fact is that no botanical species occur here that are not also found on other Japanese mountains, although the inhabitants of the vicinity, noticing the difference between the floras of the mountain and the plain, might naturally be led to suppose that there was something peculiar about the former.

Pines and cryptomerias cover the mountain, and the rocks about the summits are difficult to scramble over, the assistance of an iron chain being necessary in parts. From the W. to the E. peak is an interval of about ½ m. The descent from the latter is 70 *chō*. It passes over and between huge rocks, to which fanciful names have been given, from their supposed resemblance to portions of the human body. The descent may be made

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either to the vill. of Tsukuba or to the hamlet of *Sakayori*. In the latter case it is advisable to have the jinrikishas sent round to await one, in order to be able to go straight on to Shimodate again. The ascent and descent take about 4 hrs.

Leaving Shimodate, the train reaches in 1 hr. the small town of

Kasama (*Inn*, *Itsutsu-ya), standing at the base of a lofty hill whose summit was formerly crowned by the castle of the Daimyō Makino Etchū-no-Kami. The site is easily reached by a path leading from the broad main street of the town. At intervals, traces are still visible of the old stone-faced embankments, of small but deep dry ditches, and of narrow bridges and heavy gateways. At the summit are steep flights of stone steps, and above all is the limited space originally occupied by the Daimyō's palace, round which runs a high earthen embankment. The place is interesting, and gives a good idea of the style of Japanese fortifications, where nature rather than art had raised the defences. The stronghold must, under any circumstances, have been well-nigh impregnable. The *Temple of Inari*, once of high repute, is of no great size. It stands on the l. of the main street, the approach being up a narrow alley, through an almost continuous archway of *torii*, placed within a few inches of each other. The wood-carvings in the chapel are beautiful, the human figures being exceptionally well-formed.

There is a jinrikisha road from Kasama to Mito (4½ *ri*); but it is not recommended if the train be available. The time by rail is 50 min. As the train approaches Mito, a number of caves are seen on the l. in the high bluff on which a portion of the town is built. These galleries were hollowed out for the sake of the blocks used in the manufacture of soft-stone furnaces.

Mito (*Inn*, Suzuki-ya, with a branch establishment near the railway station), the principal town of the province of Hitachi, and capital of the prefecture of Ibaraki, lies some 3 *ri* inland from the shore of the Pacific Ocean, and is situated on rising ground in the midst of a wide plain. The town is in three divisions, the Lower Town, the Upper Town, and the Castle Enclosure lying between the other two. The castle, where formerly lived the Princes of Mito, is picturesquely situated on the crest of the lofty ground that rises from the plain. The defences consisted of deep trenches on the upper town side, and lofty banks—the edge of the hill, in fact—on the other, with a small moat below. Three large gates and one tower still remain. It is worth walking round the castle and under the beautiful trees within the grounds. The Public Garden on the E. of the upper town, overlooking the large mere of Semba, is also prettily situated.

It was laid out some forty-five years ago by Rekkō, the old Prince of Mito, as a retreat for himself after handing over the cares of government to his successor.

A good view is obtained from the summer-house in the garden, where men of note formerly assembled to write verses and practise penmanship. The staple manufactures of Mito are cloth and paper. Tobacco is also made into cigarettes in large quantities, and a considerable export trade is carried on in both salt and fresh-water fish.

The visitor with time to spare should ride out to the pleasant seaside hamlet of *Oarai*, a favourite retreat of the Mito folks. The journey there by jinrikisha with two men takes about 2 hrs.

For the coast road from Mito southwards to Kashima, see p. 177; for that north to Taira and Kōriyama, see p. 187.

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2.—TŌKYŌ TO NARITA, KADORI, CHŌSHI, AND KASHIMA.

Itinerary.

TŌKYŌ to :—	*Ri.*	*Chō.*	*M.*
Ichikawa	3	25	9
Yawata		29	2
Funabashi.....	1	12	3¼
Owada	2	28	6¾
Usui	2	—	5
Sakura	1	13	3¼
Shusui	1	3	2½
NARITA	2	9	5½
Inō	3	15	8¼
Sawara	2	26	6¾
Kadori		28	2
Tsunomiya		18	1¼
CHOSHI (boat) ..	10	15	25½
Total	33	5	81

Omnibuses ply between Ryōgoku-bashi (Tōkyō) and Ichikawa, where the Treaty Limit is reached at the Ichikawa ferry over the Yedogawa. The road is nearly level the whole way, a remark which applies to this route in general.

Yawata takes its name from a temple standing on the l. side of the village street, about half-way down. The temple buildings are poor; but by the side of the chapel is a remarkable *ichō* tree, the trunk of which, about 10 ft. in diameter, has the appearance of being formed of some 40 or 50 trees of different sizes, growing together like a huge faggot.

Funabashi (*Inn*, Ebisu-ya) is a large town, a little way inland from Tōkyō Bay.

This place is celebrated as having been the rendezvous of the village chiefs who, in 1644, headed by the famous Sakura Sōgorō, proceeded to Yedo to protest against the tyranny of the lord of Sakura. Even to protest was in those days a capital offence, acquiescence in all the mandates of his superiors being an inferior's sole and sufficient duty. Not Sōgorō only was put to death: his wife was crucified with him, and their three children decapitated before their eyes. One, a child of seven, was butchered as he was eating the sweetmeats thrown to him by the compassionate spectators. This pathetic story is graphically told in Vol. II of Mitford's 'Tales of Old Japan'.

[The carriage road, 4½ *ri*, to **Chiba** (*Inns*, Kano-ya, Umematsu-ya), capital of the prefecture of the same name, diverges r. at the end of the main street of Funabashi. Three miles before reaching the city, at the fishing hamlet of *Inagi*, is a bathing establishment called * Keiki-Kwan, where it may be better to sleep than at Chiba. A good 2 m. walk from Chiba is to the famous old temple of *Daiganji*, standing in a pine forest where thousands of cormorants roost and build their nests. There is a direct road from Chiba to Narita through pleasant country.]

To **Ōwada** the road traverses an upland country, where some of the best rice in Japan is grown. Some way on, it crosses a narrow canal which brings the Imba lagoon into communication with Tōkyō Bay. It then traverses the wide plain of Narashino, where occasional reviews are held of the troops forming the Tōkyō garrison. The locality is believed to be haunted by the magic foxes and badgers that play so important a part in Japanese folk-lore.

Usui (*Inn*, Ōta-ya) is a good-sized posting-station on the S. shore of the lagoon.

Sakura (*Inn*, Kome-ya). At an angle of the road l., just within view of the trees on the rising ground where the castle formerly stood, is the old execution-ground, where the farmer Sōgorō and his family suffered death in 1645. A large memorial-stone now marks the spot. The road turns to the l., descends into the town past the castle site, and rises again into the upper town.

The castle was formerly the residence of the chief of the Hotta family, which furnished many statesmen to the *Gorōju*, or Chief Council of the Tokugawa Shōguns. Its site is now occupied by the barracks of the garrison.

The temple raised to Sōgorō's memoraty *Shusui*, is a poor building; but the number of worshippers is

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great, and charms bearing the name of the martyred peasant sell in large numbers.

Narita (*Inns*, Ebi-ya, Wakamatsu-ya) is famed for its great *Temple of Fudō*, to which pilgrimages are made from all parts of the country. The wood carvings adorning it are specially noteworthy. Near the great gate is a well where pilgrims perform the ceremony of washing with cold water. Close by is the *Danjiki-dō*, where devotees retire to fast during a whole week, the only refreshment permitted to them being the use of the cold bath. Formerly the period was three weeks.

Tradition says that this practice was instituted about the middle of the 16th century by the saint Dōyo, who passed a hundred days in religious exercises. At last his prayers were answered by a vision of the god, who offered him the choice of a sharp or a blunt sword to swallow. The saint chose the sharp one, which the god thrust down his throat, causing the blood to flow freely. On awakening he found his intellectual powers immensely increased, and felt no traces of the wound. Nevertheless, priests' robes dyed with the blood shed on this occasion are preserved among the treasures of the temple.

In a chapel close to the Danjiki-dō, worshippers may often be seen sitting in a circle, and handing round one to another a huge rosary to which a bunch of horse-hair is attached, and chanting the invocation *Namu Amida Butsu*. The *Ni-ō-mon* is a massive structure of *keyaki* wood, ornamented with carvings. Under the architrave are eight groups representing Chinese children at play, and sages probably intended for the 'Seven Sages of the Bamboo Grove,' whose attributes are chess, music, drawing, and caligraphy. At the r. end are groups of young cock-fighters, and the child delivered from the tall water-jar by his sharp-witted companion Shiba Onkō, who breaks a hole in it with a stone to let the water escape. In front r. is a sage writing an inscription, l. a sage playing on the harp. On the l. side are children playing, and a group, the central figure of which dances to the music of flageolet and drum. At the back are groups of checker-players and of sages inspecting a picture.

On ascending the steps of the *Hondō*, or Main Temple, the first thing that strikes the eye is the huge receptacle for money-offerings, presented by inhabitants of Tōkyō. Above it is a large panel with carvings of phœnixes gorgeously coloured, and on the r. and l. of this are coloured panels of peacocks, also in relief. This is the only colouring about the building, the rest of the exterior being of unpainted *keyaki*. The two sides and back are decorated with eight splendid panels, each 9 ft. by 4 ft., representing groups of the *Go-hyaku Rakan* in low relief, with an immense variety of incident and portraiture. On the huge doors that close the sliding windows of this part of the building, are carvings of the Twenty-four Paragons of Filial Piety.

In the *Naijin*, or Holy of Holies, is the sacred black image of Fudō, hardly visible in the dim light. Among the rock-work behind, are 36 small bronze figures of children; in the centre at the top is Fudō in a cave, and higher up on the r. the saint En-no-Shokaku. The grotesque figures popularly called *Dai-ra-botchi* in the gables, which bear the ends of the ridge-pole, are excellent expressions of the effort to support a heavy burden. Round the building under the architrave are groups of fabulous animals. The three-storied pagoda is a very beautiful example of this architectural form, finely decorated and painted. The black groups on the four sides represent the Sixteen Rakan. Close by on the r. is a handsome library (*Kyōdō*), containing a highly decorated revolving octagonal box borne on the shoulders of parti-coloured demons. Note the peculiar coffered ceiling painted with kaleidoscopic patterns. In the ex-voto Hall (*Ema-dō*) to the l. of the

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Library, are pictures of Fudō helping suppliants; also a huge rosary, the string of which is a cable made of human hair. A flight of steps leads up to another platform, where stands a large red chapel called the *Kōmyō-dō*, or Hall of Resplendent Light, dedicated to Dainichi. Behind the *Kōmyō-dō* is a long low cave, at the end of which a figure of Fudō is dimly visible by the light of a lantern.

A shrine called *Daishi-dō*, dedicated to Kōbō Daishi and containing an image of that saint besides fine carvings of dragons, has recently been added to the temple buildings. Below the temple, too, on the l., a small exhibition of relics is being set up.

[Nearly 17 *ri* S. of Narita, stands the celebrated temple of **Kasamori** dedicated to Kwannon.

The following is the itinerary.

NARITA to:—	*Ri.*	*Chō.*	*M.*
Shibayama ..	4	—	9¾
Naruto	3	18	8½
Tōgane	1	27	4¼
Ōami	1	16	3½
Honnō	1	19	3¾
Mobara	1	24	4
Chōnan	2	—	5
KASAMORI..	1	—	2½
Total	16	32	41¼

The temple is built on a platform which rests on the point of an irregular conical rock some 50 ft. in height, the edges being supported by stout wooden scaffolding, and is reached by three flights of stairs. A country road connects Kasamori with *Kominato* on the Pacific coast, distance about 11 *ri*. For Kominato see p. 180.]

From Narita the road lies chiefly over moorland to

Kadori, also called **Sawara** (*Inn*, Ukishima-ya, besides many others crowding the entrance to the splendid grove of trees in which the temple stands).

The temple is dedicated to Futsu-nushi or Iwai-nushi, a deified warrior of the mythical period, whose symbol is a sword. The date of its foundation is unknown, but may be placed a good deal earlier than the 5th century A.D. The present building was erected at the beginning of the 17th century and restored in A.D. 1700. It is said that, as late as the beginning of the 17th century, the waters of the Tonegawa came right up to the base of the hill on which the temple stands, and that all the corn and rice-fields between it and Tsunomiya have been reclaimed since that period.

The temple is in the mediæval style of Shintō architecture, with a heavy roof of thick shingling, and is painted red. R. and l. of the oratory steps, a mirror and a sword, emblematic of the two sexes, are suspended in bags of brocade on branches of the sacred *masakaki* tree. Black lacquered doors close the entrance of the chapel. From the back of the grove is a fine view of the plain to the N., intersected by the Tonegawa and the lagoons. Tsukuba is visible to the l. on a clear day. Kashima lies out of sight behind a wooded hill on the r.

At **Tsunomiya** boats to **Chōshi**, or to Ōfunatsu for the famous temple of Kashima (see next page), can be obtained. Shortly before reaching Chōshi the river attains a breadth of over a mile, but contracts considerably at its mouth, where it rolls between sharp rocks that rise abruptly from the sea. When there is any swell from the E., this bar becomes dangerous.

Chōshi (*Inns*, Daishin, Komaiyasu) consists of several villages extending for over 2 m. along the S. bank of the Tonegawa. The chief occupation of the inhabitants is fishing. Immense quantities of *iwashi*, a fish resembling the pilchard but smaller, are caught here and along the coast. They are boiled in huge cauldrons to obtain the oil, which is used for lamps; and the residue, dried in the sun, is sent inland for manure. The odour from this process is overpowering,

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and renders Chōshi and the coast villages unbearable. Kashima can be easily reached from the opposite shore, but the road is too sandy to be agreeable, and the best way is to land at *Ikisu*, from which the distance is a little under 3 *ri*.

[From Ōfunatsu it is ½ *ri* to the vill. of **Kashima**, crowded with inns and restaurants for the accommodation of pilgrims. The name *Ka-shima* means 'deer island,' but the district is an island no longer. It consists of a sandy spit, 13 *ri* by 1 *ri*, separating the sea from the Kita-ura lagoon, and ending at the mouth of the Tonegawa, opposite the town of Chōshi. The deer used to wander freely through the groves round the temple, but they have now been almost exterminated. A broad avenue leads to the temple, which is situated in a grove of fine cryptomerias. It consists of an oratory and chapel connected by a short corridor in the usual mediæval style, painted red, and with a thick shingled roof.

The principal deity here worshipped is Take-mika-zuchi. This god was one of those sent down from Heaven to Japan, to prepare the advent of the line of earthly sovereigns known afterwards as Mikados. The temple is usually said to have been founded in the 'age of the gods,' and certainly dates from the prehistoric epoch. From the most ancient times it was the practice here, as at Ise, to rebuild not only the main temple, but also all the inferior ones around it, every twenty years; but about the beginning of the 9th century, for reasons of economy, the rule became confined to the principal building.

The temple faces N. But the box containing the sword which is the embodiment of the god faces E., *i.e.*, towards the Pacific Ocean. A narrow path behind the temple conducts to a small enclosure containing the celebrated *Kaname-ishi*, or Pivot Stone, supposed to be a pillar whose foundation is at the centre of the earth. According to one tradition, it was sanctified by the local god taking his seat on it directly after his descent from heaven. Another account is that under this place is confined the gigantic fish called *namazu*, whose contortions are the cause of earthquakes, and that the stone acts as some restraint on the creature's movements. Mitsukuni, the second Prince of Mito, is said to have dug for six days round it without finding the lower end. About 1 m. from the temple is a stretch of moorland called *Takama no hara*, literally, the Plain of High Heaven, where the gods are supposed to have assembled in days of old, and where stone arrow-heads are still often found.]

3.—Kashima to Mito.

Itinerary.

KASHIMA to :—	*Ri.*	*Chō.*	*M.*
Ōfunatsu	—	18	1¼
Hokoda (boat)	8	—	19½
Momiyama	1	18	3¾
Konashi.....	1	—	2½
Natsumi	2	—	5
Ōnuki.....	—	18	1¼
MITO.....	3	—	7¼
Total	16	18	40¼

The above distances are approximate. From Kashima to Ōfunatsu is by jinrikisha. The boat journey from the latter place to Hokoda is across the Kita-ura lagoon. Small hills stretch along the greater part of the shore on either side of the lagoon, especially towards Hokoda. Boats have to wind in and out through a channel traversing the large reed-grown marsh in front of the town, and then by a wide canal penetrate into its very centre. Passengers are transferred from the steamers to boats, close to the entrance of the channel.

Hokoda (decent accommodation) is a poor fishing village. From this

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place two roads go to Momiyama. On leaving the village, there is a considerable ascent. Jinrikishas and pack-horses are obtainable; but as the road is generally in bad order, it is well to be prepared to walk at any rate as far as Ōnuki.

Momiyama (*Inn*, Kōji-ya) is a poor village. There is a direct and shorter road to this place from Kashima, but it is sandy and heavy travelling.

Konashi (*Inn*, Ebi-ya at Benten, just beyond the vill.). The roar of the Pacific can be heard all the way from Momiyama to this place, and in windy weather clouds of spray are blown over the low rising ground. Half-way between Konashi and Ōnuki the road descends from the wooded headlands to the beach, where the view of the Pacific is very fine.

Natsumi is the largest of the villages in this part of the country, all small and poor, and inhabited only by fishermen. At

Ōnuki jinrikishas can be obtained; but they are more numerous on the other side of the ferry beyond this village; or else boats may be taken up the Nakagawa to Mito.

4.—Tōkyō to Kisarazu, Kano-zan, Tenjin-yama [Nokogiri-yama], Kachiyama, and Tateyama.

Small steamers from Tōkyō (Reigan-jima) to Kisarazu in 3 hrs. For further details of steamers, see p. 64.

Itinerary.

KISARAZU to:—	*Ri.*	*Chō.*	*M.*
Kano-zan	4	23	11½
Tenjin-yama (Minato)	3	—	7½
Take-ga-oka		34	2¼
Kanaya	1	31	4½
Motona	1	8	3
Kachiyama	1	—	2½
Hojō	4	14	10¾
TATEYAMA		13	1
Total	17	15	42½

Shortly after leaving Kisarazu, the road to Kano-zan gradually ascends a valley and crosses a low range of hills.

The mountain of Kano-zan (also pronounced Kanō-zan), which rises to a height of 1,260 ft. on the borders of the provinces of Kazusa and Bōshū, is a conspicuous object in the view across Tōkyō Bay, and itself commands a magnificent prospect. It is sufficiently elevated above the plain to escape the damp air which renders Tōkyō so unhealthy in summer, and though not high enough to have a temperature markedly below that of the surrounding lowlands, is visited by fresh sea-breezes that render it an agreeable resort during the hot months.

Kano-zan, (*Inns*, * Yūyū-kwan in foreign style; Marushichi), a village of about 100 houses, stands on the top of the mountain. It is divided into an upper and lower street, the upper street running E. and W., and the lower N. and S. Between them, surrounded by a magnificent grove of cryptomerias and other conifers, stands a large but decaying temple dedicated to Yakushi, erected in 1708. The Yūyū-kwan Hotel is situated in the upper street, facing W. The view is superb:—below, the blue waters of Tōkyō Bay, beyond which rises Fuji; to the l., the Hakone range; to the r., the Ōyama and Tanzawa ranges; and further N., the Nikkō mountains, Akagi-san, and Tsukuba.

The best walk at Kano-zan (about 1 *ri*) is to the big camphor-tree (*kusunoki*) one of the five largest trees in Japan, and probably 2,000 years old. It is 72 ft. in circumference; the largest branch is 24 ft. in circumference. The way to this tree—and it is very picturesque—leads from a corner in the upper street where there is a school-house just opposite the great temple of Yakushi, and descends in a S. direction along the l. side of a thickly wooded valley. Branching off r. from the way to the big tree, is a path leading by a steep descent to a pretty waterfall some 35 ft. high. It is about 13 *chō*, or 1 m., from the vill. that the way to the fall diverges.

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The footpath leading to the fall is not the first one reached (over which there is a small *torii*), but is about ½ m. further on. Japanese visitors—at least those of the lower class—generally improve the occasion by taking a shower-bath under the cascade.

Another good walk is as follows:

Passing through the lower street of Kano-zan towards the N., we reach l. a flight of 218 stone steps, at the top of which is a small Shintō shrine. This is the highest point of the mountain; but as it is overgrown with tall trees, the summit commands no view. Opposite the steps on the r., a short path leads to the brow of the hill, whence there is a fine prospect towards the E. and N. The side of the mountain here slopes away very abruptly; and below, as far as the eye can reach, lie low but sharp ridges covered with brushwood, intersecting and meeting so as to form a multitude of tiny valleys, in most of which rice is cultivated. The view from this point has received the name of *Ku-jū-ku Tani*, or the Ninety-nine Valleys.

The descent from the village of Kano-zan is by a good jinrikisha road through Sakurai to

Tenjin-yama or **Minato** (*Inn* Fukumoto-rō), a prettily situated vill., containing a few *sake* breweries and soy manufactories, the produce of which is shipped in junks to Tōkyō; but the population consists chiefly of fisher-folk. A smooth sandy beach with a W. aspect stretches for ½ m. along the shore to the N., affording excellent bathing. About a mile away rises Myōken-yama, which commands a fine view. Ascending from the Minato-gawa and following along some cliffs, the road passes through a lofty tunnel hewn in the solid rock, before descending again to *Take-ga-oka* and *Hagyū*. Here the local wonder is a small cavern containing a well, called *Kogane-ido*, or the Golden Well, on account of a golden scum that rises on its surface. More tunnelling characterises the coast road from Hagyū to

Kanaya (*Inn*, Kaji-ya). This place possesses an interesting relic of antiquity, known by the name of Tesson Daigongen, which is kept carefully in a small chamber in the rock immediately behind a little Shintō chapel. It is a disc of iron, between 4 and 5 ft. in diameter and some 3 in. thick, split into two unequal parts.

Local tradition says that it was discovered in the bay about six centuries ago by the fishermen of the vill., then consisting of eighteen families, but that its weight was so great as to render unavailing their united efforts to bring it ashore. They therefore implored it to divide itself in two, promising that they would then land it, and worship it as their patron deity. After passing all night in anxious expectation, they found that their petition had been heard; and fishing up the two pieces, they placed them in the rock chamber, where the split disc has remained enshrined ever since as the local god.

[Instead of continuing along the coast from Kanaya to Motona, it is pleasant to make the ascent of **Nokogiri-yama** on the way. This mountain takes its name, which means 'Saw Mountain,' from the serrated ridge of peaks that follow each other in regular gradation from the highest on the E. down to the sea-shore. Round the promontory thus formed, passes the ordinary road to Motona. A curious feature of Nokogiri-yama is a set of stone images of the *Five Hundred Rakan*, scattered over the mountain side. Besides these, there is a shrine hewn out of the living rock, in the centre of which is a stone effigy of the person to whose initiative the carving of the other five hundred images was due. The view from the point called *Mi-harashi*, 850 ft. above the sea, is magnificent. Westward rises the perfect form of Fuji above the low coast of Sagami, while to the S. a suc-

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cession of bays and promontories marks the W. coast of Bōshū. First comes the vill. of Yoshihama, bent at an obtuse angle along the sea-shore, and beyond it the cape under which nestles the little town of Kachiyama. To the E. are the higher peaks of Nokogiri-yama, and in front the mass of lesser hills intervening between the ridge and the valley of the Tenjin-yama-gawa. The lighthouse on Kwannon-saki is a prominent landmark bearing N.W. by N.]

Motona is continuous with *Hoda*, a convenient place from which to make the ascent of Nokogiri-yama if one is taking this route in the reverse direction. At Hoda the road leaves the sea-shore. It is a pleasant walk to

Kachiyama (*Inn*, Nakajin), formerly the castle-town of a small Daimyō named Honda Tsushima-no-Kami. From Kachiyama the road strikes up into the hills, passes through a long tunnel by the quarries of Nokogiri-yama, and descends to *Nago*, 4½ hrs. from Tenjin-yama by jinrikisha. From Nago to Tateyama is about 1 hr. walk, including a glance at the temple of Hachiman, situated in a grove 200 yds. to the l. of the way. The porch has some good modern carvings, and a coffered ceiling containing seventy two compartments with a dragon carved in relief, the design in each compartment being different. Within is another coffered ceiling, decorated with paintings of birds and flowers.

Hōjō (*Inn*, Yoshino-an), though given in the itinerary as 13 *chō* from Tateyama, is practically almost continuous with the latter.

Tateyama (*Inn*, Tsuru-ya) commands an incomparable view of Fuji across Tōkyō Bay. Nowhere else does the mountain seem to rise to so great a height, completely dominating the Ōyama and Amagi ranges which extend r. and l., while on either hand the shores of the bay stretch round to form a fitting frame for this lovely picture. A steamer leaves Tateyama daily for Tōkyō at about 10 A. M. calling at several places along the coast, and reaches Tōkyō in 7 hrs. under favourable circumstances. Another leaves about noon for Uraga.

5.—Tateyama to Kominato.

Itinerary.

TATEYAMA to :—	*Ri.*	*Chō.*	*M.*
Hōjō..		13	1
Takehara	2	5	5½
Matsuda	1	20	3¾
Wada	1	18	3¼
Emi	1	7	3
Maebara	2	31	7
Amatsu	1	26	4½
KOMINATO	1	3	2¾
Total	12	15	30½

The 4 *ri* walk separating Tateyama at the entrance of Tōkyō Bay from Matsuda on the Pacific, is a short cut across the tiny province of Awa at its narrowest part. From

Matsuda (*Inn*, Abura-ya), there is a jinrikisha road along the coast to *Amatsu*, 1 *ri* 3 *chō* from Kominato.

Wada (*Inn*, Kaneko-ya).

Emi (*Inn*, Hashimoto-ya) is a place of some size, standing in what for this part of the country appears a wide valley, about 1 square mile in extent.

Maebara (*Inn*, Yoshida-ya) stands at the mouth of a small river, the Kamogawa, whence the road leads through a pine-wood and over a sandy shore to Amatsu. A steep promontory has to be climbed before descending again to the sea at

Kominato (*Inn*, Kadokuma). This village, though so remote and difficult of access—for it is hemmed in on all sides between the mountains and the sea — is known throughout Japan as the birthplace of the great Buddhist saint, Nichiren.

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According to some, the original site of the temple founded by Nichiren himself on the very spot which gave him birth, is now under a stretch of sea called *Tainoura*, said to be the resort of numbers of *tai* fish, which are held sacred by the fishermen. Another tradition is, that from the day of the saint's birth until he was seven days old, two of these fish five feet long used daily to appear in the pond in his father's garden, whence the spot, since covered by the waves, took the name of '*Tai* Bay.' In any case, there is only just sufficient space between the sea and the steep hills behind for the row of houses forming the double vill. of Kominato and Uchi-ura.

The temple raised to the memory of Nichiren is called *Tanjōji*, or 'the Temple of the Birth.' On the l. after entering the outer gate, is a small square building over the well which nominally supplied the water used to wash the infant saint,—nominally only, because the original spot was overwhelmed by a tidal wave in 1498. We next pass through a huge gate, and see before us the Main Temple, an unpainted wooden building, 72 ft. square inside, built in 1846. The porch has some excellent carvings of tortoises and lions' heads, and the birds in the brackets of the transverse beams are good. The interior is very simple, its only decoration being four large panels carved with dragons, and a coffered ceiling with the Mikado's crest painted in each compartment. On the altar stands a handsome black and gold shrine, containing a life-like image of the saint, who is represented as reading from a richly gilt scroll containing a portion of the *Hoke-kyō*. The doors of the shrine are closed except during service, when they are thrown open in order that the worshippers may gaze upon Nichiren's countenance.

Two and a half *ri* from Kominato, and 1½ *ri* to the N. of Amatsu, stands the vill. of *Kiyosumi*, celebrated for its temple dedicated to Kokuzō Bosatsu. Kiyosumi lies about 1,000 ft. above the sea, and being free from mosquitoes owing to the dryness of the tuff of which the hills consist, is much frequented during the summer months by Japanese desiring to escape the damp heat of Tōkyō. The temple contains some good carvings.

Those not caring to return from Kominato the way they came, may follow the coast road right round the peninsula. This road diverges from the route already given at Matsuda. The itinerary is as follows.

KOMINATO to:—	*Ri.*	*Chō.*	*M.*
Matsuda	8	13	20½
Shirako	1	5	2¾
Asaina		33	2¼
Shirahama	2	27	5¾
Mera.....	1	34	4¾
Sunosaki	2	27	5¾
TATEYAMA	3	6	7¼
Total.....	21	1	51½

The road is mostly sandy and heavy for jinrikishas. The best accommodation is at Matsuda and Shirahama, the latter vill. being at the extreme S. point of the peninsula. Here, on the low headland of Nojima, stands a fine lighthouse, the light of which is visible for 20 m. This place enjoys a much warmer climate than other parts of the province. Luxuriant beds of jonquils and other flowers abound near the sea-shore, and fill the air with their fragrance at Christmas-time. The fishing boats of Mera put out in large numbers during the season to catch bonitos round Vries Island and others of the chain extending S. towards Hachijō. The scenery from Mera onwards is very pretty.

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ROUTE 20.

The Shiobara District.

NASU. FURUMACHI. ASCENT OF KEI-CHŌ-ZAN. NASUNO-YAMA.

Nasu (*Inn*, * Nasuno-ya) is reached by the Northern Railway from Tōkyō in 4½ hrs. (see Route 24). This place is an outcome of railway enterprise; so too is the redemption of a large extent of the moorland which here stretches on all sides, the soil having been found well-adapted to fruit cultivation. Nasu is also the nearest station to the favourite hot-springs of Shiobara, a place formerly out of the beaten track. Railway communication has, however, brought it within easy reach of Tōkyō, and it is now much frequented by all classes of Japanese. The itinerary from the station is as follows.

NASU to:—	*Ri.*	*Chō.*	*M.*
Sekiya.....	3	—	7¼
Owami	1	18	3½
Fukuwata		24	1¾
Shiogama		13	1
FURUMACHI...		8	½
Total	5	37	14

An excellent road has been constructed all the way, practicable for jinrikishas and carriages. As far as

Sekiya, at the foot of the mountain, it is perfectly level and goes in a straight line across the plain, which is covered with dwarf chestnut-trees,—a part of the journey apt to be found very trying in summer, from the absence of shade of any kind. Pheasants and other game are plentiful in the plain, while in the Shiobara mountains bears are still occasionally shot by the peasant hunters. After leaving Sekiya, the road follows the course of the Hōkigawa as it wends its way through deeply wooded ravines to the plain. At various points glorious views are afforded of the river below, while a number of cascades lend variety to the scene. At the place where the valley narrows until it seems little more than a gorge, the road becomes highly picturesque. Every summer it suffers severely from the heavy rains; but a staff of men is generally in readiness to effect repairs, so that jinrikishas can always pass. The *Owami* springs, with a hut or two, are seen from the roadway, at the bottom of an almost precipitous descent. They are in the bed of the river, and are used only by the poorest class of visitors.

Fukuwata (*Inns*, Matsu-ya and others) is, next to Furumachi, the most popular place in the Shiobara district. At the entrance to the hamlet of *Shiogama*, a stone has been erected to the memory of the famous courtesan, Takao, who was born near this spot.

[Here a bridge crosses the river, leading to the hot-springs of *Shionoyu* (16 *chō*), situated in the bed of an affluent of the Hōkigawa. The road to these springs is practicable for jinrikishas, and commodious inns have been built on the mountain side close by.]

Furumachi (*Inns*, * Fūsen-rō, * Kome-ya, Aizu-ya) lies on the r. bank of the river, and is the principal vill. in the district. It is shut in by mountains, rising in beautifully wooded peaks, one above another around it. Although situated at no great height (1,750 ft.), Furumachi is cooler than many places at higher altitudes, and is free from mosquitoes and other insect pests. Visitors would do well to take provisions with them, as the native fare here lacks variety. Being near the old highway to the province of Aizu, a new road was built some ten years

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ago, during the height of the road-making fever, to connect this district with Wakamatsu. Solid embankments supported it, and well-constructed bridges spanned the streams. But after a short time it became utterly impassable for a distance of 8 *ri* from Furumachi, the traffic over the route being so insignificant that the expense of maintaining it, damaged as it incessantly was by landslips and heavy rains, was found to be out of all proportion to local requirements. It remains to-day as a picturesque ruin, and the old road leading from Imaichi near Nikkō is the only one now used.

The whole Shiobara district is dotted with thermal springs. The water at Furumachi is moderate in temperature and mostly free from mineral deposit; the other springs are somewhat saline. A favourite midday resort for visitors at Furumachi is *Sumaki* or *Taki-no-yu* (9 *chō*), in a hollow of the hills with a decent inn. Here the water is led in pipes from a spring just above the inn, and a hot douche can be taken. The temple of *Myō-onji*, a plain thatched structure in the vill., is of little interest. The paintings of the sixteen-petalled chrysanthemum on the ceiling have been ruthlessly blotted out, that flower being the crest of the Imperial family and its use by others now strictly prohibited. The only relic in the possession of the priests—and it is an odd relic in a place of worship—is a piece of the wardrobe of the frail beauty above-mentioned.

A pleasant excursion may be made to **Arayu**, lit. the Violent Spring, 2 *ri* from Furumachi. The path leads directly behind the Komeya Inn at the head of the vill., and over the hills in sharp zigzags. The views on the way are amongst the finest in the vicinity.

[Near the top of the pass on the l. is a tarn called *Ōnuma*, separated from a smaller called *Konuma*, the latter situated in a deeper hollow not visible from the road. A path follows the upper edge of these tarns down to the Shionoyu springs, and, with pretty glimpses of the valleys, also makes a good walk from Furumachi.]

Arayu, which is simply a cluster of mediocre inns, lies on the side of a hill rendered sterile by the sulphureous water that breaks out in several spots. The aspect of the place is very desolate. Arayu is on a mountain road to Nikkō, frequently taken by pedestrians. The distances are approximately as follows.

Arayu to:—	*Ri.*	*Chō.*	*M.*
Fujiwara	5	—	12¼
Ōkuwa	3	—	7½
Imaichi	1	15	3¾
Total	9	15	23

Thence train to Nikkō in ¼ hr. The accommodation *en route* is poor.

Arayu is the best starting-point for the ascent of **Keichō-zan**, 3½ *ri*, one of the peaks of Takaharayama (5,880 ft.), the highest mountain of the range separating the province of Shimotsuke from Iwashiro. The walk is somewhat rough and monotonous for about 1 hr., all view being shut out by woods and low ridges on both sides until the bed of the Akagawa is reached, where the ascent of the Takahara-tōge begins. From the top of the pass to the small lake of Benten-ga-ike is a distance of 1 *ri*, and to the summit a steep climb of 20 *chō* more. The view from the summit is very extensive, embracing Fuji, Nantai-zan, Gwassan, Iide-san, Bandai-san, and numerous minor peaks. The shrine on Keichō-zan is dedicated to Sarutahiko, and the chief time of pilgrimage is spring. An early

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start is necessary if the ascent from Furumachi is to be made in one day. An alternative is to make it on the way to Nikkō.

Nasuno-yama can be reached in one day from the hamlet of Nasu. Jinrikishas are taken to the hot-springs of *Itamura* at the foot of the mountain, where there are several good inns. Nasuno-yama has a fortress-like aspect when seen from the S. Its side is honeycombed with hundreds of solfataras.

Near Itamura is the *Sesshō-seki*, or Death-Stone, famous in a legend which has been dramatised as one of the *Nō*, or Lyric Dramas of mediæval Japanese literature. The story is that a Buddhist priest, Gennō by name, while journeying across the desolate moor of Nasu, pauses to rest beneath this rock. A spirit forthwith appears and warns him that, by remaining in that place, he is risking his life, for that not men only, but even birds and beasts perish if they do but touch it. The spirit and the chorus then recount to him in verse how once upon a time there lived a maiden, as learned and accomplished as she was surpassingly beautiful, whom the Emperor Toba-no-In took to himself as his favourite concubine, and for her sake neglected all the affairs of state. At last one evening, on the occasion of a banquet at the Palace, the lights suddenly went out, and from the girl's body there darted forth a supernatural coruscation that illumined the whole scene, while the Mikado himself was struck down by disease. On the representations of the court magician, Abe-no-Yasunari, the vile witch—for the pretended beauty was evidently nothing better than a witch—was driven from the Imperial presence, and flew away through the air to the moor of Nasu, where she resumed her original shape, that of a fox. In the second act of the play, the spirit appearing again, confesses to the good priest that itself is none other than the wraith of the witch whose story has just been told, and relates furthermore how, after escaping from the Palace, she was hunted by dogs over the moor of Nasu,—the origin, as the chorus obligingly stops to explain, of the Japanese sport of *inu ou mono*, or 'dog-hunting.' The priest then exorcises the evil spirit by means of Buddhistic incantations. But his exorcism seems not to have been permanently effectual, if, as is asserted, poisonous exhalations still issue from the Death-Stone thrice every day. The stone itself is of insignificant size, but is still regarded by the peasantry with superstitious dread.

ROUTE 21.

Bandai-san.

Train by the Northern Railway from Tōkyō (Ueno station) to Motomiya in 8 hrs. Whole time of trip, 4 days.

Motomiya (*Inn*, Mito-ya), itself an unattractive town, is the best place from which to reach the volcano of Bandai-san, noted for its terrific eruption on the morning of the 15th July, 1888. The itinerary to the town of Inawashiro, situated at the foot of the mountain, is as follows.

MOTOMIYA to :—	*Ri.*	*Chō.*	*M.*
Atami	4	—	9¾
Yamagata	2	—	5
INAWASHIRO ...	4	—	9¾
Total.....	10	—	24½

Leaving Motomiya by jinrikisha in the morning, Inawashiro will be reached early in the afternoon. The road as far as Atami (decent accommodation) is flat and fairly good in fine weather. Here we join the road from Kōriyama station, which is 1 *ri* longer than that from Motomiya. From Atami to Yamagata, a vill. on the shores of Lake Inawashiro, the road becomes hilly and the scenery more varied. A part of the way lies by the side of a canal, which has been constructed for purposes of irrigation. As one approaches the cascade formed by the water of the canal falling over a cliff, it will be found advisable to walk up the narrow path, steep as it is, rather than follow the windings of the main road in jinrikisha. From

Yamagata (*Inn*, Kashima-ya), small steamers cross the lake to *Tonokuchi*, the landing-place for Wakamatsu, the capital of the province (see next Route). *Lake Inawashiro* is a large sheet of water measuring

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about 4 *ri* in every direction; and is almost surrounded by a succession of thickly wooded hills, above which, on the N. shore, towers the sharp summit of Bandai-san. This lake is not a true crater lake, as has been supposed, but is probably a depression formed by evisceration of the ground, resulting from the copious outpourings of volcanic matter in its vicinity. Its principal feeder used to be the river Nagase, the upper course of which was entirely stopped by the *débris* swept down during the eruption of 1888. The lake is now supplied mainly by the Sukawa, flowing from Dake-yama. It is plentifully stocked with salmon-trout and other fish. The road follows the shores of the lake until the N. end is reached, whence it leads over a wide cultivated area to

Inawashiro (*Inn*, Shio-ya), a dull country town lying on the S. E. base of Bandai-san. From here the ascent of the mountain and the circuit of the devastated district may most conveniently be made.

Bandai-san (6,000 ft.) is the name usually given to a group of peaks consisting of Ō-Bandai, Ko-Bandai (destroyed), Kushi-ga-mine, and Akahani-yama, surrounding an elevated plain called Numa-no-taira. This group, standing on the N. side of Lake Inawashiro, forms a very conspicuous object in the landscape. When seen from the town of Wakamatsu, on the S.W. side, it appears as a single pointed peak. Ō-Bandai, or Great Bandai, is the most prominent of the peaks. Numa-no-taira is supposed to be the remains of the original crater, and the peaks mentioned are probably parts of the wall that encircled it. Within it were several small lakes or pools, as its name implies. It was also covered with dense forests, which were destroyed in the last eruption.

"On the morning of July 15th, 1888, the weather in the Bandai district was fine, there being scarcely a cloud; and a gentle breeze was blowing from the W.N.W. Soon after 7 o'clock, curious rumbling noises were heard, which the people thought to be the sound of distant thunder, often heard among the mountain-tops. At about half-past 7, there occurred a tolerably severe earthquake, which lasted more than 20 seconds. This was followed soon after by a most violent shaking of the ground. At 7.45, while the ground was still heaving, the eruption of Ko-Bandai-san took place. A dense column of steam and dust shot into the air, making a tremendous noise. Explosions followed one after another, in all to the number of 15 or 20, the steam on each occasion except the last being described as having attained a height above the peaks about equivalent to that of Ō-Bandai as seen from Inawashiro, that is to say, some 1,280 metres, or 4,200 ft. The last explosion, however, is said to have projected its discharge almost horizontally, towards the valley on the N. And, considering the topography of the mountain and the form of the crater, it is probable that previous discharges were also more or less inclined to the vertical, in a northerly direction. The main eruptions lasted for a minute or more, and were accompanied by thundering sounds which, though rapidly lessening in intensity, continued for nearly two hours. Meanwhile the dust and steam rapidly ascended, and spread into a great cloud like an open umbrella in shape, at a height equal to at least three or four times that of Ō-Bandai. This cloud was gradually wafted away by the wind in a south-easterly direction. At the immediate foot of the mountain there was a rain of hot scalding ashes, accompanied by pitchy darkness. A little later, darkness was still great, and a smart shower of rain fell, lasting for about five minutes. The rain was quite warm. These phenomena, as well as the terror and bewilderment which they caused among the peasantry, were described in thrilling terms by the newspapers of the day. While darkness as aforesaid still shrouded the region, a mighty avalanche of earth and rock rushed at terrific speed down the mountain slopes, buried the Nagase valley with its villages and people, and devastated an area of more than 70 square kilomètres, or 27 square miles."—(Professors Sekiya and Kikuchi.)

The total number of lives lost in this great cataclysm, which blew a massive mountains to piece, was 461. Four hamlets were completely buried under the disrupted matter, along with their inhabitants and cattle, and seven villages were partially destroyed. Whole forests were levelled by the shock, and rivers were blocked up by the ejected mud and rocks. No such disaster had happened

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in Japan since the famous eruption of Asama-yama in 1873.

The ascent of Bandai-san from Inawashiro is usually made by walking for about 2 m. along the old highway which leads to the West Coast. A path then turns sharp r. over the grassy moor, and for a considerable distance is a gradual climb. When the higher and thickly wooded part of the mountain is reached, the ascent becomes much steeper. Looking backwards, glorious views of the extensive plain in which Wakamatsu is situated are obtained at various points. A walk of about 3 hrs. should bring one to a point on the W. side of the mountain and not far from the crater wall, where the full force of the explosion may be best realised. The awful scene of havoc bursts upon one with bewildering suddenness. The path then descends, and passes over the sea of mud and rocks in the direct line of eruption, till the hill shutting out the valley of the Nagase-gawa is encountered. Crossing this and walking over the site of the annihilated hamlet of Kawakami, we next come 3 m. further down the valley to the hamlet of Nagasaka, whose inhabitants, in endeavouring to escape to the hills opposite, were overwhelmed by the sea of mud. At the vill. of Mine, less than ¾ m. from Inawashiro, a deflected portion of the muddy stream was arrested, and may be seen piled up several feet thick. Great changes have since taken place in the appearance of the devastated area, through the effects of erosion upon the rugged masses of rock and mud that had been left by the catastrophe. The dammed-up waters of the Nagase-gawa now form a large lake, 5 or 6 m. long and about 1 m. broad. But taken altogether, the spectacle is still one of the most weird and engrossing to be seen in any part of the world.

The circuit of the mountain as here described occupies a day, but leaves little time for investigation of any kind. Provisions should be obtained at Inawashiro before starting. Guides are always procurable.

ROUTE 22.

FROM NIIGATA TO WAKAMATSU (AIZU), AND TO MOTOMIYA ON THE NORTHERN RAILWAY.

Itinerary.

NIIGATA to:—	*Ri.*	*Chō.*	*M.*
Kameda	3	13	8¼
Yasuda	5	28	14
Komatsu	3	11	8
Iwaya (Mikawa)	2	4	5¼
Tsugawa.....	2	18	6
Torii	3	6	7¾
Nozawa	4	10	10½
Bange	4	34	12
WAKAMATSU...	3	7	7¾
Total	32	23	79½

This journey, practicable for jinrikishas, but over rough and mountainous roads, may be made in 2½ days. One *ri* is saved by taking boat on the Shinano-gawa from Niigata to *Kameda*. The first night's halt should be made at **Komatsu** (*Inn*, Komatsu-ya).

[At **Tsugawa**, the Agano-gawa is often resorted to by those taking this route in the inverse direction. Niigata can thus be reached in one day from Tsugawa; but if it is slack water, a halt must be made somewhere for the night. The boats are about 45 ft. long;

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by 6 ft. broad, and are propelled by one man sculling at the stern, and another pulling a short-bladed oar, worked in a loop of wistaria at the bow. For about 12 m. the river, hemmed in by lofty cliffs, studded with rocks visible and sunken, making several abrupt turns, and shallowing in many places, hurries the boat swiftly along. The rapids are on a small scale, and anything but formidable.]

The part of the route between Iwaya and Nozawa will be found the stiffest, but the most picturesque. The road passes along the side of a ridge above the rapid Agano-gawa, with fine grey cliffs on its further side, and commands excellent views of the abrupt precipices of Iide-san and Myōjin-take on the S.W. There is fair accommodation at

Nozawa (*Inn*, Hotei-ya). Leaving **Bange** (several inns), the road enters the cultivated plain in which Wakamatsu lies.

Wakamatsu (*Inns*, *Shimizu-ya, Minato-ya), formerly the castle-town of the Prince of Aizu, is situated nearly in the centre of a great oval plain of from 10 to 12 *ri* in its longest diameter, constituting what is properly called the Aizu country. The plain is fertile, cultivated with rice, and watered by many streams that descend from the surrounding mountains and unite to form Lake Inawashiro.

The Aizu clan specially distinguished itself fighting on the Shōgun's side during the civil war of 1868—indeed, their enemies termed them 'the root of the rebellion.' Though their cause was a losing one, their gallantry is none the less remembered. Even lads of fourteen and fifteen years followed their fathers to the field.

The Daimyō's castle stood on a hill, a short distance from the town; but it has been razed to the ground. With the exception of some fine old trees, dilapidated gateways, and remains of moats, nothing remains to attest the former glory of the place. Wakamatsu is a convenient point from which to make the ascent of Bandai-san, described in Route 21. A pleasant walk can be taken to *Higashi Ōyama* (*Inn*, Shin-taki), a village of tea-houses 1 *ri* to the N. of the town, situated in a deep ravine through which flows a stream of considerable volume, and much frequented on account of its hot-springs. The waters, which gush out of the rocks on the r. bank of the stream, have neither taste nor smell. Their temperature varies from 122° to 131° F.

Leaving Wakamatsu, jinrikishas are taken to *Tonokuchi*, a distance of 4 *ri*, whence small steamers ply across Lake Inawashiro to Yamagata (see p. 184). Then by jinrikisha to Motomiya, 6 *ri*, whence rail to Tōkyō.

ROUTE 23.

FROM KŌRIYAMA THROUGH THE PROVINCE OF IWAKI TO TAIRA AND MITO.

Though the province of Iwaki is not generally considered attractive to tourists, the following itinerary is given for the benefit of such as may desire to traverse it.

Starting from Kōriyama, 7 hrs. from Tōkyō on the Northern Railway, we take the road leading through Miharu to Taira on the Pacific Coast, and thence diverge S. to Mito in the province of Hitachi, 5 hrs. from Tōkyō by rail. Time, 4 or 5 days.

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Itinerary.

KŌRIYAMA to:—	*Ri.*	*Chō.*	*M.*
MIHARU	3	11	8
Kadosawa	3	10	8
Ono-niimachi ...	3	15	8½
Kawamai	4	8	10¼
Uwadaira	4	3	10
TAIRA	2	14	5¾
Yumoto	1	30	4½
Tanabe	1	33	4¾
Sekida.....	2	33	7
Kamioka	1	31	4¾
Takahagi	3	22	8¾
Sukegawa	4	5	10
Ōnuma	2	1	5
Ishigami-Sotojuku	2	2	5
Tabiko	2	15	6
MITO	2	31	7
Total	46	11	113

The road is practicable for jinrikishas throughout, but mostly heavy travelling.

Miharu (*Inn*, Ōmiya). Between this town and *Kadosawa*, a small vill. with poor accommodation, the Kazakoshi-tōge, the only ascent of any note on the way, is encountered. Rice and tobacco are extensively cultivated in the neighbourhood. *Ono-niimachi* (*Inn*, Kikuya), which is about half-way to Taira, may be made the end of the first day's journey. From *Kawamai* to *Uwadaira* the scenery improves, the road following a narrow valley between low hills. Beyond

Taira (*Inn* and *restt.*, Sumiyoshi), which lies in a beautifully fertile plain, the country becomes flat and uninteresting. *Yumoto* (*Inn* by Anataki Tokujirō) possesses hot-springs of some local celebrity. Near *Tanabe* is the port of Onahama. There are hot-springs at *Kamioka* (*Inn*, Tōkai-rō). Accommodation can be had at *Takahagi* (*Inn*, Kashiwaya), and at *Sukegawa* (*Inn*, Ebiya). Between *Ōnuma* and *Ōwada* the road leaves the coast, and strikes inland to **Mito** (see p. 173).

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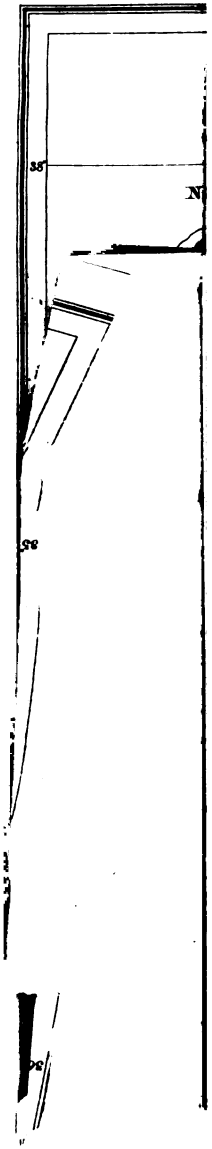

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SECTION II.

NORTHERN JAPAN.

Routes 24—31.

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ROUTE 24.

The Northern Railway and the Ōshū Kaidō.

FROM TŌKYŌ TO SENDAI AND MORIOKA BY RAIL. FROM FUKUSHIMA TO YONEZAWA BY THE KURIKO KAIDŌ. FROM YONEZAWA *viâ* BANDAI-SAN TO MOTOMIYA. FROM ICHINOSEKI TO SHIOGAMA DOWN THE KITAKAMI-GAWA. ASCENT OF GANJU-SAN. FROM MORIOKA TO AOMORI BY THE ŌSHŪ-KAIDŌ. THE YAKEYAMA PENINSULA.

Distance from Tōkyō.	Names of Stations.	Remarks.
	TŌKYŌ (Ueno).	
4 m.	Ōji	See p. 95.
6¼	**Akabane Jct.**	Change trains in coming S. for Shimbashi (Tōkyō) and Yokohama.
12¾	Urawa.	
16¼	Ōmiya Jct.	
22¼	Hasuda.	
28¼	Kuki.	
33½	Kurihashi.	
38	Koga.	
48	Oyama	Change trains for Mito line and for stations on the Ryōmō Ry.
57	Ishibashi.	
65¾	**UTSUNOMIYA**	Change trains for Nikkō.
76¾	Nagakubo.	
83¾	Yaita.	
90	Nasu	Alight for Shiobara.
97	Kuroiso.	
107½	Toyohara.	
113¾	**SHIRAKAWA.**	
123	Yabuki.	
130	Sukagawa.	
137½	Kōriyama	Road to Taira.
146	Motomiya	Alight for Bandai-san.
152	Nihonmatsu.	
157¾	Matsukawa.	
166	**FUKUSHIMA.**	Road to Yonezawa.
174½	Kōri.	
182½	Kosugo.	
187½	Shiraishi.	
195¼	Okawara.	
200½	Tsukinoki.	
204½	Iwanuma.	
208¾	Masuda.	
215½	**SENDAI**	Branch line to Shiogama.
220¼	Iwakiri.	
230	Matsushima.	
242½	Kogota.	
249¾	Semine.	
259½	Ishikoshi.	
264¼	Hanaizumi.	
272	**ICHINOSEKI.**	
281½	Maezawa.	
287½	Mizusawa.	
298¼	Kurosawajiri	Road to Akita (see Rte. 26).
306	Hanamaki.	
316½	Hizume.	
328	**MORIOKA**	Present terminus. Road to Akita (see p. 204).

The Northern Railway, from Tōkyō to Aomori is open as far as Morioka. The line follows the route of the old highway called the Ōshū Kaidō for a great part of the way to Sendai, where it makes a deep bend to the E. to avoid a hilly portion of the country, but again joins it near Ichinoseki. The Ōshū Kaidō is well-maintained throughout its length of 191 *ri* from Tōkyō to Aomori, and remains one of the finest roads in the Empire. The pines, cryptomerias, and other conifers lining it are frequently seen from the carriage windows; but not until the train reaches Utsunomiya, the junction for Nikkō, with the glorious range of mountains rising in the background, can the railway route be said to offer much in the way of natural beauty. The best places at which to break the journey are Fukushima and Sendai. The Northern line branches off from the Tōkyō-Takasaki-Yokokawa Railway at Ōmiya (see Route 12).

A short distance beyond **Kuri-**

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hashi, the Tonegawa is crossed by a fine iron bridge.

The Tonegawa, which waters the plain of Tōkyō, rises on Monju-san in the province of Kōtsuke, and after a course of 170 m., empties itself into the Pacific at Chōshi, while a second arm falls into Tōkyō Bay. Lagoons line its lower course, and from both mouths sandbanks stretch out far into the sea. The Daiyagawa, which flows past Nikkō, is one of its affluents. Owing to the volume of the river and the flatness of the surrounding country, inundations with disastrous results are frequent. The name *Tone* is a relic of the time when the Ainos wandered over Eastern Japan, before the occupation of the country by the Japanese. It is a corruption of the Aino word *tanne*, 'long,' this river having naturally been called the Long River, in contradistinction to the smaller ones of the same district.

Koga (*Inn*, Ōta-ya) was formerly the residence of a Daimyō. River steamers run from here to Tōkyō daily, making the journey in about 14 hrs. (see p. 64). Beyond this place the mountains come in view, the peaks of Tsukuba on the r. and the Ashikaga hills to the l., with the giants of Nikkō looming in the distance ahead.

Oyama (*Inn*, Kado-ya) is a prosperous town, where the Mito Railway branches off to the r. and the Ryōmō Railway to Maebashi to the l.

Utsunomiya (*Inn*, * Shiroki-ya), formerly the castle-town of a Daimyō, is now the capital of the prefecture of Tochigi. The town suffered severely during the civil war of 1868. It takes its name from the large Shintō temple of *Futa-ara-yama no Jinja*, or Nikkō Daimyōjin, dedicated to the memory of a son of the Emperor Sūjin.

This prince, who belongs to the legendary period of Japanese history, is said to have been created ruler of Eastern Japan, and to have founded several families of local chiefs.

Leaving Utsunomiya, the line begins to ascend, and passes through a pleasantly wooded country until it enters the wide plain of Nasu, in the midst of which lies the little vill. of

Nasu (*Inn*, Nasuno-ya), which has grown around the station of the same name. It is a busy place in summer, on account of the visitors to the Shiobara district, described in Route 20. The line continues to ascend in more or less steep gradients until its highest point is reached at an elevation of 1,160 ft. at

Shirakawa (*Inn*, Isami-ya), a flourishing little town, and formerly the seat of a Daimyō named Abe. The train passes within sight of the ramparts of the old castle. The town is situated on the upper waters of the Abukumagawa, a fine river which rises on Asahi-dake, and flowing N. discharges into the Bay of Sendai,—length 125 m. from its source. One of the most stubborn contests in the war of the Restoration took place around here in 1868. A road branches off from Shirakawa to Wakamatsu, the capital of Aizu, 17½ *ri* distant.

Kōriyama (*Inn*, Ebi-ya) is a flourishing town, in the vicinity of which silkworm breeding and silk manufacture are extensively carried on. A road from this place leads to Bandai-san, but that from

Motomiya (*Inn* Mito-ya), the station beyond, is to be preferred (see Route 21).

Nihonmatsu (*Inn*, Yamada-ya) is a picturesquely situated town, built on the sides of an exceedingly steep hill, and extends a *ri* in length. It is one of the principal silk-producing towns in the province. The valley of the Abukuma-gawa opens out after

Matsukawa is passed, and the broad sweep of the country to the l. is very fine.

Fukushima (*Inn*, * Matsubakwan) is the capital of the prefecture of the same name, and was formerly the castle-town of the Itakura family. It is a good place at which to break the journey northwards.

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Part of the castle was burnt during the civil war of 1868. Fukushima is an important centre of the trade in raw silk and silkworms' eggs, and during the season is the headquarters of the Tōkyō silk-buyers. The number of well-constructed buildings in European style gives the town an unusual air of prosperity. The pine-clad hill called *Shinobu-yama*, a prominent feature in the landscape from the railway, standing alone in the midst of the plain with a Shintō temple and public garden at the foot, is worth a visit. A pleasant walk or ride may be taken to a small temple and pagoda of the Tendai sect, known as the *Shinobu Mojizuri Kwannon*, about 1½ *ri* from the town. Within the pagoda are enshrined the *Go-chi Nyorai*, or Five Personifications of Wisdom. The *Mojizuri-ishi* or 'letter rubbing-stone,' is a huge block of granite to which allusion is found in Japanese poetry. Neither the origin nor the appropriateness of the name of the stone can be verified. The large stone Jizō behind is a somewhat curious piece of sculpture.

The extinct volcano of Azuma-yama (6,365 ft.), the highest mountain in the district, lies to the W. of the town, and has a solfatara at the top. It may be best ascended from here; but the distance is estimated at over 8 *ri*, and guides are difficult to obtain.

[FUKUSHIMA TO YONEZAWA BY THE KURIKO KAIDŌ.

Itinerary.

	Ri.	*Chō.*	*M.*
FUKUSHIMA to:—			
Sekiba.....	2	20	6½
Ōdaki	2	7	5¼
Ōhira	2	12	5½
Kariyasu	2	8	5½
YONEZAWA ...	3	3	7½
Total.....	12	14	30¼

This road, known as the Kuriko Kaidō, from a long tunnel through the mountain of that name, leads over a difficult mountainous district, and is one of the finest pieces of engineering in the North. Completed about 1881, after very heavy outlay owing to unavoidable tunnelling, it at once became the main road to Yonezawa,—the old road, little better than a track, which passed over a ridge of Azuma-yama at an altitude of about 2,500 ft., being impracticable for vehicles of any kind. The traffic over the new road is considerable, railway communication to Fukushima having brought Yonezawa so much nearer to the chief markets. Carriages are available; but jinrikishas are much to be preferred, the journey then taking from 8 to 10 hrs. A good level road runs across the plain to the foot of the mountains at *Sekiba*, a poor village. Just before entering the first tunnel, 1 *ri* 10 *cho* from Sekiba, the road is cut out of the sheer cliff; and the stream, one of the tributaries of the Abukuma-gawa, runs in a deep gorge some hundreds of ft. below. A short distance beyond, the stream is crossed by a bridge, and the road from this point onward for about a mile is very picturesque. *Ōdaki* is a posting-station, where the accommodation is poor, as indeed it is at every halting-place on the way. From Ōdaki to *Futatsu-goya*, where, as the name implies, there are two resting-houses, it is a steady ascent, although nowhere can the gradient on the Fukushima side be said to be very great. A second tunnel of 3 *chō* 14 *ken* in length is here encountered. A

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moderate descent is then made to Ōhira, whence the road again ascends for 12 *chō* until it reaches its highest level, about 3,000 ft., where Kuriko-yama is pierced by a tunnel 8 *chō* 25 *ken* (over ½ mile) in length. The sides of the mountains are densely wooded, the oak being specially noticeable; water also is plentiful. Pine torches have to be purchased at the entrance of the tunnel, the passage through which is very wet and rough. At intervals, the tunnel is widened so as to admit of carriages crossing each other freely. The telegraph line is carried through the tunnel by means of a cable enclosed in tubing. On the Yonezawa side, at the entrance, is a large stone tablet recording the history of the undertaking. It states that the tunnel was commenced in December, 1876, and finished in October, 1880, at a cost of $126,900, of which sum the Government made a grant of $31,900, the remainder being subscribed by the people of the province. The first part of the descent from the long tunnel is steeper than that on the Fukushima side; but after passing *Kariyasu*, the fertile plain is reached, and this portion of the journey to Yonezawa can be accomplished in 2½ hrs.

Yonezawa (*Inns*, Akane-ya, Takahashi; foreign *restt.*, Katō), formerly the castle-town of the great Uesugi family, is situated near the S.E. extremity of a rich and fertile plain, surrounded by lofty mountains and watered by the Matsukawa and several tributary streams that form the upper waters of the Mogami-gawa. The town itself, though large, has not a striking appearance. The houses are thatched, and the streets mostly narrow, rough, and neglected.

Unlike their brethren in other parts of Japan, the old *samurai* are here the wealthiest portion of the population, retaining in their hands the bulk of the silk produced in the neighbourhood. This state of affairs is said to arise from the fact that when Uesugi was deprived, as a punishment, of a large part of his fief by the government of the day, his retainers had to eke out their livelihood by their own industry, and the habits thus inculcated stood them in good stead when the revolution of 1868 swept over the land, and deprived them of their class privileges.

The castle has been razed to the ground; but the temple dedicated to Uesugi Kenshin, an ancestor of the family and a mighty warrior of the 16th century, still remains, and an annual festival is held there on the 13th of the 3rd month, old calendar. Close by are situated the imposing-looking local government offices.

Bandai-san may be reached in 1 day from Yonezawa viâ Hibara, at the head of the lake formed after the last eruption of that volcano. Boats are available across the lake to the foot of the mountain, whence the traveller may walk over the scene of the eruption, and down to Tonokuchi on the shores of Lake Inawashiro on the evening of the second day. Thence by steamer to the hamlet of Yamagata on the lake, by road to Motomiya, and by rail to Tōkyō on the third day, making a most interesting excursion.]

From **Kaori** (*Inn*, Nishi-ya), the silver mines at Handa may be reached in 1 hr. The hot-springs of *Iizaka* are also best reached from this station. The railway now traverses the most picturesque portion of the route, and passing by the important town of

Shiraishi (*Inn* by Akajima),

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affords a constant change of mountain scenery until

Iwanuma is reached, whence it proceeds to Sendai through level country.

Sendai (*Inns*, Harikyū, Shimoda, Kikuchi; also the clubs Yūshū-kwan and Mutsu-kwan, the latter near the railway station, attached to both of which are public restaurants where European food can be obtained), capital of the province of Rikuzen and of the prefecture of Miyagi, is situated on the l. bank of the Hirose-gawa, and was formerly the castle-town of Date Mutsu-no-Kami, the greatest of the northern Daimyōs. The castle, a fine natural stronghold lying on the r. bank of the river, was partially destroyed during the civil war of 1868. It is now used as barracks for the garrison. The town is noted for its manufacture of ornamental articles, such as trays, etc., made of fossil-wood (*jindai-sugi*) found in a hill near the town; also for a kind of cloth called *shifu ori*, made of silk and paper and suitable for summer use. Foreign buildings are tolerably numerous, amongst the principal being the Government schools which stand on a large open space to the E. of the town, and the Post and Telegraph Office in the main street. The small Public Garden commands a good view toward the castle and the mountain-ranges beyond. Formerly a number of valuable old lacquer and other relics belonging to the ex-Prince of Sendai, as well as the presents given by the Pope to the mission headed by Hashikura Rokuemon, who was sent to Rome in 1615 by Date Masamune, were preserved in the town; but they have lately been dispersed to various parts of the Empire. Some of these interesting relics are to be seen in the Museum at Ueno in Tōkyō (p. 82). The convict-prison of Sendai is one of the largest in Japan. Outside Sendai, at Aramaki on the N., are a number of potteries where coarse pans and jars are made.

Though ordinarily treated as a mere place of rest by the traveller *en route* to Matsushima and the North, a few hours may profitably be spent at Sendai in visiting the temple of *Zuihōden*, where lie the ashes of Date Masamune, and afterwards proceeding to Atago-san, from which a lovely view of the surrounding country is obtained. The temple stands on Zuihō-san, a part of the old castle grounds, and is approached by an avenue of lofty cedars. Just beyond the first *torii* is a fine large stone tablet, erected to the memory of 142 Sendai men who fell in the Satsuma Rebellion. The temple is then reached by a flight of steps. The sixteen-petalled chrysanthemum (a crest on the outer gate retained by special permission of the Mikado), and the fine bronze cistern close by, are worth inspection. The *haiden* is of black lacquer with coloured cornices. The *kara-mon* gate has some good carvings of tigers and dragons; but they are inferior to those on the *Oku-no-in*, or inner temple, where the projecting rafters take the shape of carvings of mythological monsters. Within is the tomb, having upon it a seated statue of Date Masamune. On each side of the *Oku-no-in* stand stone monuments to the memory of twenty faithful retainers who, when their lord died, sacrificed their own lives in order to follow him to the land of shades. The place is surrounded by lofty cryptomerias, and resembles, but on a much less magnificent scale, the site of Ieyasu's tomb at Nikkō. The monument close by, erected by Date Masamoto, records the loss of a thousand men of Sendai in the war of the Restoration.

A path leads down l. through the valley, and then up to the

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ridge called Atago-san, facing the town. The view from the tea-sheds on the top is exceptionally beautiful. The river winds round the foot of the hill, the town spreads out in front embedded in a mass of foliage, the mountains lie behind, while to the r. is a broken country consisting of uplands dotted with clumps of trees, and an open plain beyond extending to the sea. The summit of the sacred isle of Kinkwa-zan is also occasionally visible. The path descends to the river, which is crossed on a long bridge of planks. There are various other minor places of interest in Sendai and its immediate vicinity. Diverging considerably to the E., the railway route passes through a fertile stretch of country, with little to arrest the traveller's attention.

Matsushima takes its name from the well-known vill. on the shores of the Bay of Sendai, 1 *ri* distant. For a description of the beauties of this celebrated spot, see Route 30.

From **Kogota**, carriages run to *Wakuya*, 1½ *ri*, and to *Furukawa* on the Ōshū Kaidō, 2 *ri*.

[Wakuya is of some historical interest, as having been in the possession of Date Aki, who lost his life in the cause of Tsunamune, third Prince of Sendai under the Tokugawa Shōguns, and whose story forms the subject of the popular drama entitled *Sendai Hagi*. Tadamune, the second Prince, had an illegitimate son, known as Hyōbu Shōyū, who, discontented with his lot and envious of the great Sendai estates falling to another, secured the aid of Harada Kai, chief controller of the Prince of Sendai's affairs in Yedo, in a plot to ruin Tsunamune. The young prince was then living in Yedo, and Hyōbu's object was to lead him into such a career of dissipation as would end in his fall. In this the plotters partially succeeded. Tsunamune returned to Sendai from the capital, taking the famous courtesan Takao with him as his mistress, an act in itself, if known to the Shōgun, sufficient to cause his effacement from the roll of Daimyōs. At this stage his faithful adherent Date Aki and others interposed, and on the plea of illness got the Shōgun to consent to their lord's retirement and to the appointment of his son Kamechiyo, a child but seven years old. Through the influence, however, of Sakai Uta-no-Kami, prime minister of the Shōgun, whose daughter had married Hyōbu's son, Hyōbu himself was appointed guardian of Kamechiyo. Several attempts were made by both Hyōbu and Harada to get rid of the young prince by poison, all of which failed through the devotion of Aki's daughter, whom he had left as governess for the boy. Eventually, armed with ample proof against the conspirators, Aki laid the case before the Shōgun at Yedo. Uta-no-Kami undertook to defend his son-in-law, while Itakura, another noted minister, espoused Aki's cause, and after a lengthy trial Hyōbu and Harada were found guilty. But a petition for a new trial was granted, and it was in the course of this trial at the prime minister's residence, that Harada stole upon Aki and slew him on the spot. Prevented in a further attempt to murder Itakura also, he killed himself. This occurred in 1671.]

Ichinoseki, also called **Iwai** (*Inns*, Kumagaya Seibei, Yamamoto-ya), a town consisting chiefly of one long street lying in a fine valley on the banks of the Iwai-gawa, was formerly the seat of a Daimyō named Tamura. At Ichinoseki the railway strikes the valley of the Kitakami-gawa, which it follows up past Morioka.

This important river rises at the vill. of Midō on the northern frontier of the province, and has a course of about 175 m. due S. to Kofunakoshi, where it divides into two branches, one flowing S. into the Bay of Sendai at Ishinomaki, the other into the Pacific Ocean. It has numerous affluents, and affords ready means of transport for the produce of the large extent of country drained by it. Rice, wheat, beans, and hemp are generally cultivated in the district. Trout are plentiful in the rivers of this part of Japan.

[From the port of **Kozenji** (no inns), about 2½ m. from Ichinoseki by a good jinrikisha road, there is a line of river steamers running daily to Ishinomaki and Shiogama. The steamer starts at daylight, reaching Ishinomaki about noon. After a short stoppage, it ascends

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the river again to enter the Nobiru canal, and then passing through the Matsushima archipelago, reaches Shiogama about 4 P.M. Delays, however, are frequent, owing to the numerous stoppages made *en route* to take in cargo. The river scenery is very pretty in places, but the steamers are small and uncomfortable. Stations from which large square nets are dropped into the river by levers, are seen on the perpendicular bluffs. The slate-quarries for which Ishinomaki is noted, are passed on the l. before reaching the town.]

At a distance of 2½ *ri* from Ichinoseki is situated the far-famed monastery of *Chūsonji*, in which many interesting relics of Yoshitsune and Benkei are preserved. Jinrikishas may be taken to the tea-house at the foot of the hill on which the temples stand. The road from Ichinoseki follows an excellent portion of the old highway; and shortly after the railway line has been crossed, the approach to Chusonji — a lengthy avenue of grand cryptomerias — is reached. No attempt should be made to go further except on foot; it was incumbent in old days on the Mikado's envoy himself to alight here, even if he were merely passing by the sacred hill. Permission can readily be obtained to inspect the treasures, on application at the Local Government Office (*Gun Yakusho*) in Ichinoseki. The buildings are closed as places of worship, being now simply retained as store-rooms for the temple treasures; but they are still in the care of the Buddhist priests, who will conduct visitors around. A fee should be offered to one of the priests on leaving, ostensibly for the maintenance of the buildings, which indeed sadly need repair.

The monastery was founded by Jikaku Daishi in the 9th century, and attained its greatest prosperity under the patronage of Fujiwara Kiyohira. The buildings once numbered forty in all, with residences for 300 priests.

A short distance up the avenue, a fine and extensive view of the valley of the Kitakami-gawa is obtained. The principal buildings shown are the *Jizō-dō*, *Konjiki-dō*, *Issaikyō-dō*, and *Benzaiten-dō*. All are plain wooden structures, devoid of colour or ornament except some carvings and flower-paintings on the Jizō-dō. This is the first building met with on the l. of the avenue. It contains figures of Yoshitsune and Benkei, said to be their own handiwork. In the Issaikyō-dō are three fine sets of the Buddhist scriptures. But the most interesting building is the Konjiki-dō, once covered with a coating of gold that gave it the name of *Hikaru-dō*, or Glittering Hall, by which it is most commonly known: but only faint traces of the gold are now discernible. The main pillars are lacquered, and inlaid with shells brought from Rome by the mission sent there in 1615 by Date Masamune. Here as elsewhere, however, time and neglect have left their mark. Among the treasures carefully preserved, are two paintings of Chūsonji by Kanaoka (A.D. 859-876), the first great Japanese painter; also paintings of Yoshitsune and Benkei said to be by themselves:—good, bold pieces of colouring. The relics here include some fine images of the chief deities worshipped by the Tendai sect. Benkei's sword and other possessions may be seen in the Benzaiten-dō. Altogether, the collection of objects of both artistic and historic interest is rich and varied, and well merits inspection. Instead of returning to Ichinoseki, the traveller may resume his journey northwards by train at

Maezawa (*Inn*, Satō-ya), 1 *ri* 24 *chō* beyond Chūsonji. Just before reaching this station, the Ko-

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romo-gawa is crossed, a river celebrated as the scene of the battle that ended Yoshitsune's career. Near

Mizusawa is the site of the ancient fortress *(Chinjufu)* of the Governors-General of Ōshū, a name which in early times included all N.E. Japan.

Kurosawajiri (*Inn* by Nomura Nisuke). Small steamers sometimes ascend the Kitakami-gawa as far as this place. Here, too, the most picturesque road to Akita diverges l. over the mountains (see p. 203).

Hanamaki (*Inn* by Takase Tokutarō). The railway station is about 1 m. from the town. For the road from this place to Kamaishi on the E. coast, see p. 215. About 9 m. from Hanamaki up the valley of the Toyosawa, lie the hot-springs of Ōsawa, where the accommodation is better than at any of the other springs in the prefecture. The water is strongly impregnated with alum. Jinrikishas are available all the way. The most prominent mountains seen on the E. are Rokka-uchi-yama and Sōchihō-san, locally known as Hayachine-yama; on the W., Nanshō-zan and Ganju-san, also called Iwate-yama.

Hizume (*Inn* by Uchikawa). The railway keeps on the r. bank of the Kitakami-gawa, and crosses the river Shizuku-ishi at its junction with the Kitakami before entering

Morioka (*Inns*, *Mutsu-kwan, European food; Seifū-kwan, at the station; *Murata-ya, Naruse), the capital of the prefecture of Iwate, and formerly the castle-town of the Daimyō of Nambu. The town is celebrated for its kettles, spun-silk goods, fruit, and vegetables. The kettles differ from those of Ōsaka and Kyōto in being a rusty red colour, and in the annealing to which they are subjected. The ore from which they are made comes from near the E. coast, and has a high reputation. American apples are now extensively grown; also quinces, cabbages, and turnips. Game is abundant in winter. Among the other productions of Morioka, are a confection made of the root of the dog-tooth violet (*Erythronium*) called *katakuri*, and *suda-no-yuki* (contracted from *Sumida-no-yuki*), somewhat resembling Iceland moss paste.

About 1 *ri* from the town, a grove of cryptomerias is seen on a bluff overhanging the river. Here it was that the rebel Abe-no-Sadatō had his castle, which, after a stubborn resistance, was overthrown by Minamoto Yoshiie, the doughty warrior also known to fame as Hachiman Tarō, that is, the first-born of the God of War. Long afterwards—so the story goes—when Nambu wished to build his castle on the same spot, the Shōgun's Government, remembering the difficulty formerly experienced in overcoming the rebel Abe, refused to grant permission, so that the fortress was erected on the hill which afterwards became the centre of Morioka.

Under the hills to the E. of the town stand a number of temples. In the garden of one of these, called *Ryūkokuji*, is seen a peculiar rush called the *kutaha no yoshi*, the leaves of which grow on only one side of the stem. Tradition avers that this is owing to Yoshitsune having stripped off half the leaves with a stroke of his sword.

[**Ganju-san**, also called *Iwate-san* (6,800 ft.), can be ascended from Morioka by starting early in a jinrikisha with two men, and going to *Daishaku*, a hamlet on the lower slopes of the mountain, where are good sulphur baths, the water for which is brought down in pipes from Amihari, higher up the valley. The jinrikisha should be left at the hamlet for the return journey. Daishaku, which is about 7 *ri* from Morioka, can be reached in time for lunch, and the afternoon pleasantly employed in a climb to the source of the

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hot-springs at Amihari, up a good path of less than 2 m. The baths are mere open tanks, though there are huts where some of the country people put up when they come for the cure. From here a short but steep climb takes one to the dividing ridge between the prefectures of Iwate and Akita, whence a good view may be obtained of the mountains towards Akita.

It is a hard day's climb from Daishaku to the top and back, but the traveller has two nights' rest, and the hot sulphur baths to refresh his weary limbs.

The ascent of the mountain is easy for the first few miles over the lower part; but gradually it begins to zigzag up through and over the roots of trees. Sometimes it follows the ridge of a spur, and then descends to cross a valley, in one place coming out on a solfatara, where the hot water boils up and mingles with a cold stream running down from the mountain. The structure of the mountain may be compared to three joints of a telescope, there being a lower thick cone, then a rim or crater, then a second cone followed by a second rim or crater, and finally a third cone. On reaching the outside of the first crater, a slight détour brings one to a ridge separating two little lakes which can be seen from the top. From this spot there is another steep climb to the rim of the second crater, on the floor of which stands a hut intended to accommodate pilgrims. The last part of the ascent from here is up a slope of fine lapilli, inclined at an angle of 27°. The top of the mountain is really the knife-like edge of another crater, half a mile in diameter, in whose centre rises a small cone which is breached on its S.E. side. Strewn along the edge, lie numerous offerings to the mountain god, which have been brought up by pilgrims—principally pieces of sheet-iron shaped like spear-heads, varying in length from 2 or 3 in. to 2 or 3 ft. The interior of the cone may be entered by climbing over the breach. Ganju-san, from its regular logarithmic curves, is a beautiful object to all those travelling up or down the valley of the Kitakami-gawa.

On returning, it is better to take the direct road towards the vill. of Shizuku-ishi, crossing the ridge of the outside crater just behind the pilgrims' hut, and descending a long rocky spur. This is an easier way, as there is no undergrowth to force one's way through; but on reaching the foot of the mountain, it is a long trudge across the grassy plain before one begins to ascend the zigzag path to the inn at Daishaku.

The return from Daishaku can be varied by crossing the Shizuku-ishi river at the ferry, and going to the hot-springs of Tsunagi, where the baths are pleasant though of no particular medicinal value. By following a short way further up the valley, the baths of Oshuku (Uguisu-no-yado) are reached. From here the road to Morioka, 13 m., is along the r. bank of the Shizuku-ishi river, and enters the city by the Meiji-bashi. Those pressed for time can make the ascent most quickly from Yanagizawa-mura about 4 *ri* from Morioka, starting on horses in the afternoon. The accommodation at the little inn is miserable; but by enga-

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ging guides and using torches, the ascent can be begun about midnight and the top reached at daylight, distance only 2 *ri* 23 *chō*. To make up for the comparative shortness of the distance, the climb is so steep in some places that chains are fastened in the rocks to help the pilgrims.]

The Northern Railway is about to be completed to Aomori. At present, from Morioka onwards, travellers must follow the old high road the *Ōshū Kaidō*, which partly adjoins the railway track, and is practicable for jinrikishas. Omnibuses also ply over a portion of it,—on wheels during the summer, and on runners during the long season of snow. They ply regularly between Morioka and Numakunai, irregularly between Numakunai and San-no-he, fairly regularly between San-no-he and Noheji, and regularly from the latter place to Aomori. Each *chō* in the distances along the road in the prefectures of Iwate and Miyagi is regularly marked,—a great convenience to those acquainted with the Japanese numerals. The following is the

Itinerary.

MORIOKA to:—	*Ri.*	*Chō.*	*M.*
Shibutami	4	27	11½
Numakunai	3	32	9½
Kotsunagi	4	34	12
Ichi-no-he	3	4	7½
Fukuoka	1	31	4½
Kindaichi	1	3	2¾
San-no-he	3	—	7¼
Asamizu	3	18	8½
Go-no-he	1	20	3¾
Dempōji	1	28	4¼
Fujishima		33	2¼
Sambongi	1	7	3
Shichi-no-he	2	28	6¾
Noheji	5	8	12¾
Kominato	4	9	10½
Nonai	4	20	11¼
AOMORI	2	3	5
Total	50	17	123¼

Leaving the suburbs of Morioka, the road crosses the Kitakami-gawa and follows up the r. bank of the river. About 1 m. out of the town, it enters a grove which extends for over 2 m. In the autumn, the Morioka people picnic here, to gather a delicious species of mushroom called *hatsu-take*.

After passing the junction of the road to Hirosaki at a distance of 3 *ri* 6 *chō* from Morioka, the main road to Aomori turns to the r., still ascending, but within a mile crosses the crest and gradually descends towards Shibutami, continuing around the base of Ganju-san. The best view of the mountain is obtained from near

Shibutami (*Inn*, Ōmura-ya), where the shape appears perfectly symmetrical. The picturesque cone of Hime-ga-take at the end of the range of hills enclosing Morioka on the r., which has been conspicuous for so many miles, rises from behind Shibutami. The valley of the Kitakami-gawa becomes more confined; and the stream, which up to Morioka was navigable for boats of 50 *koku* burthen, is now obstructed by rocks and boulders. Its principal source is crossed just before reaching

Numakunai (*Inn* by Kojima Tomi). This is the last vill. in the valley. The terraces marking the ancient position of the river-bed deserve notice. After passing the turning on the r. which leads to Hachi-no-he, the road lies between wooded hills, and beyond the temple of Kwannon ascends the water-shed, about 2,000 ft. above the sea. At the foot of a large cryptomeria near this temple, is a clear crystal spring which is accepted as the source of the Kitakami-gawa. At the top is the boundary between the provinces of Rikuchū and Rikuoku. The road now lies over a grassy tract, and soon after passing the hamlet of Nakayama, strikes the head of

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a deep valley and descends to *Kotsunagi* (*Inn* by Sakuyama). Through this valley flows the Mabechi-gawa, which after a course of 63 m. discharges itself into the sea at Hachi-no-he. This river will be crossed twelve times by the railway on its way to Hachi-no-he. Lacquer-trees line the roadside, and everywhere dot the fields.

Ichi-no-he (*Inn* by Nishimura) lies between steep wooded hills. The road now crosses to the r. bank of the river, and rises to a considerable height to avoid a bend in the valley. The scenery all the way to Kindaichi is very picturesque. At *Fukuoka* (*Inn* by Murai), the valley widens out. The road partly follows it, but in two places ascends the mountains on the l. bank to a considerable elevation, descending at the back of

San-no-he (*Inns* by Tago, Asai) to a tributary stream flowing down a long valley from the W. A high hill covered with cryptomerias lies between this and the main river. On the r. bank of the latter rises the peak of Nakui-dake, visible from a long distance N. The ascent of this conspicuous hill is recommended. It can be very easily climbed, and it offers a remarkable view of the surrounding country and of the main chain, with Herai-dake, Akakura, etc. Shortly after leaving San-no-he, the road to Hachi-no-he branches off to the r., and the main road, ascending the mountains by a steep acclivity, runs along an elevated wooded ridge. This commands an extensive view, embracing the mountains near Aomori, the whole E. part of Aomori Bay, Osore-zan on its N. side, and the narrow isthmus between the Bay and the Pacific Ocean. *Asamizu* (*Inn* by Tanaka) lies in a deep valley. More ridges are crossed before reaching

Go-no-he (*Inns* by Namioka, Yuwatari), a considerable place for this part of the country. From *Fujishima*, a gradually rising plain extends to

Sambongi (*Inns* by Yasuno, Wajima), and between the latter place and Noheji on Aomori Bay the road traverses large stretches of moorland and open rolling country, extending to the l. for 6 or 7 miles, and on the r. as far as the eye can reach. In bad weather the track is deep in mire, the soil consisting of black mould, under which are layers of clay and volcanic pumice, which in some places come to the surface. At

Shichi-no-he (*Inns*, Minatobe, Urushi-dō), on a stream of the same name, the plain is again reached, and after 3 m. the road crosses the Nakagawa and the Tsubo-kawa.

Noheji, often written **Nobechi** (*Inns*, Iida-ya, Yasuda), is a port conveniently situated at the S.E. corner of Aomori Bay.

[A coast road runs due N. from Noheji to the hatchet-shaped peninsula of Yakeyama, where the summit of Kamafuse-zan affords a delightful view, and the solfatara at the little lake on Osore-zan offers much interest. The accommodation is everywhere poor, except at Kawa-uchi, Sai, and Obeta.]

Though the distance from Noheji to Aomori is but 15 m. as the crow flies, the road is forced by a mass of mountains to make a considerable détour, which increases the distance to 11 *ri*, or nearly 27 miles. Leaving Noheji, it follows the coast through insignificant fishing villages for a few miles to a cove called Shiranai, then strikes inland through *Kominato* (*Inn* by Terajima), crosses over to the shore of Aomori Bay proper, and continuing past the hot springs of *Asamushi* (*Inn* by Sugawawa), and along the rocky and picturesque coast to Nonai, enters the plain in which lies Aomori.

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Aomori (*Inns* by *Nakajima Masakichi, Wajima Heizō), capital of the prefecture of the same name, is situated at the head of Aomori Bay and at the mouth of the small river Arakawa, which drains an extensive plain shut in by high hills. Its straight, wide streets give it an aspect unusual in Japan, and the shops are large and well-supplied. Quantities of salmon are caught in the bay; and besides dried salmon and sharks' fins, furs from Yezo and lacquer are seen in abundance in the shops. The lacquer is of a peculiar variegated kind, called *Kara-nuri*, *Tsugaru nuri*, or *Baka-nuri*. A considerable trade passes through Aomori, as it is the link connecting Hakodate with the province of Mutsu and the district of Nambu in Rikuchū. It is also the chief outlet of the large migration of country people who annually cross over to Yezo in the spring for the fisheries on the coast of that island, returning in the autumn to their homes on the mainland.

There is constant steam communication between Aomori and Hakodate, 70 m. distant, the steamers always sailing at night.

ROUTE 25.

FROM SENDAI TO YAMAGATA AND YONEZAWA.

Itinerary.

SENDAI to:—	*Ri.*	*Cho.*	*M.*
Ayako	3	—	7¼
Sakunami	4	—	9¾
Sekiyama	5	34	14½
Tendō	3	26	9
YAMAGATA	3	8	7¾
Kaminoyama	3	18	8½
Nakayama	1	33	4¾
Akayu	2	24	6½
YONEZAWA	4	4	10
Total	32	3	78¼

This route is two easy days' journey by jinrikisha, staying the first night at Yamagata. Sendai and Yamagata are also connected by a more direct but rougher road over the Futakuchi-tōge.

Sakunami (*Inn* by Iwamatsu), situated in a deep valley with precipitous sides, is noted for its hot-springs. The main road from Akita to Yamagata is joined at the town of

Tendō, where it emerges on to a plain which narrows towards Yamagata. The views hereabouts are very pleasing. The most striking object in the landscape is the summit of Gwassan, which rises behind picturesque lesser ranges, and whose slopes continue, even during the hottest part of the year, to be covered with large patches of snow.

Yamagata (*Inn*, Gotō; foreign *restt.*, Shizan-rō), capital of the prefecture of the same name, and formerly the castle-town of Mizuno Izumi-no-Kami, is well-situated on a slight eminence, and possesses broad and clean streets with good shops. Leaving the highly cultivated plain of Yamagata, we enter some low hills, on the slope of one of which stands

Kaminoyama (*Inn*, Kame-ya). This town contains several good inns, many of which are built high up the slope of the hill. It also possesses hot mineral baths, which, on account of their efficacy in rheumatism, attract visitors from considerable distances. Kaminoyama is noted as being one of the driest places in Japan, and may be recommended as a health resort. There are plenty of walks in the neighbourhood, and picturesque excursions can be made in many directions.

Akayu (*Inn* by Ishioka Yōzō) is another place noted for its hot sulphur springs; but the inns are apt to be filled with patients, and to be too noisy for the taste of foreign

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travellers. After crossing the Matsukawa, and passing the vill. of Nukanome, we reach

Yonezawa (see p. 194).

ROUTE 26.

From Tōkyō to Akita on the North-West Coast.

The traveller bound for Akita has a choice between several routes, viz.

1. By the regular tri-weekly steamers of the Nippon Yūsen Kwaisha from Yokohama to Hakodate, in 2½ days, and thence to *Tsuchizaki*, the port of Akita, by smaller steamers, which run at intervals of from 4 to 10 days, and occupy 18 hrs. in making the passage. The distance from Tsuchizaki to Akita is 1½ *ri.*

2. Railway from Tōkyō (Ueno) to Kurosawajiri on the Northern line in 17 hrs.; thence by the following itinerary, which is the most picturesque land route.

Itinerary.

KUROSAWAJIRI to :—	*Ri.*	*Chō.*	*M.*
Shitamura	3	18	8½
Suginahata	3	31	9½
Kawajiri	2	10	5½
Nonojuku.....	1	30	4½
Yokote	5	30	14¼
AKITA (by itinerary given in No. 3 in next column)	18	34	46¼
Total.....	36	9	88½

For Kurosawajiri see p. 198. The first part of the journey as far as Nonojuku is rough and mountainous.

3. Railway from Tōkyō (Ueno) to Sendai, in 12 hrs. Thence by road, the following being the

Itinerary.

SENDAI to —	*Ri.*	*Chō*	*M.*
Ayako	3	—	7¼
Sakunami	4	—	9¾
Sekiyama	5	34	14½
Tateoka	3	18	8½
Obanazawa	3	20	8¾
Funagata	3	19	8½
Shinjō.....	2	12	5¾
Kanayama.....	3	32	9½
Nozoki	4	11	10½
Innai	3	—	7¼
Yuzawa	4	9	10¼
Yokote	4	30	11¾
Kakumagawa ...	3	18	8½
Ōmagari	1	25	4¼
Hanatate		22	1½
Jingūji	1	2	2½
Kita Maruoka ...		27	1¾
Kariwano	1	25	4¼
Yodogawa	2	11	5¾
Wada	3	12	8¼
AKITA	4	—	9¾
Total	65	3	158¾

The road is practicable for jinrikishas throughout. As far as Sekiyama, this route coincides with the first part of Route 25.

At **Tateoka** (*Inn*, Ise-ya), the main road from Yamagata to Akita is joined. Not far from Tateoka is Yamadera, with its old temples and fine landscapes.

Shinjō (*Inn* by Itō Yunosuke), a quiet place, has a large trade in rice, silk, and hemp, but shows little outward evidence of prosperity. The style of buildings in this district and in those further N. differs entirely from that met with in central and southern Japan.

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Nearly all the houses are great oblong barns turned end-wise to the road, and are built with heavy beams and walls of lath and brown mud mixed with chopped straw. Rain-doors (*ama-do*), with a few paper windows at the top, replace the ordinary sliding screens; and as there are no ceilings to the rooms, the interior presents a very uninviting appearance. Beyond Shinjō the road crosses a steep ridge into a singular basin, partly surrounded by thickly wooded pyramidal hills, at the foot of which lies the vill. of *Kanayama*. The next stage of the journey is through wild and picturesque scenery. Leaving the hamlet of *Nozoki*, the road descends along the head-waters of the Omono-gawa. The approach to

Innai, as well as the road on to *Yuzawa*, is through an avenue of cryptomerias. The silver mines at Innai were once the most productive in Japan.

Yokote (*Inn*, Kosaka), is a dirty town with a large trade in cottons.

Ōmagari, (*Inn*, Takenouchi). At **Jingūji** (*Inn*, Hoso-ya), boats may be taken down the Omonogawa to Akita. The current is swift, though there are no rapids; and the journey of 42 m. may be comfortably accomplished in 9 hrs.

Akita (*Inn*, Kobayashi) is the capital of the prefecture of the same name. This town, also called Kubota, was formerly the seat of a Daimyō named Satake. A considerable commerce is carried on here, and rice is exported in large quantities to the northern parts of the Main Island and to Hakodate. The manufactures are striped *tsumugi*, or spun-silk cloth, and white *chijimi*.

4. A road from Morioka (19 hrs. by rail from Tōkyō) to Akita, joins that given in No. 3 near Ōmagari. The whole distance from Morioka to Akita is 35 *ri* 8 *chō*, the itinerary as far as Ōmagari being as follows:—

MORIOKA to:—	*Ri.*	*Chō.*	*M.*
Shizuku-ishi	4	10	10½
Hashiba	2	21	6¼
To the border of the Prefecture	2	12	5¾
Obonai	2	23	6½
Kakunotate	5	11	13
ŌMAGARI	4	35	12¼
Total	22	4	54

ROUTE 27.

FROM SENDAI TO TSURU-GA-OKA, SAKATA, HONJŌ, AND AKITA. ASCENT OF HAGURO-SAN, GWASSAN, AND CHŌKAI-ZAN.

Itinerary.

SENDAI to:—	*Ri.*	*Chō.*	*M.*
Shinjō	25	31	63
Moto-Aikai	2	10	5½
Furukuchi	2	8	5½
Kiyokawa	3	12	8¼
Karigawa	1	12	3¼
Fujishima	1	34	4¾
TSURU-GA-OKA	2	8	5½
Back to Fujishima	2	8	5½
Niibori	2	26	6¾
SAKATA	1	33	4¾
Fukura	5	6	12¾
Shiokoshi	5	14	13¼
Hirazawa	2	33	7
HONJŌ	3	7	7¾
Nakamura	6	—	14¾
Araya	4	25	11¼
AKITA	1	10	3
Total	74	25	180¼

This route has been compiled for those travellers whose chief object is mountain climbing, and who, after completing their tour, will be able to take steamer for Hakodate either at Sakata or at Akita.

The road is the same as Section 3 of Route 26 as far as Shinjō, where

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it diverges to the l. to reach

Moto-Aikai. Soon after passing this vill., it arrives at a ferry over the Mogami-gawa, one of the most important rivers of N. Japan, and the scenery becomes highly picturesque. The river, though flowing between high hills, covered partly with grass, partly with splendid yews and cryptomerias, is quite placid, and is studded with primitive boats having brown mats for sails. Descending the pleasantly cultivated valley, we reach *Karigawa*, where the main road to Sakata joins in to the r.

Tsuru-ga-oka or **Shōnai** (*Inn* by Tabayashi Gorōbei) was formerly the castle-town of a Daimyō called Sakai Saemon-no-jō. The retainers of this personage are remembered for the sturdy resistance which they offered in 1868 to the Mikado's troops, and for their rough, uncultivated manners. There are several remarkable waterfalls in the neighbourhood of Tsuru-ga-oka, viz. *Shiraito no taki* near Kiyokawa, whose height is estimated by the Japanese at 74 ft. and its breadth at 24 ft.; *No-no-taki*, near the foot of Maya-san, about 100 ft. high; and *Hitoguburi* in the same vicinity. These last two waterfalls, tumbling over different sides of the same steep ridge, are visible at the same time, and with some smaller falls about 20 ft. in height, make a charming picture.

[**Haguro-san** and **Gwassan** may be conveniently visited from Tsuru-ga-oka. Gwassan, the higher of the two, is only 6,200 ft. above the level of the sea; and it is therefore not so much on account of their height as of their reputation for sanctity, that they are known throughout the length and breadth of the land, and yearly attract crowds of pilgrims.

One of the most curious things connected with these mountains is the mythical existence of a third, called *Yudono-san*, the three together being collectively known as *Sanzan*, that is, 'the three mountains.' Yudono-san is marked on almost all Japanese maps, posts point the way to it, pious pilgrims plan the ascent of it, mention of it has even crept in to some of the European guide-books to Japan, and,—Mrs. Harris-like, *no such mountain exists!* This, on the authority of Dr. E. Naumann, long attached to the Imperial Japanese Survey Department, and probably better acquainted with the byways of Japan than any other man living.

It is necessary, in order to avoid the discomfort of spending two nights on the mountains, to start at a very early hour. Haguro-san is visited first, 4 *ri*. Thence to the summit of Gwassan is 9 *ri*; but accommodation for the night can be obtained at any of the three hamlets situated on its slope. The traveller is advised to choose the highest of the three, and next day, to return to Tsuru-ga-oka viâ Tamugi and Ōami, in the neighbourhood of which latter vill. may be seen the primitive method of crossing an otherwise impassable ravine by *Kago-watashi*, that is, a basket slung to ropes. Instead of returning to Tsuru-ga-oka, it is also possible to reach *Yamagata* by descending from the top of Gwassan to the hamlet of Iwanezawa, a walk of 6 *ri*, where, at a distance of 1½ *ri*, the road from Tsuru-ga-oka to Yamagata viâ the Roku-jū-rigoe is met.]

Leaving Tsuru-ga-oka, the road crosses the Mogami-gawa close to its mouth before reaching

Sakata (*Inn*, Miura-ya), a port of call for steamers. The principal street presents a peculiar appearance, with its houses standing in separate enclosures.

[From *Fukura* (fair accommodation), the ascent of **Chōkai-zan**, sometimes also called *Tori-no-umi-yama*, may best be

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made. A trip to this magnificent mountain is strongly recommended. Scarcely any other peak in Japan, Yari-ga-take perhaps excepted, affords so extensive a view. Sunrise is the best time for the view, for which reason the traveller should arrange so as to spend the night on the top. It is, however, possible to make the ascent and to descend again to Fukura in one long day. The distance to the summit, which is considered to be 9 *ri*, is divided into three equal stages, of which the first 3 *ri* may be performed on horseback. The second takes one to the shed at Kawara-ishi, 4,800 ft. above the sea, where water and poor native food can be obtained, and where even in summer patches of snow may be seen. The third stage leads past the rim of an old crater, and over snow and volcanic scoriæ to the present peak. Near the top are some sheds for pilgrims, and a small temple little better than a hut. The actual summit is 800 ft. above this point, and is reached by clambering over a wilderness of broken rocks and stones, the result of some ancient eruption.

The first recorded eruption took place in A.D. 861, and the last about 30 years ago. Traces of its action may still be seen in the solfatara on the W. side of the mountain, but the upheaval was an insignificant one, and the volcanic force of Chōkai-zan is evidently becoming extinct.

From the summit the eye wanders over the entire range of mountains dividing Ugo from Rikuchū, and over those of Nambu beyond. Looking W. is the sea, with to the r. the long headland of Ojika. Opposite lies Hishima, and to the l. Awajima and Sado. To the S. is the plain of the lower Mogami-gawa, bounded by the mountains of Uzen and Echigo, with the long slope of Gwassan in the centre. Most curious of all, as the first rays of light break through the darkness, is the conical shadow of Chōkai-zan itself, projected on to the sea, and rapidly diminishing in size as the sun ascends.]

The road now lies along the coast at the foot of Chōkai-zan and Inamura-dake, as far as *Shiokoshi*, on the top of high cliffs overhanging the sea. The view of Chōkai-zan varies constantly. From Shiokoshi to *Hirazawa* the coast is much broken up by small bays, whose entrances are guarded by rocky cliffs, and where small fishing villages line the shore.

Honjō (*Inn*, Komatsu-ya), formerly the residence of a Daimyō named Rokugō, stands on the banks of the Koyoshi-gawa, at whose mouth is the small port of Furuyuki. From this point onwards, as far as Akita, the coast extends in one long unbroken dreary line of sandy shore. The manufacture of salt from sea-water by a rough method is carried on here to a considerable extent, and in the month of May large quantities of *hata-hata*, a fish resembling the sardine, are caught with the seine. An inferior kind of lamp-oil is extracted from these fish, and the refuse is used as manure. At

Araya, the Omono-gawa is crossed to the prefectural town of

Akita (see p. 204).

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ROUTE 28.

From Niigata to Tsuru-ga-oka.
[Valley of the Miomote-gawa.]

Itinerary.

NIIGATA to:—	*Ri.*	*Chō.*	*M.*
Nuttari		26	1¾
Uchi Shimami	3	21	8¾
SHIBATA	3	8	7¾
Mikkaichi	1	6	2¾
Nakajō	3	6	7¾
Kurokawa	1	4	2¾
Hirabayashi	2	15	6
MURAKAMI	2	34	7¼
Sarusawa	2	13	5¾
Shionomachi	1	20	3¾
Budō	1	32	4½
Nakamura	2	12	5¾
Arakawa		18	1¼
Oguni	4	22	11¼
Tagawa-yu	5	30	14¼
TSURU-GA-OKA	1	18	3¾
Total	38	33	95

This route is mostly impracticable for jinrikishas. The road is dull as far as *Kurokawa*, where the scenery becomes more interesting, and a good view of the mountain ranges ahead begins to disclose itself. The most conspicuous summits are: in front, Budō-yama, so called from the wild grapes to be found growing on its sides; and to the r. in the distance, the highest of the three peaks of Washi-ga-su, or the 'Eagle's Eyrie.' The road enters the lower hills on nearing the former castle-town of

Murakami (fair accommodation), a clean and good-sized place. After crossing the Miomote-gawa, the most delightful scenery on this route is reached. Two new summits to the r.,—Eboshi-yama and the Echigo Fuji, a double-crested mountain one of whose peaks assumes in miniature the exact form of its great namesake, and others most various in size and contour, come in sight. Clusters of pines and cryptomerias, and the never-ending green of a rich cultivation along the lower level, and of the grassy and leafy heights, contribute to the charm of the landscape.

[Dr. Naumann highly recommends the picturesque upper course of the *Miomote-gawa*, especially the gorge between the villages of Miomote and Iwakuzure, Miomote itself lying at the foot of the mountains like a little paradise. He includes in his praise the whole of the wild district extending northward to the Mogami-gawa, and recommends the following tour to mountaineers:—From Sendai to Ito-ga-take, Gwassan, Chōkai-zan, Tazawa, Odori, Miomote, Iwakuzure, Washi-ga-su (4,140 ft.), Arasawa, Gomizawa, Asahi-dake (6,530 ft.), Oguni, Tamagawa, Iide-san (7,130 ft.), Ichinoto, Niigata. Portions of this tour are described in Route 27.]

From **Nakamura**, it is a perpetual succession of steep ascents. The principal sight on the way is *Urushi-yama no Iwaya*, a striking mass of grey rock, which towers romantically above a purling brook from amidst a glade of giant cryptomerias, and is half-shrouded in live oaks and creepers that take root in almost inaccessible nooks and crannies.

The tradition is that Yoshiie, commonly known as Hachiman Tarō, or the 'first-born of the God of War,' built him in this spot a roof of arrows as a shelter from the weather, when he had defeated his foes in this mountain fastness. Hence the name (or rather perhaps the name may have given rise to the story) of Yabuki Dai-myōjin, lit. the 'God of the Arrow-roofing,' under which this warrior is worshipped as the local Shintō deity.

Tagawa-yu, a village so called from its hot-springs, is situated at the base of the Dainichi-tōge. It contains several good tea-houses with pleasant bathing accommodation. Jinrikishas can be taken from this place across the plain to **Tsuru-ga-oka** (see p. 205).

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ROUTE 29.

FROM AKITA TO AOMORI.

FUNAKAWA. ASCENT OF IWAKI-SAN.

Itinerary.

AKITA to:—	*Ri.*	*Chō.*	*M.*
Tsuchizaki	1	18	3¾
Ōkubo	3	30	9¼
Hitoichi	2	18	6
Kado	3	—	7½
Morioka	1	18	3¾
Noshiro	4	3	10
Tsurugata	3	—	7½
Niageba	3	29	9¼
Kotsunagi		21	1½
Tsuzureko	3	6	7¾
ŌDATE	4	21	11½
Shirazawa	2	21	6¼
Ikari-ga-seki	4	28	11¾
Ishikawa	3	19	8¼
HIROSAKI	2	14	5¾
Namioka	4	26	11¼
Shinjō	4	14	10¾
AOMORI	1	25	4¼
Total	55	23	135¾

Descending the r. bank of the river to Minato, the road follows the coast, and at *Ōkubo* crosses to the shore of a large lagoon, called *Hachirō-gata*, whose greatest length from N. to S. is 17 m., its breadth being about 7½ m. The entrance on the S.W., by which it communicates with the sea, is only about 150 yds. wide.

[On the W. of the bay formed by the headland on the opposite side of the lagoon, lies the port of *Funakawa* (*Inn* by Moroi), near which are some remarkable rocks rising to 60 ft. in height. In one place they form a natural bridge in the sea. Funakawa is 10 *ri* 28 *chō* distant by road from Akita, passing through *Funakoshi*, at the mouth of the lagoon, 6 *ri* 21 *chō* from Akita. Jinrikishas are available.]

After leaving the lagoon at *Kado*, the road strikes across a rich plain extending from the mountains to the sea-shore on the l. and northwards to

Noshiro (*Inn* by Kanazawa Kaimon); thence to *Tsurugata* on the Noshiro-gawa. From Tsurugata to

Ōdate, the road ascends the valley of the Noshiro-gawa, keeping always on the r. bank. At Ōdate quantities of coarse lacquered ware are manufactured. Travellers coming from the opposite direction can descend by boat from Ōdate to Tsurugata. From Ōdate the road turns again to the N., and crosses a range of hills. The slopes on the r. are grassy and bare of trees, while those to the l. are covered with a dense forest. Numbers of horses are bred in this neighbourhood.

Hirosaki (*Inns* by Ishiba, Nagai) was formerly the castle-town of a Daimyō surnamed Tsugaru, after the district which formed his territory. The castle was destroyed some years ago, and its site is now occupied by barracks.

[On the W. of the town rises **Iwaki-san**, or the *Tsugaru Fuji*, so called on account of its similarity in form to the famous mountain of that name. One of the best views of this peak is enjoyed by the traveller as he approaches Hirosaki from the S., when the mountain makes its appearance in a N.W. direction. Its solitary grandeur equals, if it does not surpass, that of the loftier cone after which it is named. The ascent is made from Hyaku-sawa, about 3 *ri* from Hirosaki, at the S. foot of the mountain, where there is a temple, whose incumbent will furnish guides for the ascent. The season at which pilgrims make the ascent is strictly limited; but travellers will find no

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difficulty in obtaining the necessary permission at any time, by making a small present of money. At a height of 4,100 ft. lies an oval crater, about 100 yds. wide, at the bottom of which is a small pond. To reach the highest peak of all, about 4,650 ft. high, two steep ascents have to be made over boulders and loose gravel. Scattered over the summit lie numerous huge andesite boulders. The top is extremely steep, a fact apparently due in large measure to the washing away of ejectamenta, leaving only the solid rock. Notwithstanding the great amount of degradation that has taken place upon the upper part of this mountain, its general form and the existence of beds of pumice indicate that it has been in a state of eruption during periods which, from a geological point of view, are quite recent.

The ascent and descent can be easily accomplished in 5½ hours.]

From Hirosaki the road lies across a plain cultivated with rice, beyond which it ascends the range of hills known as *Tsugaru-zaka*. The top of this range commands a magnificent view of the surrounding country. To the N. and N.E. lies the bay of Aomori looking like a huge lake; on the E. rise the mountains of the central chain that forms the backbone of the Main Island; to the N.W. are the peninsula of Mimmaya and the valley of the Iwaki-gawa; on the S.W., Iwaki-san and the town of Hirosaki; and on the S., the mountains that divide Tsugaru from Akita. Descending a narrow valley, the road shortly issues on to the coast, and reaches

Aomori (see p. 202).

ROUTE 30.

Matsushima and Kinkwa-zan.

THE MATSUSHIMA ARCHIPELAGO. NOBIRU. ISHINOMAKI.

By train from Sendai on the Northern Railway to Shiogama in ½ hr.

The archipelago of pine-clad islets collectively bearing the name of Matsushima, has been famed for its beauty ever since northern Japan was conquered from the Aino aborigines in the 8th century, and is one of the *San-kei*, or 'Three Most Beautiful Scenes' of Japan, the other two being Miyajima and Ama-no-hashidate. A lengthened form of the name, Shiogama-no-Matsushima, i.e. 'The Pine Islands of Shiogama,' is often made use of, Shiogama being the town on the coast where the curious landscape begins. The favourite way of viewing the scene is to row or sail across to the hamlet which has borrowed the name of Matsushima, unless it be desired also to visit Ishinomaki and Kinkwa-zan, in which case a very good view is afforded from the steamer's deck. These steamers ply daily between Shiogama and Ishinomaki, starting after the arrival of the first train from Sendai. The passage to Ishinomaki occupies about 3 hrs., or not so long when weather permits of the small river steamers going outside the bar at Nobiru, instead of taking the lengthier canal route. The larger boats which connect with the Nippon Yusen Kwaisha's steamers at Oginohama on their voyages to and from Yokohama and Hakodate, also pass through the little archipelago, and take but 2 hrs. to cover the distance between Shiogama and Oginohama.

Shiogama (*Inns*, Asano-ya, Saitō, Ebi-ya, all near the railway station and the pier; the old and noted inn

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on the hill called Shōgarō, a former pleasure-house of the Prince of Sendai, is still in existence, but being now-a-days inconveniently situated for train and steamer, is little patronised by travellers).

The *Temple*, which once belonged to the Shingon sect of Buddhists and was known under the name of Horenji, should be visited. It has been transferred to the worship of the Shintō god Shiogama Daimyōjin, a son of the creator Izanagi, and the reputed discoverer of the way to obtain salt by evaporating sea-water. The word *Shio-gama* means Salt-Boiler. In the temple court will be noticed a sundial inscribed with Roman figures. It bears date 1783, and was presented by Rin Shihei, a writer noted for his zealous advocacy of the defence of the country against foreign inroads which he prophetically foresaw. There is likewise a handsome though weather-beaten iron lantern, presented by the warrior Izumi Saburō Tadahira in A.D. 1187. But in the temple's present state, the magnificent cryptomerias and other trees, in the midst of whose deep shade it stands, are undoubtedly the greatest attraction of the place. Shiogama is noted for its ink-stones. From Shiogama to the hamlet of

Matsushima (*Inn*, Kwangetsurō) is a delightful sail amidst the promontories, bays, and islets, which stretch along the coast for 18 *ri* as far as Kinkwa-zan, the most celebrated of the group. There are said to be 88 islands between Shiogama and Matsushima, and 808 in all between Shiogama and Kinkwazan, of which but very few are inhabited. But 8 and its compounds are favourite round numbers with the Japanese, and moreover the smallest rocks are included in the enumeration. Each of them, down to the least, has received a separate name, many of them fantastic, as 'Buddha's Entry into Nirvana,' 'Question and Answer Island,' 'the Twelve Imperial Consorts,' and so on. All the islands are formed of volcanic tuff, into which the sea makes rapid inroads. Doubtless many of the smaller isles disappear in this manner, while their number is maintained by the gradual breaking up of peninsulas. In almost every available nook stands one of those thousand pine-trees, that have given name and fame to the locality. At the hamlet of Matsushima, the temple of *Zuganji*, in which are the ancestral tablets of the Date family, will repay a visit, though its exterior is not promising. In the outer court, in front of a small cave called the *Hōshin ga Iwaya*, are two large figures of Kwannon cut in slate-stone. There is also a well-carved wooden figure of Date Masamune in a shrine behind the chief altar. The various apartments of the temple are handsomely decorated; and when the gold foil which is lavishly strewn about was fresh, the effect must have been very fine. Specimens of non-hollow bamboo are brought for sale at the vill. of Matsushima, but being rare, are somewhat expensive. Two *ri* distant is

Tomiyama, a hill from which by far the best general view of the archipelago is obtained, and where any traveller who, during the boat journey from Shiogama, may have been disappointed with his trip, will allow that the locality possesses great beauty, even should he think that this has been somewhat exaggerated by Japanese popular report. The whole distance may be accomplished in jinrikishas, excepting the last 3 *chō* leading up to the temple of *Taikōji*, which stands near the top of the ascent. This temple is said to have been founded by Tamura Maro, a celebrated general, who was sent against the Ainos during the reign

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of the Emperor Kwammu (*circa* A.D. 800). From this spot the eye wanders over a maze of islets and promontories, land and sea being mixed in inextricable but lovely confusion. In the direction of Shiogama, the double peak of Shiraishi-no-take may be descried in the blue distance, while to the r. rises the range dividing the province of Rikuzen from those of Uzen and Ugo. The highest hill to the l. is on the island of Funairishima, above the port of Ishibama, a place of call for merchant steamers. Tomiyama is but a short distance off the main-road to Ishinomaki, and may be taken on the way there either by jinrikisha or carriage,—altogether about 9 *ri* from Matsushima.

In going by steamer from Shiogama, the islets are left behind after an hour's sail, and the canal which connects the shallow waters of the bay with Nobiru is entered.

Nobiru (poor accommodation). The port of this place is little more than a creek with 5 or 6 ft. draught of water, and has a bar across its mouth. Some time ago, the course of the river was altered by making a cutting to a point about 2 m. inland, where there is a wide bend. It was expected that the flow of the river in its new bed would suffice to keep the channel clear, that the old bed of the Naruse-gawa would be available to take off any superfluous amount of water in times of flood, and that the bar at the mouth could be kept down by dredging. But all attempts to effect this have been unsuccessful, and the failure has put a stop to various other schemes which had the attention of the Government for increasing the facilities of trade in this region. The canal, 10 m. in length, connecting Nobiru with the Kitakami-gawa 2 m. above Ishinomaki, is part of the original scheme for making Nobiru the chief port in the Bay of Sendai, the mouth of the Kitakami-gawa being also exposed to the full sweep of the Pacific Ocean and to the violent S.W. gales that drive through the Matsushima group. A consequence of this is that the bar at the mouth of the river has likewise defied all efforts at removal. The canal is 100 ft. wide, and just deep enough to admit of large cargo boats being towed through. The level is maintained by means of a lock at the river end. The river steamers make use of this canal, except when the sea is very smooth outside.

Ishinomaki (*Inns*,*Asano-ya, Hoshi-ya), noted for its slate-quarries and salmon fisheries, stands at the mouth of the river Kitakami, the natural outlet for the trade of the Nambu district and the N. It is a bustling little sea-port, possessing two banks and a bazaar. A fair amount of ship-building in European style is carried on.

Hyōriyama, a hill at the entrance of the harbour, commands an extensive sea view, including the Matsushima archipelago, the windings of the river, a range of high mountains inland, and a bird's-eye view of the town.

Steamers ascend the river daily to *Kozenji*, which is about 2½ m. from Ichinoseki, a station on the Northern Railway. The journey *down* the river is recommended instead, as the boats run through to Shiogama in one day, generally in from 9 to 10 hrs., but frequently taking much longer, owing to stoppages on the way for cargo (see p. 196).

2.—Kinkwa-zan.

The most direct means of reaching this noted island is by one of the Nippon Yūsen Kwaisha's tri-weekly steamers to *Oginohama* (*Inns*, Kagi-ya, Ōmori), in the Bay of Sendai, whence small sailing boats can be obtained for Kinkwa-zan, a dis-

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tance of about 10 *ri*. But it is more generally approached from the port of Ishinomaki, where boats are also procurable; or if it is desired to shorten the sea passage, jinrikishas may taken from Ishinomaki to the vill. of *Wada-no-ha* (*Inn* by Ishikawa Jūbei), which lies 1½ *ri* further along the coast between Ishinomaki and Oginohama. The cost of boats from Wada-no-ha to Kinkwa-zan was $1.43 per boatman in 1890. The distance by water is estimated at 11 *ri*, from which again 2 *ri* may be saved by landing at the hamlet of *Aikawa-hama* (*Inn*, Izumi-ya), situated in a small bay to the W. of the channel separating Kinkwa-zan from the mainland. The latter plan is recommended. There is a road from Wada-no-ha to Oginohama, 4½ *ri*; but it is not practicable for jinrikishas, neither is the hilly path of 4 *ri* more which leads directly to the ferry at Kinkwa-zan. Nothing is gained by starting from Oginohama, owing to its situation at the head of a deeply indented bay, unless the traveller has come by steamer from Yokohama, in which case there is no alternative. The time taken from Wada-no-ha depends upon the state of the wind. An unfavourable wind affords an additional reason for landing at Aikawa-hama. From this hamlet to the ferry called Yamadori, is a walk of a little more than 1 m. over a low pass, the top of which affords an entrancing view of Kinkwa-zan and the entire Matsushima archipelago. A short descent then leads to the ferry-house, where the sonorous notes of a fine bronze bell announce to the boatmen on the sacred island that passengers are waiting to be conveyed across. Boats cannot be kept on this part of the mainland, owing to its exposure to the great seas which roll in from the Pacific, whilst the W. side of Kinkwa-zan opposite to it is comparatively sheltered. Spacious boats well-manned soon perform the 2 m. passage, and land the visitor at a small breakwater on

Kinkwa-zan, a short distance below the temples. The tame deer with which the island abounds form picturesque objects as they stand on projecting ledges of rock, or graze quietly by the side of the road that leads up through a wood composed of pine, beech, and chestnut trees. The only buildings on the island are those attached to the temples at which every one must stay; but there is ample accommodation for all under the massive roof of the main edifice. Passports should be shown by the foreign visitor to the priests. A liberal contribution, if he desires to stay overnight, will generally ensure the use of the *jō-dan*, two large handsome rooms. If it is intended to return the same day a lesser offering will suffice. No other payments are necessary. Excellent vegetarian food is provided, and served up by the acolytes. Guides are also furnished to conduct the visitor around the island, if a request to that effect is made.

Kinkwa-zan is one of the most renowned spots in the north, and has been, in spite of its inaccessibility, the resort of pilgrims from all parts of Japan for centuries past. Such was its sanctity in old days, and such the inferior position assigned to woman, that they were not permitted to gaze on the island, much less put their feet upon it. It need scarcely be said that those days are past; but some of the old customs connected with the place still linger around it. For instance, every pilgrim is conveyed *gratis* to and from the island, and receives food and shelter from the priests until his devotions are over. What contribution he may choose to make, rests entirely with himself.

The origin of the name *Kinkwa-zan* ('golden-flower mountain') is obscure. Tradition asserts that gold was found on the island then known as Michinoku-yama; and the following lines in the *Manyōshū*, an anthology of the 8th century, are supposed to refer to the discovery:

Sumerogi no
Mi yo wakaru to
Azuma naru
Michinoku-yama ni
Kogane hana saku

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which means, "To add lustre to the sovereign's august reign, golden flowers bloom in the mountains of Michinoku in the East." It is more probable, however, that it derived its name from the glitter of the quantity of mica found in the soil.

Almost everything required by the temple inmates is raised on the spot. Their *sake*, of which 130 *koku* are produced yearly, is specially noted for the soothing peculiarity that no headache follows even unlimited libations. Every pilgrim is therefore allowed to drink to his heart's content. The chief festivals take place in February, March, August, and September. Regarding the history of the temples very little can be learnt, all the records and relics connected with them having been lost by fire. Before the transfer of the buildings to the Shintō cult, they were attached to the Shingon sect of Buddhists, and dedicated to the service of the goddess Benten. Some of the original smaller shrines are still standing; but the *Go-Honzō*, or chief temple, was built only some ten years ago, and is dedicated to the god and goddess Kanayama-Hiko-no-Mikoto and Kanayama-Hime-no-Mikoto. Though it otherwise exhibits pure Shintō style, the eaves are adorned with fine carvings. The contribution box in front, made of a block of slate-stone and measuring 9 ft. in length and 3 ft. in breadth, with carvings of deer in relief, as well as the *gaku* in the oratory, a splendid piece of carving in *keyaki* wood, which took three years to finish, are well-worth inspection.

The walk to the summit of Kinkwan-zan takes about ½ hr. from the temple, being but some 16 *chō*. The path leads behind the main buildings, mostly through broken boulders and over the interlaced roots of beech-trees. The objects pointed out on the way are detached pieces of rock with fanciful designations. Only one of these rocks to judge from the immense cairn raised upon it, seems to have attracted the attention of pilgrims; and this is where Kōbō Daishi is said to have sat in meditation when he visited the island. The glorious view from the summit repays the traveller for any difficulty he may have had in reaching Kinkwa-zan. Nothing obstructs the vista of the broad and blue Pacific; for the mountain, although densely wooded on all sides, slopes gradually down to the sea. On the W. side, the whole Matsushima archipelago is embraced,—even the outermost isles to the N., fringed with a thousand pines and encircled by white breakers. Takahashi-yama, a higher peak to the N. W. on the mainland, shuts out the prospect in that direction only.

The small shrine on the top of Kinkwa-zan is dedicated to Watazumi-no-Mikoto, the Shintō God of the Sea. Close by it is the site of the lighthouse which stood there until the erection of the present fine granite structure on the E. side of the island. A path from the summit descends to the lighthouse, and joins what is called the Pilgrim's Circuit, a road round the island which no visitor should fail to follow, as it affords glimpses of wild coast scenery unsurpassed on the N.E. coast, noted though this be for its picturesque beauty. The circuit of the island by road is estimated at from 5 to 6 *ri*, and takes about the same number of hours to accomplish.

The return from Kinkwa-zan is usually made direct by water to Oginohama, Ishinomaki, or—should the wind be favourable—to Shiogama.

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ROUTE 31.

The North-East Coast.

FROM MORIOKA ON THE NORTHERN RAILWAY TO MIYAKO. DOWN THE COAST FROM MIYAKO THROUGH YAMADA, ŌZUCHI, AND KAMAISHI TO MORIOKA OR HANAMAKI ON THE NORTHERN RAILWAY. FROM KAMAISHI TO KESEN-NUMA AND ICHINOSEKI.

The North-East Coast, hitherto comparatively inaccessible, can now be approached from several points on the Northern line of Railway. Small steamers also ply at irregular intervals along the coast, which deserves to be better known. Specially to be recommended is the portion embracing the sea-board of the provinces of Rikuchū and Rikuzen, extending southwards from Miyako to Kesen-numa. The road leads over the necks of hilly peninsulas, disclosing marvellous views of the fiord-like coast and of the mountain ridges that extend down to it. The harbours are the finest in Japan, though unfortunately but little use can be made of them, as a mountain-range shuts out the fertile valley of the Kitakami-gawa which attracts to itself all the produce of the surrounding country, the scanty coast population having to subsist on fishing and on the cultivation of small isolated patches of land around the bays. The nature of the country sufficiently indicates the roughness of the roads and of the accommodation to be expected. North of Miyako, the mountains recede from the sea and the landscape becomes monotonous.

From Morioka, a road practicable for jinrikishas leads to Miyako on the E. coast. The trip takes 2 days' hard travelling, the only available resting-place being *Kawauchi*, almost exactly half-way.

Itinerary.

MORIOKA to:—	*Ri.*	*Chō.*	*M.*
Yanagawa	5	10	13
Tashiro	2	14	5¾
Kadoma	2	9	5¼
Kawa-uchi	4	3	10
Kawai	4	7	10½
Haratai	3	6	7¾
Hikime	2	26	6½
MIYAKO	3	5	7¾
Total	27	8	66½

Soon after leaving Morioka, the road begins a steady ascent for 7 *ri*, reaching the water-shed after a series of large elbow-bends. The summit (2,600 ft.) is called *Kabutokami-san*, since here it was that the helmet of the rebel Sadatō was found after his defeat near Ichinoseki by Hachiman Tarō in A.D. 1100. From this point down to the sea, the road follows the course of the Hegawa-kawa, the grandest scenery coming some 3 *ri* below the pass on its E. side. Here for 2 *ri* the road is cut out, half tunnel-wise, high up along the face of the sheer precipice, which looks down upon the torrent tossing and foaming in its rocky channel. To see this to perfection, an early start from Morioka is necessary. From Kawa-uchi to Miyako is an endless succession of picturesque landscapes, with granite boulders glittering in the broadening river as it sweeps round jutting cliffs and pillared blocks of basalt. Near Kadoma, a path branches off to the S., leading up the valley of the Oyama-gawa, whence the ascent of *Hayachine-yama* (6,660 ft.), the highest mountain in the district E. of the Kitakami-gawa, can be made.

Miyako (*Inn* by Kikuchi Seibei) has never fully recovered the effects of a disastrous fire which occurred some years ago.

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COAST ROAD TO KAMAISHI.

Itinerary.

MIYAKO to:	*Ri.*	*chō.*	*M.*
Yamada	6	—	14¾
Ōzuchi	5	12	13
KAMAISHI	3	19	8½
Total.....	14	31	36¼

Horses are procurable at any of these places.

Yamada (*Inn* by Shirotsuchi Sentarō). Two villages lie on the shores of the magnificent bay that forms the harbour of Yamada. It is surrounded by mountains of above 1,000 ft. in height.

Kamaishi (*Inn* by Niinuma) is situated at the head of a rocky inlet 2 m. deep. About 10 m. inland is a district abounding in iron ore of good quality, to work which large sums of money were spent by the Government a few years ago, but with poor results. The ascent of *Goyo-san*, 3,900 ft. can easily be made from Kamaishi.

From Kamaishi, the traveller may rejoin the Northern Railway at Morioka by the *Kamaishi Kaidō*, of which the following is the

Itinerary.

KAMAISHI to:—	*Ri.*	*Chō.*	*M.*
Kōshi	4	31	11¾
TŌNO	6	20	16
Shimo Miyamori ...	5	24	13¾
Tassobe	1	19	3¾
Ōhasama	2	15	6
Otobe	4	33	12
MORIOKA	2	32	7
Total	28	30	70½

A somewhat more direct road for travellers going southwards diverges at the old castle-town of **Tōno** (*Inn* by Murakami), and joins the railway at Hanamaki station, 1¼ hr. from Morioka.

The journey from Kamaishi to Kesen-numa will occupy two days on foot, with very poor accommodation at the wayside hamlets. From Kesen-numa (*Inn* by Kumagae Ichibei) a new road viâ Semmaya, suitable for jinrikishas, is being constructed to Ichinoseki on the Northern Railway. The distance is approximately 13 *ri*.

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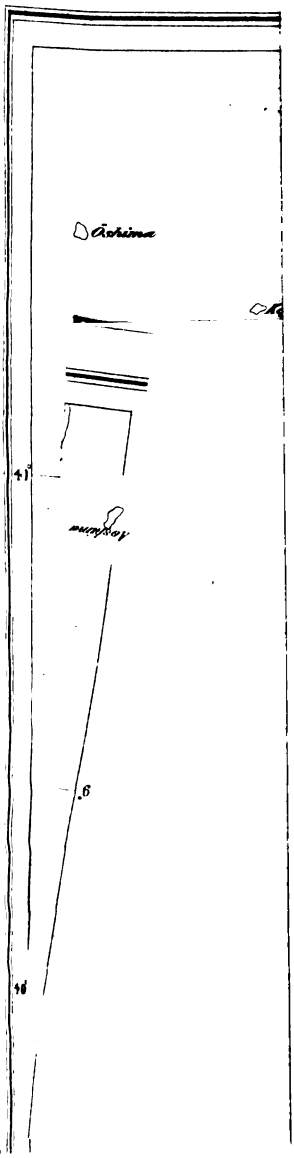

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SECTION III.

CENTRAL JAPAN.

Routes 32—37.

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ROUTE 32.

The Karuizawa-Naoetsu Railway and Niigata.

Ueda to Matsumoto and Shima-shima. Temple of Zenkōji. Excursions from Nagano: Burando Yakushi, Togakushi-san and Ken-no-mine, Izuna-san. Lake Nojiri and ascent of Myōkō-zan. Gōchi. Land and sea ways from Naoetsu to Niigata. The island of Sado.

Distance from Karuizawa.	Names of Stations.	Remarks.
	KARUIZAWA..	Tōkyō to Karuizawa (see Route 13).
8 m.	Miyoda.	
13½	Komoro.	
19½	Tanaka.	
24¾	**UEDA**	Branch roads to the Nakasendō and to Matsumoto.
31½	Sakaki.	
37¼	Yashiro.	
40½	Shinonoe.	
46	**NAGANO.**	
52¾	Toyono	Road to Kusatsu over the Shibu-tōge.
57¼	Mure.	
64	Kashiwabara	Alight for Lake Nojiri.
69¼	Taguchi	Alight for ascent of Myōkō-zan.
73½	Sekiyama.	
81½	Arai.	
87¾	**TAKATA.**	
92	**NAOETSU.**	

This line, starting from an elevation of 3,080 ft. at Karuizawa, descends to the sea-coast at Naoetsu, and is on the whole the most picturesque railway route in Japan. The following description of the line, as far as Nagano, is partly abridged from an article in the 'Japan Mail.' The first five or six miles are over a fairly level plain. But the conditions are changed when the southern slope of Asama-yama has to be rounded. Here lies a water-shed whence flow large rivers north and south, towards the Sea of Japan and the Pacific respectively. All the drainage of the great mountain pours down through deep gullies into the channel of one or other of these rivers. The soil, a loosely packed volcanic ash and gravel of light colour, is easily scooped away, and large chasms are left whose sides the highway descends and ascends in zigzags. Throughout most of this section, the traveller looks down from a giddy height on rice-fields far below. From the point near Oiwake, where the Nakasendō is left behind, to Komoro opportunities are afforded of seeing to advantage the Iwamurata plain backed by the imposing range of Yatsu-ga-take. Asama-yama has a less smiling aspect on this side; the flat top of the cone lengthens out, the pinky brown colour of the sides assumes a blackish hue, and chasms rough with indurated lava break the regularity of the slopes. Before Komoro is reached, a long volcanic ridge, dominating the valley of the river Chikuma as far as Ueda, reveals the fact that Asama is not an isolated cone, but the last and highest of a range of mountains. A former crater which has discharged itself into this valley and is now extinct, displays a row of black jagged rocks in the hollow between Asama and the next peak of the range, a striking feature as seen from Komoro.

Komoro (*Inn*, Tsuru-ya) is a busy commercial centre. Formerly the seat of a Daimyō, it has turned its picturesque castle-grounds overhanging the river, into a public garden. Saddlery, vehicles, and tools for the surrounding district are manufactured here. From Komoro to Ue-

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da, the railway runs down the valley of the Chikuma-gawa, whose S. bank is here formed by a series of magnificent bluffs, in many places descending sheer into the water. A few miles above Ueda, the valley opens out into a circular plain of which that town is the centre.

Ueda (*Inns*, Kame-ya, Shishi-ya) possesses few attractions. White and other silks of a durable nature, but wanting in gloss and finish, are the principal products of the district. It is specially noted for a stout striped silk fabric called *Ueda-jima*.

[The *Nakasendō* may be joined at Nagakubo by a jinrikisha road from Ueda, distance about 11¼ *ri*.

A carriage road also turns off about the middle of the town by the Hōfukuji-tōge to Matsumoto, whence a jinrikisha road leads to Shimashima at the foot of the Hida range of mountains.

Itinerary.

Ueda to:	*Ri.*	*Chō.*	*M.*
Matsumoto...	11	25	28½
Shimashima..	5	—	12¼
Total ...	16	25	40¾

The average time taken by carriage to Matsumoto is 6 hrs. At the top of the hill just before descending into the town, one of the finest mountain views in Japan is obtained. The whole Hida range spreads out before the spectator, Yariga-take being specially conspicuous. In the foreground are well-wooded hills, and in the distance the river winds like a silver thread.

Matsumoto (*Inns* *Shinano-ya, Kome-ya) is one of the most important towns in Shinshū, being the centre of commerce between the S. part of this province and the province of Echigo. Some of the best silk in Japan is produced here. Its other principal manufactures are a kind of cotton cloth called *shibori*, candied fruit, and baskets and boxes of bamboo work. Matsumoto became a castle-town early in the 16th century, and was the seat of a a Daimyō called Matsudaira Tamba-no-Kami. The greater part of the castle is still preserved. It is only 5 min. from the inns, and should be visited if only for the view of the Hida range and the Matsumoto plain which is obtained from the top storey. The chief sights of Matsumoto are the Shintō temple of *Hachiman* and the Buddhist temple of *Shōgyō-ji*. Thirty *chō* from Matsumoto, at the vill. of *Asama*, are some hot-springs much resorted to by the towns-folk.

Shimashima (*Inn* by Okuhara Jinzō). This is the best place from which to ascend Yari-ga-take (see Route 34, Section 8). Just across the stream lies the village of *Hashiba*, where there is a small inn called Shimizu-ya perched above the torrent.]

The old castle of Ueda, of which one watch-tower still remains intact, stands on the river bank beyond the town, and forms a striking feature in the landscape as the train leaves the station. The exit from the amphitheatre of hills enclosing Ueda is narrow and hidden from view. Just before the line turns into it, a curious bluff with a cave in its face is noticeable on the other side of the river. At

Yashiro a road branches off to the important town of *Matsushiro* and down the r. bank of the Chikuma-gawa to *Niigata*. Before reaching Nagano, both the Chikuma-gawa and the Saigawa are crossed.

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The head-waters of the latter are near Lake Suwa. It flows past Matsumoto, joining the Chikumagawa a short distance to the S.E. of Nagano, and forming with this larger stream the great Shinanogawa which enters the sea at Niigata. One of the spans in the Saigawa viaduct is 200 ft. in length.

Nagano or **Zenkōji** (*Inns*, *Ōgiya, *Fuji-ya, with branches at the station; Fuji-ya has rooms fitted up in foreign style at its establishment near the temples; the Japanese Club called *Tosan-kwan*, which has a room of 144 mats, commands a fine view of the town and plain) is the capital of the prefecture of Nagano, which comprises the whole province of Shinshū. It is beautifully situated at the foot of lofty mountains, which form an imposing background and almost surround it. A considerable trade is done in woven goods and agricultural implements. Numerous fine buildings in foreign style, and the crowds of pilgrims thronging the streets, give the town an air of exceptional prosperity. The Buddhist temple of Zenkōji is one of the most celebrated in Japan. It is dedicated to Amida and his two followers, Kwannon and Daiseishi (the latter a *Bosatsu* belonging to the retinue of Amida), a group of whose images is here enshrined.

This sacred group is said to have been made by Shaka Muni himself out of gold found on Mount Shumi, the centre of the Universe. After various vicissitudes in China and Korea, it was brought to Japan in A.D. 552, as a present from the King of Korea to the Mikado on the first introduction of Buddhism into Japan. All the efforts of the Japanese enemies of Buddhism to make away with the image were in vain. Thrown into rivers, hacked at, burnt, it survived all and finally found a resting-place at Zenkōji in A.D. 602.

The building l. of the entrance is the residence of an abbess of high rank and a sisterhood of nuns. Rows of shops for the sale of rosaries and pictures of the triple image line the court. Behind the shops are the houses of the priests, each in its own neatly arranged garden. At the end of this court is the chief gateway, with images of Monju and the Shi Tennō, which are exhibited only on New Year's day. The Main Temple, erected in 1701, is a two-storied building 198 ft. in depth by 108 ft. in width, with a huge three-gabled roof, so that the ridge is T-shaped. This form is called *shumoku-zukuri*, from its resemblance to the *shumoku*, a wooden hammer with which the Buddhists strike the small bell used by them in their religious services. The roof is supported by 136 pillars, and there are said to be 69,384 rafters, the same number as that of the written characters contained in the Chinese version of the Buddhist scriptures. At the entrance two beautiful new marble lamps, about 6 ft. in height, deserve inspection. The sacred golden group, standing in a chapel on the W. side, is kept in a shrine dating from A.D. 1369, shrouded by a gorgeous brocade curtain. For a small fee, the curtain is raised so as to show the outermost of the seven boxes in which the image is enclosed. A space of 88 mats (about 1,600 sq. ft.) is set apart for the worshippers. On the E. side of the main hall is an entrance to a dark gallery which runs round below the floor of the chancel (*naijin*), issuing again by the same door. To complete this circuit (*kaidan-mawari*) thrice is considered highly meritorious. More than 200 bronze and stone lanterns crowd the space in front of the main hall.

The principal festivals are the *Dai Nembutsu*, or Great Invocation of Buddha, held on the 31st July, those held at the vernal and autumnal equinoxes, and one on the 14th March, in commemoration of the terrible earthquake of 1847.

This catastrophe occurred about 10 o'clock at night, and threw down most of

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the houses in the town. Fires broke out simultaneously in many quarters, and in the space of two days burnt the whole place to the ground, with the exception of the main temple, the two-storied gatehouse, library, and bell-tower. A more serious calamity still followed shortly afterwards; for the Saigawa, which had been blocked near Shimmachi by the fall of a large mass of earth from the hill-sides, burst through the obstruction on the 27th, and the pent-up waters spread like a deluge over the level valley, overwhelming many villages and drowning by thousands the peasants who, regardless of warnings from the authorities, had returned to till the fields. About 15,000 acres of rice-fields and other arable land were devastated by the flood, and the number of those who perished on these two occasions was estimated at nearly 30,000.

On the r. of the temple enclosure, is the Public Garden which commands a good view of the valley.

Excursions from Nagano.

1. Burando Yakushi, 1 *ri* N.E. of the town, a shrine dedicated to the Buddhist god of medecine, is perched high above the path in a large tree growing out of the rock. Close by are some petroleum springs.

2. Togakushi-san and **Ken-no-mine.** Five *ri* from Zenkōji is the temple of *Togakushi-san*, whither the god Tajikara-o-no-Mikoto is said to have hurled the rocky door of the cavern in which the Sun-Goddess had hidden herself from her subjects in heaven and earth. The road, which is passable for jinrikishas drawn by two men, leaves the town on the l. side of the temple, and ascends a narrow ravine to the hamlet of *Arayasu* in about ¾ hr. Then winding over low hills and ascending for ¾ hr. more, it issues on to a moor which encircles the base of Izuna-san. In ¾ hr. more, a *torii* is reached at the highest point of the moor. The path then descends for over a mile to a point where it divides, the r. branch proceeding direct to the *Chū-in*, the l. reaching the *Hōkō-in* after 12 *chō* more. The latter temple, situated at the top of a long flight of steps lined with old cryptomerias, is a large building decorated with wood carvings of considerable merit. From this point to the Chū-in is a walk of 12 *chō* through the wood. Those who intend to climb *Ken-no-mine*, the highest point of the mountain behind Togakushi, will do best to pass the night here. The priest will provide good accommodation. The road to the *Oku-no-in* (30 *chō*) is pretty level the whole way, except during the last few hundred yards. The priest's house commands a fine view, including the summits of Fuji and Asama. Half-way between the bridge and the red gateway on the road to the Oku-no-in, a path branches off r. under a wooden *torii* to Ken-no-mine. A walk of about 3 *ri* leads to the summit, below which is a hut where pilgrims pass the night, in order to rise early and witness sunrise from the peak whence Amida is supposed to be visible riding on a cloud of many colours. Snow lies on the mountain until late in summer, and the ascent is not usually attempted before the beginning of July.

3. Izuna-san, or **Iizuna-san**, as the name is also pronounced, may be ascended either from Arayasu or from the Chū-in; but the latter is preferable, as the climb from Arayasu is steep. From the Chū-in, the summit is easily gained in 1½ hr. by walking up a long spur. The view is very extensive in every direction. The traveller may return either to Arayasu by descending the steep path on the opposite side, easily perceived from the mountain top, or strike away to the l. by a path leading across the moor to Ōfuruna on the Hokkoku Kaidō, and close to Kashiwabara station,—a 3 hrs. walk.

The railway from Nagano continues along the plain as far as

Toyono. Here it enters a narrow valley, which it follows up until Kashiwabara is reached at a height

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of 2,204 ft. At Toyono a road leads over the Shibu-tōge to Kusatsu (see p. 149). A fine view is obtained of Izuna on the l. as **Kashiwabara** is approached. This section of the line traverses a region where the snow-fall is especially heavy, and where it occasionally accumulates to a depth of over 10 ft. In the winter of 1890-91 the traffic was entirely stopped during several weeks.

[The traveller with time to spare should alight here to visit the beautiful little lake called *Nojiri-ko*, 2½ m. distant. As the accommodation at the vill. of Nojiri is very poor, it will be well to arrange one's plans so as to catch a train at Taguchi, the next station, or to proceed to the hamlet of *Akakura*, situated on the side of Myōkō-zan and noted for its hot-springs. Akakura is also the point from which the ascent of Myōkō-zan is most easily made. Kashiwabara station lies some distance from the miserable vill. of the same name. The walk from the latter is through a pleasant oak wood, whence the road descends slightly to

Nojiri (*Inn*, Katsura-ya), picturesquely situated on the shores of the lake which is surrounded by low hills covered with thickets. On a densely wooded islet, approached by a bridge about ¼ m. in length, is a temple called Uga-no-Jinja. In front of the temple stand two magnificent cedars, one of which measures 27 ft. in circumference. The view of the giant masses of Izuna, Kurohime, and Myōkō-zan, as seen from the island, is exceptionally fine. This romantic little spot is only prevented from becoming a favourite summer resort by its remote situation and the want of decent inns. Good bathing may be had in the lake, and the roads in the neighbourhood are all that one could desire. The lake sometimes freezes at the end of January, when the ice becomes passable for men and horses. Its waters find an outlet into the Sekigawa, which, flowing from sources on Togakushi-san and Yakeyama, falls into the sea at Naoetsu in Echigo.

From Nojiri to Akakura is a walk of 2 hrs. But jinrikishas may be taken to the vill. of *Tagiri* on the main road, whence, turning sharp l. over the lower grassy slopes of Myōkō-zan, it is a distance of 23 *chō* to the baths. Leaving Nojiri, the road descends to the small town of *Sekigawa*, named after the river and situated at the junction of two picturesque wooded glens, where the torrent rushes under the branches of trees overhanging it on either side. This river — the Sekigawa — here forms the boundary between the provinces of Echigo and Shinshū. A short distance beyond the town of Sekigawa, a road branches off r. to **Taguchi** station, the nearest point on the line of railway for Akakura.

Akakura is a favourite resort of the inhabitants of Takata and other places on the plain during a part of August and September. It possesses an excellent inn, the Kogaku-rō, boasting a gigantic bath, which is supplied with hot water brought in pipes from sources 2 *ri* further up the mountain. This inn is closed during the winter months. The other inns are of an inferior description. From the hamlet nothing obstructs the

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glorious prospect of the rich plain extending down to Naoetsu on the Sea of Japan, and of the island of Sado on the dim horizon. About 3 *ri* off, between Kurohime and Myōkō-zan, is a large waterfall called *Nae no taki*. As already indicated, Akakura is the most convenient point from which to make the ascent of

Myōkō-zan (8,180 ft.). This mountain is not free from snow until July, but may be climbed with safety in June by any one properly equipped for ascending and descending the snow-slopes. The necessary appliances consist of a stout alpenstock and hob-nailed boats, or, instead of the latter, *waraji* (straw-sandals), under which must be fastened metal points called *kana-kanjiki*. A guide should be engaged, and instead of ascending by the pilgrim's path, which is extremely steep and overgrown with tall bamboo grass, the path to the solfatara under Akakura-yama should be taken. This also lies through the same sort of cane-brake, but has the advantage of rising very gently and of being shorter than the other. From the solfatara, where two springs of very high temperature gush forth, a steep gully, filled in early June with snow has to be ascended, and the main path is entered at a point where it is no longer difficult or steep. One or two snow-slopes are crossed, and a rocky precipice scaled, to which iron chains have been fixed in order to enable the mountaineer to pass along the narrow ledges—no more than 2 inches wide—which here serve as a path. It is at such places that the superiority of the *waraji* and *kanjiki* over nailed boots, which afford no sure foothold on rocks, becomes evident. Above the last snow-slope very little remains to be done, and the track which ascends the crumbling rock of the summit by natural steps is perfectly safe, though somewhat steep. Myōkō-zan is part of an extinct volcano. The mountains immediately surrounding it are the long semi-circular ridge called Myōkō-zan-no-Urayama, or the 'Hind-part of Myōkō-zan,' on the S. E., and Kanna-yama on the N. Other solfataras, besides that mentioned, are found on the mountain. Hares, which turn white during the winter, abound; bears and sheep-faced antelope are also occasionally caught. Water is found at the very summit, on which is a small wooden chapel dedicated to Amida. The view to the S.E. includes Asama and Fuji. Directly S. rises Kurohime with its two peaks, between which is seen the top of Izuna-san. Ken-no-mine bears about S.S.W., and the round-topped mountain bearing W.N.W. is Yakeyama, reputed to be an extinct volcano. To the N.E., the view lies over the plain of Echigo to the Sea of Japan and the Island of Sado. Not less than 7 hrs. should be allowed for the ascent and descent, the latter being steep and slippery in many places. The mountain is much frequented by pilgrims during the season, especially on the 23rd night of the 6th moon, old calendar, when they ascend in great numbers by torchlight from the villages on the surrounding plains, but do not pass through Akakura.—From Akakura a path descends through Futamata. (26 *chō*) to *Sekiyama*, 1½ *ri*. The path to Taguchi station

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is shorter, but the difference has to be made up by rail.]

There is a falling gradient of about 600 ft. in the 4½ m. traversed between Taguchi and

Sekiyama (*Inn*, Ōgi-ya). The ascent of Myōkō-zan may also be made from here, but it involves a longer walk over the moor than from Akakura. The gradient is still heavy until Arai is reached, where the country becomes flatter.

Arai is a flourishing town noted for tobacco, pueraria starch (*kuzu*), and petroleum, which last is obtained from springs in the neighbourhood. Here is first seen the custom peculiar to most of the towns in Echigo, of covered ways along the house-fronts, for use when the snow lies deep in the streets.

Takata (*Inn*, Kōyō-kwan) is a large place, formerly the castle-town of a Daimyō named Sakakibara, one of the four families who enjoyed the privilege of providing a regent during the minority of a Shōgun. The town is traversed by a long street, which bends repeatedly at right angles. Cotton-weaving is extensively carried on. The Hokkoku Kaidō branches off l. near here to the provinces of Kaga, Echizen, etc. (see Route 33).

Naoetsu (*Inns*, Matsuba-kwan, Yamazaki-ya), situated at the mouth of the Sekigawa, is a port of call for steamers to Niigata, Fushiki, and other places on the West Coast. It is also at present the terminus of the railway which will ultimately reach Niigata, about 74 m. distant. This line, opening up one of the richest provinces of Japan, is no less important for strategical reasons. It will practically bring Niigata within one day of the capital. Tunnels are to be cut at several places on the coast between Hassaki and Kashiwazaki. Naoetsu produces a jelly called *awa-ame*, made from millet, and appreciated by both Japanese and Europeans.

About 1 *ri* to the S. of Naoetsu lies the vill. of *Gōchi* (*Inn*, Shimizu-ya), a favourite resort during the hot weather, where several good tea-houses have been built on the cliffs overlooking the sea. Excellent bathing may be had on the long stretch of sandy beach immediately below.

The traveller wishing to reach Niigata, has a variety of routes to choose from. The easiest way is to go direct by steamer which leaves Naoetsu daily, from April to November, calling at Kashiwazaki, Izumosaki, and Teradomari. The whole distance by sea is 34 *ri*, and is accomplished in 9 hrs. The distance by land is a trifle less, leading for the greater part along either the sandy beach or a ridge of sand-hills. The whole of this coast as far as *Teradomari* (*Inn*, Oshiki-ya), is inhabited by a population of hardy fishermen; and the sea yields sea-bream (*tai*), plaice (*karei*), and a kind of brill (*hirame*), in large quantities and of great size. The fish caught here are considered much superior in flavour to those taken off the coast of Etchū further West. The women are strong and capable of the hardest toil. They usually perform the labour of porters, and even drag carts. Muslin made of hemp, and called *Echigo chijimi*, is woven in the neighbouring villages, and generally dyed indigo colour with a faint pattern in white. The Japanese esteem it highly as material for summer clothing.

The journey may also be divided between the sea, the road, and the river by leaving the steamer at *Kashiwazaki* (*Inn*, Tenkyō), 10 *ri* from Naoetsu, where a road branches off to *Nagaoka* (*Inn*, Masu-ya), 7 *ri*, from which place, and calling at *Sanjō* (*Inn*, Chōchin-ya), the river steamers take 5 or 6 hrs. to Niigata.

Or continuing the sea route

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to *Izumosaki* (*Inn*, Kakinoki-ya), a shorter land journey may be made to *Yoita* (*Inn*, Shiojin), 3 *ri*, where also the river is reached, and from which Niigata is about 14 *ri* distance by steamer.

The itinerary by road for the whole distance is as follows.

NAOETSU to:—	*Ri.*	*Chō.*	*M.*
Kuroi	—	35	2¼
Katamachi	1	29	4½
Kakizaki	2	33	7
Hassaki	1	24	4
Aomigawa	2	27	6¾
Kashiwazaki	1	34	4¾
Arahama	1	18	3¾
Shiiya	2	—	5
Izumosaki	2	29	6¾
Yamada	1	23	4
Teradomari	1	22	4
Yahiko	3	7	7¾
Takenomachi	2	9	5½
Akatsuka	1	22	4
Uchino	1	23	4
NIIGATA	3	19	8½
Total	33	30	82½

Niigata (Hotel by Miola called Restaurant International; *Inns*, Yōshi-kwan, Kushisei), capital of the prefecture of the same name, is situated on a narrow, sandy strip of land between the Shinanogawa and the sea.

Niigata was opened to foreign trade in 1869; but the commercial expectations formed with regard to it have not been fulfilled, and the only foreigners now residing there are a few missionaries. Owing to the bar at the mouth of the river, vessels of foreign build cannot enter the port, but are compelled to anchor in the roadstead outside. A supplementary port in the Island of Sado, called *Ebisu-Minato*, is open to foreign vessels to take refuge in when the direction of the prevailing wind renders it dangerous to anchor off Niigata; but trade is not permitted there. The climate of Niigata is very trying,—hot in summer and terribly cold in winter, snow falling to a depth of 2 or 3 ft., and lying for a considerable time.

The town, which covers an area of rather more than 1 sq. mile, consists of five parallel streets intersected by other streets and canals. A line of low sand-hills shuts out all view of the sea. The houses are built with their gable ends towards the street, and the roofs are prolonged beyond the walls in order to prevent the snow from blocking up the windows. A great quantity of coarse lacquer ware is manufactured at Niigata, and articles of a peculiar pattern called *mokusa-nuri*, or 'seaweed lacquer,' are brought for sale from the district of Aizu where they are produced. In the neighbourhood of the city, *Echigo chijimi* is manufactured from hemp. From the small public garden surrounding the Shintō temple of Hakusan, there is a fine prospect of the river and of the lofty range of mountains some 10 *ri* distant to the E.

The chief excursion in the neighbourhood is to the kerosene wells of *Niitsu*, about 5 *ri* distant.

Travellers intending to proceed north from Niigata, are advised to take steamer to Sakata, Funakawa, or Hakodate; or else they may follow Route 28 to Tsuru-ga-oka, whence across country to Sendai on the Northern Railway.

Island of Sado.

The Island of Sado, which lies 32 miles W. of Niigata, can be reached by small steamer from the latter place in about 5 hrs. Steamers run daily from May to October; for the rest of the year the sailings are irregular. Sado forms part of the prefecture of Niigata, has a population of 111,000, and is principally noted for its gold and silver mines situated close to the town of Aikawa. These mines have been worked from the earliest times. During the middle ages, Sado was used as a place of exile for political criminals. Among those who were relegated to its inhospitable shore,

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was the Buddhist saint, Nichiren. The island is very hilly, consisting of two groups of mountains, separated by a cultivated plain. The principal formation is limestone.

Aikawa (*Inn*, Takada-ya), though it has a population of 13,000, is a poor-looking place.

Ebisu (*Inn* by Itō Seiemon), where passengers from Niigata generally land, is a large but wretched vill., situated on a narrow strip of beach between the sea and a lagoon. The distance from Ebisu to Aikawa is 6 *ri* 29 *chō* (16½ m.).

ROUTE 33.

The West Coast from Tsuruga to Naoetsu.

1. Itineraries: Maibara-Tsuruga Branch Railway, Tsuruga to Fushiki, Fushiki to Naoetsu. 2. Description: Tsuruga, Fukui, Kanazawa, Fushiki, [Nanao in Noto,] Toyama.

1. *Itineraries.*

A four or five days' trip, enabling the traveller to see something of the coast of the provinces of Echizen, Kaga, and Etchū on the Sea of Japan, is that from Kyōto to Tsuruga by the Tōkaidō and Maibara-Tsuruga Railways, through the historic old city of Kanazawa in Kaga to the port of Fushiki in Etchū, whence Naoetsu, the present terminus of the Karuizawa-Naoetsu Railway, can be reached by steamer in a night. The entire distance between Tsuruga and Fushiki may be accomplished in jinrikishas, but it is rough travelling.

Maibara-Tsuruga Branch Railway.

Distance from Kyōto.	Names of Stations.	Remarks.
45m.	MAIBARA	See Route 38.
49½	Nagahama	See Route 44.
56½	Takatsuki.	
57¼	Inokuchi.	
59	Kinomoto.	
61¾	Nakanogō.	
64¼	Yanagase.	
71	Hikida.	
75½	Tsuruga.	
76	KANA-GA-SAKI.	(Pier Station).

Itinerary from Tsuruga to Fushiki.

TSURUGA to :—	*Ri.*	*Chō.*	*M.*
Daira-ura	6	4	15
Takefu	4	35	12¼
FUKUI	5	4	12½
SAKAI	5	—	12½
Kanatsu	2	15	6
Yossaki	2	23	6½
Daishōji	2	18	6
Komatsu	5	—	12½
Mattō	5	8	12¾
KANAZAWA ...	4	28	11½
Imaisurugi	6	32	16¾
Takaoka	4	3	10
FUSHIKI	2	4	5½
Total	56	30	139

The best plan in fine weather, however, is to abandon the land for the sea during a portion of this journey, by taking steamer from Tsuruga to Sakai, a run of 4 hrs.

In the event of the steamer between Fushiki and Naoetsu not being available, the following is the itinerary by road; but travellers are warned that the road is mostly dull.

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FUSHIKI to:—	*Ri.*	*Chō.*	*M.*
Higashi Iwase ...	3	5	7¾
Namerikawa	3	6	7¾
Uotsu	2	8	5½
Tomari	7	29	19
Itoigawa.....	9	6	22½
Nagahama.....	9	8	22½
NAOETSU	2	18	6
Total	37	8	90¾

2.—Description.

The railway journey between Kyōto and Maibara is described in Route 38; and the shores of Lake Biwa, as far as the next station, Nagahama, in Route 44.

At **Nagahama** (*Inn*, Masu-ya at station), the railway leaves the lake and the scenery becomes tame. From *Yanagase* onward to *Hikida* the line runs in narrow valleys between wooded hills and through several tunnels; thence through cultivated country down to the coast of the Sea of Japan.

Tsuruga has two stations, one called Tsuruga, another, 5 min. further on, called

Kana-ga-saki, or the Pier Station. The latter (*Inns*, Daikoku-ya, Sankai-rō) should be preferred, as the steamer-office, bank, and other useful institutions are in its vicinity. Tsuruga has the best harbour on the Sea of Japan, and is in constant steam communication with the lesser ports up and down the coast. The town itself is somewhat shut in; but a charming view of land and sea is to be obtained by climbing a little hill near the railway station called Atago-yama, beyond which again is the site of the castle of the celebrated warrior Yoshisada. The long promontory closing in the bay on the W. side, and sheltering it from those N. W. blasts that render the winter on this coast so terrible, is called Tateishi-zaki. On its extremity stands a lighthouse—not, however, visible from the town. The stretch of land to the N. E., which looks like a promontory as seen from Tsuruga, is called Kome-no-ura.

At **Daira-ura** the road leaves the coast and strikes inland. It improves somewhat after reaching

Takefu (*Inn*, Tatami-ya). This place manufactures marbled paper, cotton, silk, and hardware. One of the most striking objects in the neighbourhood is the mountain of Hina-ga-take.

Fukui (*Inns*, Kashi-ya; *restt.* Tsukimi-rō), formerly the capital of the Daimyōs of Echizen, still possesses the picturesque remains of the castle which was their seat, and a Hongwanji temple with a beautiful view toward the hills. To foreigners, Fukui will be further of interest as having been the residence from 1871 to 1872 of the author of the 'Mikado's Empire,' the Rev. Wm. E. Griffis, to whose pages the reader is referred for a graphic and touching account of the abdication of the Daimyō on the 1st October, 1871, when the decree abolishing feudalism had been issued.

Sakai, also called **Mikuni** (*Inn*, Morota), the port of Fukui, is situated at the confluence of the rivers Hino, Asuwa, and Kuzuryū, and has steam communication with the other ports on the coast.

Daishōji (*Inns*, Daikoku-ya, Karuhana) was one of the places to which the Christians of the neighbourhood of Nagasaki were exiled during the last persecution of 1867–1873.

Komatsu (*Inn*, Shimotoku) was formerly a castle-town belonging to the Daimyō of Kaga. Its chief manufacture is silk gauze. Not far from Komatsu, is the vill. of *Yamashiro* having hot-springs, but worthy of notice chiefly from the fact that it provides most of the clay for the potters of Terai and Kanazawa.

Mattō produces oil, silk, dyes,

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and cotton goods. The cultivation in this district is carried on with great industry and economy, even the ridges between the rice-fields being sown with beans or barley.

Kanazawa (*Inns*, Ayabe, Asada, Takabatake; European food at a *restt.* in the public garden) was the seat of the lords of the province of Kaga, the richest of all the Daimyōs. It is now the capital of the prefecture of Ishikawa, which includes the provinces of Kaga, Noto, and Etchū. It is both clean and picturesque, and the hills above it command a fine prospect. The castle is now used as the headquarters of a military division. To the r. of the castle is the Public Garden called by the literati the Sixfold Garden, because possessing six excellencies, viz. size, pleasing appearance, labour bestowed upon it, an air of antiquity, running water, and a charming view. The grounds contain an Industrial Museum (*kwangyō hakubutsu-kwan*), and a fine monument erected to the memory of the soldiers who fell fighting in the Satsuma rebellion. The monument, which was erected in 1880, consists of a pile of large stones on which stands a handsome bronze figure of Yamato-take, over 18 ft. high. At Kanazawa the celebrated Kutani porcelain is to be procured in abundance. A visit should be paid to the potteries of Gankwa-dō near the Public Garden, where the processes of making and painting the porcelain can be inspected. Bronzes inlaid with gold and silver (*zōgan*), and fans are also manufactured.

Imaisurugi (*Inn*, Tokkō-ya) is a flourishing place.

Takaoka (*Inns*, Akai-ya, Etchū-ya) is situated in a cotton-weaving and silkworm-breeding district, and is noted for its dyeing and manufacture of hardware. It is a large place, stretching for a mile or more along the road.

Fushiki (*Inns* by Okada, Ueda), on the coast has attained some importance of late years as a port of call for steamers, but is otherwise unattractive.

[An excursion may be made from Fushiki to **Nanao**, the capital of the province of Noto.

This province, the Jutland of Japan, obtains its name from the word *notto*, which means 'peninsula' in the language of the former Ainos aborigines.

Itinerary.

FUSHIKI to:—	*Ri.*	*Chō.*	*M.*
Himi	2	28	6¾
Ninomiya	3	33	9½
NANAO	2	17	6
Total.....	9	6	22¼

Though the road is ostensibly meant for jinrikisha traffic, the heavy nature of the soil and a pass called the Arayama-tōge, which has to be encountered on the way, generally necessitate walking as far as Ninomiya. There is fair accommodation both at Himi and at Nanao.

Nanao (*Inn*, Ōgome-ya) is a considerable town situated on the shores of a miniature inland sea, across which toy steamers ply. The chief attraction in the neighbourhood is the mineral spring of *Wakura*, 6 m. distant, which is much resorted to by the people of the countryside. But it, and indeed the province of Noto generally,—low, sandy, and poor in historic associations—are little calculated to interest the foreign visitor. Mr. Percival Lowell, the well-known traveller and author of 'Noto: An Unexplored Corner of Japan,' after having divided all places into two sorts, namely, those worth seeing but already seen, and those not yet seen but not worth

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seeing, says, 'Wakura struck me as falling into the latter halves of both categories.']

The best halting-places between Fushiki and Naoetsu are *Uotsu* (*Inn*, Hakata-ya), and *Itoi-gawa* (*Inn*, Hayakawa). The last day of the journey is also the most picturesque, as the road leads for several miles along bold cliffs by the shore, commanding a glorious view of the Sea of Japan.

For **Naoetsu** see p. 225.

Travellers who may be desirous of visiting

Toyama (*Inns*, Taisei-kaku, European food; Ki-ya), capital of the prefecture of the same name and of the province of Etchū, can do so by taking a small boat from Fushiki to Higashi-Iwase (*Inn*, Kushi-ya), a small port at the mouth of the Jinzū-gawa, in about 3 hrs., whence to Toyama is 2 *ri* 2 *chō* by jinrikisha. Toyama can also be reached more directly from Takaoka by jinrikisha all the way, a distance of 5 *ri* 29 *chō*. Toyama was formerly the castle-town of Matsudaira Shigematsu, a cadet of the Maeda family, of which the Daimyō of Kaga was the head. The castle is now utilised as a school. Its principal trade is in medecines and leather. The snow-capped summit of Haku-san is a striking object in the landscape. Toyama is a good starting point for those who, approaching them from this side, wish to penetrate into the wild mountainous districts of Etchū and Hida, described in the next Route.

ROUTE 34.

The Mountains of Etchū and Hida.

1. Introductory Remarks. 2. Tate-yama. 3. From Toyama to Takayama in Hida by the Valley of the Takahara-gawa. 4. Kanazawa in Kaga to Takayama by the Valley of the Shirakawa. 5. Takayama to Matsumoto and Ueda by the Hirayu and Abō Passes; Ascent of Norikura. [Takayama to Matsumoto by the Nomugi Pass.] 6. Takayama to Gifu on the Tōkaidō Railway. 7. Takayama to Fukushima on the Nakasendō. 8. Yari-ga-take. 9. Nagano to Toyama over the Harinoki Pass. 10. Ontake and the Koma-ga-take of Shinshū. 11. Haku-san.

1.—Introductory Remarks.

The provinces of Etchū and Hida may be conveniently taken together, because hemmed in between the same high mountain ranges which render this region exceptionally difficult of access, and have prevented it from being much visited even by the natives of the surrounding provinces. Lying completely beyond the reach of railways and modern civilisation, no part of Japan has changed so little of late years.

The range bounding these provinces on the E. is the most considerable in the Empire. The only one that can compare with it is that lying between the Fujikawa and the Tenryū-gawa in the provinces of Kōshū, Shinshū, Suruga, and Tōtōmi. Many of the peaks are streaked with snow until the early autumn, while in some of the recesses and gorges where it is partially screened from

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the sun's rays, the snow never entirely disappears. Extending almost due N. and S. for a length of 60 or 70 miles, with a breadth of from 5 to 10 miles, this range forms a well-nigh impenetrable barrier to communication from the S. and E. It consists chiefly of granite, overlaid in places with igneous rocks. Norikura and Tateyama are volcanic peaks. The highest and most conspicuous of the numerous peaks, beginning at the N., are as follows:

	FT.
Tateyama	9,500
Yari-ga-take	10,000
Norikura	9,800
Ontake	9,800
Haku-san	8,900
Koma-ga-take	10,300

Among the wild animals of this region may be mentioned bears, deer, the goat-faced antelope, and two kinds of boars. The streams abound with trout. The few inhabitants are hardy, simple folk, clad in hempen garments, often with the addition of an antelope skin, and earning a scanty living by hunting, wood-cutting, and charcoal burning. Their food consists of buckwheat and millet, while barley, hemp, beans, and mulberry-leaves form the other chief productions of the valleys.

It will thus be seen that the mountaineer has but hard fare to expect, and will be wise to provide himself with as many tins of meat, preserved milk, etc., *as can be packed into a small compass.* The recommendation is advisedly framed in these terms; for much luggage cannot be carried, owing to the general scarcity of men to carry it. Needless to add that the accommodation is often of the roughest. Only at Toyama the capital of Etchū, at Takayama the capital of Hida, and at a few other of the larger towns, is the ordinary standard of Japanese provincial comfort attained. Should the varying efficiency of the carrying companies which undertake to forward goods from one portion of Japan to another permit, comparative comfort and plenty may be ensured by sending boxes of food, extra clothing, books, and whatever else may be required, ahead to the chief towns through which one expects to pass. It is, however, always advisable to leave a good margin of time, as the Japanese are not to be relied on for punctuality or despatch.

For practical convenience sake, three mountains have been included in this route that do not topographically belong to it—Haku-san, Ontake and the Koma-ga-take of Shinshū—because, though not actually forming part of the same range, they are not far distant from it, and are likely to interest the same class of travellers, and to be visited during the same trip.

The district treated of in this route may be best approached from one of three sides, viz. from Ueda or Nagano on the Karuizawa-Naoetsu Railway; from Fukushima, further south in Shinshu; or from the Sea of Japan, on which side Toyama is the most natural starting-point. The two former approaches are to be preferred by travellers from Tōkyō, the last by those coming from Kyōto.

2.—Tateyama.

Tateyama is the collective name given to the lofty summits which stand on the E. border of the province of Etchū, and which, together with the jagged peak of Tsurugi-dake, form the N. extremity of the greatest range of mountains in Japan. The highest of the peaks (Go-honsha), is about 9,500 ft. above the level of the sea. The main ascent leads up the W. side of the mountain from the hamlet of *Ashikura*, which can be easily reached from Toyama.

The road up the mountain is

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arduous in parts, nor is there any shelter, except two or three wretched huts, to be got during the whole distance of 20 m. from Ashikura to the *Muro-dō*, 2½ m. from the summit. The Muro-dō itself is but a somewhat better hut, which is opened for the accommodation of pilgrims from the 20th July to the 10th September. No bedding is procurable, nor any food except rice.

[In a valley situated about 6 *chō* to the l. of the Muro-dō are the remarkable solfataras of *Ojigoku* ('Big Hell'). The whole valley seems alive with pools of boiling mud and sulphur.]

From the Muro-dō hut to the highest summit, whose name of Gohonsha comes from the picturesque temple with which it is crowned, is 1 hr. climb, partly over snow. At the end, a truly superb panorama unfolds itself before the spectator's gaze. The number of mountains to be distinguished is extraordinarily great. To the extreme l., looking eastward, are seen Myōkō-zan, Myōgi-san, and Yoneyama in Echigo, Nantai-zan near Nikkō, and Togakushi-san and Asama-yama in Shinshū. Towards the S. rises the range of Yatsu-ga-take, with the isolated peak of Tateshina-yama, beyond which are seen Fuji and the high peaks of Shirane and Koma-ga-take in Kōshū. Further S. again are Koma-ga-take and Ontake in Shinshū; Yari-ga-take, Norikura, Kasa-ga-take, and in closer proximity, Yakushi-dake, all in Hida. To the S.W. is Haku-san on the borders of Kaga. Below, to the W., lie the plains of Kaga and Etchū, the latter watered by the rivers Jinzū and Jōgwanji, while to the N. the view is bounded by the Sea of Japan.

3.—From Toyama to Takayama in Hida by the Valley of the Takahara-gawa.

Itinerary.

TOYAMA to:—	*Ri.*	*Chō.*	*M.*
Kumano	1	18	3¾
Ōkubo	1	18	3¾
Machinaga	2	18	6
Yoshino	2	—	5
Inotani	1	—	2½
Urushi-yama	4	—	9¾
Funatsu	2	—	5
Terabayashi	1	—	2½
Yamada	1	—	2½
Suyama	1	—	2½
Yōkamachi	2	—	2½
Hirose	1	—	2½
TAKAYAMA	2	8	5½
Total	22	26	55½

The above distances are only approximate. At the hamlet of *Kumano* the road crosses the Kumano-gawa, and, after passing through *Ōkubo*, ascends to the hot springs of Yaki, where, entering the mountains, it continues up the r. bank of the Jinzū-gawa to *Machinaga*. So far it is possible to take horses; but beyond this point all baggage must be carried by cattle or on coolies' backs. From Machinaga onwards the scenery becomes romantic. The road follows the side of a deep precipice and in some places quite overhangs the stream, being built out on projecting logs of wood. In the ravine below is the Jinzū-gawa, at times flowing along in silence, a deep, smooth, placid sheet of water, at other times dashing with impetuous violence. On the inner side of the path, a swift stream flows along a canal constructed in 1807 to convey water to Nihonmatsu and other villages in the plain to the E. of the Jinzū-gawa. Each curve of the road discloses new and more charming views of the river. Mountain torrents tumble down the gullies on the l., leaping from rock

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to rock to join the rush of waters far below. After passing the hamlets of Terazu and Usunami, the traveller reaches *Yoshino* (poor accommodation). Close to this vill., the Jinzū-gawa is crossed in a *kago-watashi*. Fine salmon-trout weighing from 4 to 8 lbs., are taken in the river. A four-pronged spear, which fits into a staff having a stout line attached to it, is used for catching these fish. *Ai* and *iwana* are also taken by netting. The seasons for fishing are the end of spring and the beginning of autumn. After Yoshino the road ascends, and comes to a more open part of the valley cultivated with tobacco and potatoes. Before reaching *Inotani*, close to the boundary of the provinces of Etchū and Hida, the Jinzū-gawa curves away to the r., while the path to Funatsu follows the r. bank of the Takahara-gawa, one of its affluents. There is a very picturesque view at the forking of the rivers, and almost the whole of the way hence to Funatsu is one of continued rugged grandeur. The copper-smelting works of the Maebira mine at Daira, which is one of the most productive in Japan, are passed shortly before reaching

Funatsu (*Inn* by Kakeni Gonshichi), a fair-sized place, where horses can again be engaged for the transport of baggage to the end of the journey. On the way to *Yamada* is a small pass called Akasaka, 3,850 ft. above the sea, and 1,600 ft. above Funatsu. The tea-house of *Sakakoba*, ½ m. down on the other side, may be recommended for a short halt on account of the beautiful view which it commands across the Yōkamachi valley and the low pine-clad hills separating this valley from that of the Miyagawa and the plain round Takayama. At *Hirose* jinrikishas can sometimes be obtained.

Takayama (*Inn*, Taniga-ya), the capital of Hida, is divided into three main parts, called respectively Ichi-no-machi, Ni-no-machi, and San-no-machi. The shops are poor. A good panorama of the town and neighbouring mountains can be had from Shiroyama, a hill close by on which a castle formerly stood. It is only a ten minutes' climb.

4.—From Kanazawa in Kaga to Takayama in Hida by the Valley of the Shirakawa.

Itinerary.

KANAZAWA to:—	*Ri.*	*Chō.*	*M.*
Futamata	2	28	6¾
Fukumitsu	2	26	6¾
Jō-ga-hana	1	8	3
Shimo Nashi	4	4	10
Nishi Akao	2	26	6¾
Tsubaki-hara	3	10	8
Iijima	2	18	6
Herase	2	30	7
Kurodani	3	27	9¼
Mumai	1	33	4¾
Kami Odori	2	18	6
Maki-ga-hora	2	26	6¾
Mikka-machi		10	¾
TAKAYAMA	1	20	3¾
Total	34	32	85¼

This route is not practicable for jinrikishas except between Fukumitsu and Jōgahana, and again between Mikka-machi and Takayama. Jinrikishas are always to be found at Fukumitsu, but at Mikka-machi they cannot be depended on. Horses are not procurable in the valley of the Shirakawa, and baggage is transported by cattle or on coolies' backs. Fairly good accommodation can be had at most of the villages. The scenery is delightfully picturesque, and there are many magnificent distant views. Near Jō-ga-hana is a pool called *Nawa-ike*, or the Rope Pool, which is regarded with superstitious awe by the people of the

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whole country-side. It is visited by pilgrims and the inhabitants of the surrounding district after the rice harvest is over; but from the time of planting out the young rice until the harvest is reaped, no one will approach the spot, it being supposed that if any one does so, storms and destruction of crops will follow as a punishment awarded by the deity under whose presiding care the pool is placed. So firmly indeed is this superstition engrained in the minds of the peasantry, that watchmen from the different hamlets are selected to guard the various approaches to the pool, and the inhabitants have also bound themselves, under penalty of banishment from their native place, not to act as guides to any travellers before the harvest is over.

5.—From Takayama to Matsumoto, and to Ueda on the Karuizawa-Naoetsu Railway, by the Hirayu and Abō Passes. Ascent of Norikura. [Nomugi Pass.]

Itinerary.

TAKAYAMA to:—	*Ri.*	*Chō.*	*M.*
Matsunoki	—	15	1
Hachi-ga-machi ...	1	3	2¾
Ōtani	1	—	2½
Hiomo	1	17	3½
Kute	1	28	4¼
Hirayu	2	8	5½
Top of Abo-tōge ...	2	—	5
Descent to Azusa-gawa	2	—	5
Top of Hinoki-tōge.	1	—	2½
Ōnogawa	1	—	2½
Kumanosawa.....	3	25	9
MATSUMOTO (about)	7	18	18¼
Total.....	25	6	61½

Leaving the E. end of Takayama (see p. 233), the road traverses the vill. of *Matsunoki*, where a rope stretched across the valley testifies to an ancient superstition. According to the date at which the weather causes this rope to snap, omens are drawn for the crops of the ensuing twelve month. It is replaced yearly on the 7th day of the 7th moon. This spot is one of the 'Eight Views' of the province of Hida. At the top of the Tete-zaka, before descending to Hachi-ga-machi, the summits of Yari-ga-take, Kasadake, Norikura, and Ontake come in view. At the temple of Genraiji in *Hachi-ga-machi* the priests are willing to receive foreigners. There are several other temples on the road as far as Hiomo, where accommodation can be had; but after the latter place it is not possible to stay anywhere until reaching Hirayu. The first part of the walk is extremely picturesque, and the road is good as far as *Hiomo*, beyond which it is but a pathway. At *Kute* commences the ascent of the *Hirayu Pass*, which lies through the forest for a little more than 1 *ri*. The descent on the other side, also 1 *ri*, is extremely steep, down to the hollow between high mountains where nestles the little hamlet of

Hirayu (fair accommodation). This place is frequented by the people of the province for the sake of its strengthening mineral hot waters. The only sight in the neighbourhood is a cascade some 200 ft. high, formed by the river Takahara near its source, and distant 13 *chō*. The snowy mountain to the N.W. of the vill. is Kasadake. Hirayu is abandoned during the winter months, when the people return to Ōtani. The road now passes over the *Abō-tōge*, called also the Shinano-tōge (6,400 ft.), into the province of Shinshu. Pedestrians use this pass in preference to that of Nomugi, the distance being 3 *ri* shorter; but the way is not practicable for horses or cattle. Yari-ga-take and

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Kasadake l., and Haku-san to the S.W., are seen during the latter part of the ascent; but from the summit of the pass the view is almost entirely shut out, nor is there any extensive prospect on the way down. There are several resting-places suitable for a midday halt.

Ōnogawa (*Inn* by Okuta Kiichi) is a small vill. picturesquely situated on the banks of the Maegawa, an affluent of the Azusa-gawa, at a height of 3,300 ft.

[From this place it is possible to ascend Norikura. But as the climb to the summit and back may prove too much for one day, the traveller is advised to sleep at the furthest hut, about 1½ *ri* higher up, on the way to which are passed the remains of old furnaces, heaps of slag and ore, etc., indicating the site of the once extensive smelting works of Obi Ginzan. In the side of the hill near by, are seen the openings of the levels of the old mine, which has not been worked since 1860. The ore consists of galena containing a small quantity of silver. The sleeping-hut (4,800 ft.) stands not far from a small stream abounding in excellent trout. There is no road from the hut to the summit, and only occasional traces of a path. At the end there is a climb up a steep snow-field, and then over lava blocks and scoriæ, which finally lead to the small shrine of Asahi Gongen on the highest point of the mountain, 9,800 ft. above the sea. Time from the sleeping hut, at least 4 hrs. Norikura is an old volcano, the peak being really one of the sides of the crater from which extensive lava-flows have poured out, notably in the direction of Ōnogawa. Near the summit is a lake.]

From Ōnogawa to *Kumanosawa* is a charming walk down a secluded gorge walled in by densely wooded mountains, while below rush first the Maegawa and then the Azusa-gawa, spanned at intervals by picturesque bridges. After Kumanosawa, the mountains open out to form the plain of **Matsumoto** (see p. 220). From Matsumoto, the station of Ueda on the Karuizawa-Naoetsu Railway can be reached by carriage in 6 hrs.

[An alternative way from Takayama to Matsumoto is over the Nomugi Pass. The Itinerary is as follows.

TAKAYAMA to :—	*Ri.*	*Chō.*	*M.*
Kabuto	3	1	7½
Kibyu-dani ...	2	31	7
Naka-no-shuku	1	13	3¼
Nomugi	3	23	9
Kawaura	3	—	7¼
Yoriaido	2	18	6
Nyū-yama	2	—	5
Inekoki		18	1¼
SHIMASHIMA	1	—	2½
Niimura.....	3	18	8½
MATSUMOTO	1	18	3¾
Total	24	32	61

Nomugi and Shimashima are the best places to stop at on the way.]

6.—From Takayama in Hida to Gifu on the Tokaidō Railway.

A road called the *Hida Kaidō* leads from Takayama down the valley of the Hidagawa to Gifu on the Tōkaido Railway. The first part of the way—that lying within the province of Hida—affords delightful views. But on crossing the frontier into Mino, of which Gifu is the capital, one meets with a sudden change in the character of the scenery, bare sandy hillocks re-

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placing the well-wooded valleys and rocky ravines of the earlier portion. Gero, also called Yunoshima, possesses mineral springs. There is fair accommodation on the way, especially at Shimohara. The road is practicable for jinrikishas.

Itinerary.

TAKAYAMA to :—	*Ri.*	*Chō.*	*M.*
Kukuno	3	4	7½
Ossaka	3	32	9½
Hagiwara	3	1	7½
Gero	2	4	5¼
Hondo	3	18	8½
Shimohara	3	—	7¼
Kanayama		14	1
Kamibuchi	3	13	8¼
Nakanoho	1	33	4¾
Seki	5	1	12¼
Akutami	2	4	5¼
GIFU	2	6	5¼
Total	33	22	82

7.—From Takayama in Hida to Fukushima on the Nakasendō.

Itinerary.

TAKAYAMA to :—	*Ri.*	*Chō.*	*M.*
Kabuto	3	1	7½
Kibyu-dani	2	31	7
Naka-no-shuku	1	13	3¼
Kami-no-hara	1	18	3¾
Adanogo	1	5	2¾
Hiwada	2	20	6¼
Kami Nishino	3	—	7¼
Suegawa	2	1	5
Kurokawa	3	—	7¼
FUKUSHIMA	1	—	2½
Total	21	17	52½

As far as Nishino, baggage is generally carried by women, sometimes by cattle. Though either means of transport is objectionable, there is apparently no other alternative. Beautiful views occur all along the route. The best accommodation is at Kami Nishino, whence it is possible to ascend Ontake, a climb of 7 *ri*; but the way is a difficult one, and either of those given on pp. 238-9 is to be preferred.

8.—Yari-ga-take.

Yari-ga-take, lit. Spear Peak, is most easily reached from the Shinshu side viâ Ueda on the Karuizawa-Naoetsu Railway, Matsumoto, and Shimashima (see p. 220).

The way up the mountain—now a mere track where formerly there existed a proper road—leads over a pass 7,000 ft. high, before descending to the bank of a rivulet where stands the sleeping hut (*Tokumoto no koya*) at an altitude of 4,950 ft., and at a distance of 7 or 8 hrs. from Shimashima. Inconvenience arises from the fact of this hut being too far from the summit of the mountain for the ascent and descent to be easily accomplished on the same day. Another hut, called *Miyagawa no koya*, 3 *ri* further on at the actual base of the mountain, is a better starting-point, but difficult to reach in one day from Shimashima unless the baggage be sent on in front. In this quandary the traveller must make his own choice. We should, however, advise going on the first day from Shimashima to the *Tokumoto no koya*, where sleep; ascend the mountain, and return to a rude shelter called *Akasa no koya* on the second day, returning to Shimashima on the third. We should also propose that, in addition to the guide, the traveller take with him a strong coolie to carry him across the torrent, which has to be forded many times, occasionally almost waist-deep. The distance from the Miyagawa hut to the summit is called 6 *ri*. The ascent can be accomplished in 7 hrs., and the descent in 4½ hrs.

The route lies alternately up one side or the other of the bed or banks of this torrent for about 3 hrs. On the l., steep, craggy granitic mountains rise to a height of from 7,000 ft. to 8,000 ft., while on the r. are

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tamer wooded hills. Noble mountains are these precipitous masses of granite, surpassing in wildness any to be seen elsewhere in Japan, their curiously steep forms being not unlike some of the ideal crags depicted in Chinese art. Perhaps there is no part of the country in so truly primeval a state—with the exception of some parts of Yamato—than this torrent valley in the heart of the Shinano-Hida range, whose sole frequenters are hunters seeking bears or the sheep-faced antelope. At an elevation of 6,400 ft., a rude shed called *Akasaka no Iwa-goya*, a camping-place for hunters, is passed; and just above here the forest ceases, and the first snow-field is crossed. Hence the road lies mostly over snow; but just below the summit, between the peaks, the route winds up and among huge bare masses of rock piled in indescribable confusion. From the irregular resting of some of these crags, so called 'caves' are formed, wherein the hunters take up their quarters whilst watching for bears. Ptarmigan are common here. A stiff climb up snow and over débris, and a rather dangerous scramble up one side of the peak, land the traveller on a table of a few square yards of rock, the top of the 'spear' of the mountain.

9.—From Nagano to Toyama in Etchū over the Harinoki Pass.

The greater portion of the following itinerary and of the description given below must be regarded as approximate only, the difficulty of keeping communication open across so rugged a country being peculiarly great. There is no possibility of crossing the pass before the *yama-biraki*, or 'mountain opening,' on the 20th June. Even during the summer months communication is often entirely interrupted, and none but the most experienced mountaineers can hope to succeed in forcing a path for themselves.

Itinerary.

*NAGANO to :—	*Ri.*	*Chō.*	*M.*
Sasadaira	3	18	8½
Shimmachi	2	18	6
Ōbara	1	—	2½
Hashigi	1	18	3¾
Sō	1	—	2½
Ōmachi	2	30	7
Noguchi		18	1¼
Shirazawa	2	18	6
Maruishi-bashi	1	2	2½
Top of Harinoki Pass	1	21	3¾
Futamata		24	1¾
Kurobe	2	11	5¾
Top of Zaragoe	1	7	3
Yumoto	2	—	5
Yanagiwara		31	2
Seko	1	6	2¾
Hara	3	—	7¼
Ōmi	1	—	2½
Kamidaki	3	—	7¼
TOYAMA	3	—	7¼
Total	36	6	88¼

Jinrikishas can be taken as far as the hamlet of *Koichi*, where the Saigawa is joined and from which point the scenery becomes pretty. One *ri* before reaching

Shimmachi (*Inn*, Kome-ya), the road passes over the Yanoshiri-tōge, a steep ascent of 18 *chō*.

The descent to the hamlet of Anadaira on the other side was the scene of a great convulsion in the year 1847, when, owing to an earthquake, the river was dammed up by a fall of masses of earth from the hills on both sides. A small cascade marks the spot where the waters afterwards broke through. Boats formerly

* Or NAGANO to :—	*Ri.*	*Chō.*	*M.*
Sasadaira	3	18	8½
Nakajō	2	—	5
Takeba	2	—	5
Semmi	2	—	5
ŌMACHI	3	18	8½
Total	13	—	31¾

This is the postal route, but that given in the text is more picturesque.

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went all the way down from Matsumoto to Nagano, but their passage has ever since been interrupted at Amadaira.

Ōmuchi (*Inn*, Yama-chō) presents an old-world appearance, owing to its flat-roofed wooden houses like the cottages in the Alps, with heavy stones to keep down the shingling. At *Noguchi*, where comfortable quarters can be obtained, enquiries should be made as to the state of the road, and stout-limbed guides engaged for the ascent of the Harinoki Pass. Under favourable conditions, the next day ought to bring the traveller to Kurobe. The summer limit of the snow on the Harinoki Pass is reached about 1 *ri* from the top, at an elevation of 5,300 ft.

From the summit (7,700 ft.), Fuji is seen as in a vignette between the ranges of Yatsu-ga-take and Koma-ga-take, the other most noteworthy feature of the view being Yari-ga-take.

[A peak called *Goroku-dake*, 9,100 ft., may be ascended from this point; but there is no shelter to sleep in.]

The traveller now leaves the province of Shinshu for that of Etchū, and will notice, both on the summit and on the way down, the alder-trees (*hari-no-ki*, or *han-no-ki*) which give their name to the pass. The valley on this side is known as the Harinoki-sawa.

Kurobe is a tiny hamlet with a fishing stream. The road from Kurobe to the baths of Yumoto lies over two steep ascents, the Nukuidani-tōge and the Zaragoe. The view from the top of the latter is magnificent. All around, enormous landslips and confused masses of rock, hurled down from the tops of the mountains to the gorge below, bear witness to the terribly destructive forces by which this part of the country has been ravaged. The rocky mass in front is one of the slopes of Tateyama, while on the l. a view of the soft plains of Toyama and of the sea beyond contrasts agreeably with the savage aspect of the nearer landscape. The Jinzūgawa is seen in the plain wending its way towards the Sea of Japan, and the blue outline of the provinces of Kaga and Noto fills up the distant background. The descent is through a wilderness of rocks and stones. Here and there sulphur fumes are seen rising from the mountain side.

Yumoto, or **Ryūzan-jita**, situated in a desolate waste, possesses hot-springs. All around is a chaos of large boulders, sand, and stones.

Mountain sides dashed down by the violence of the earthquake of 1858 still remain a mass of confusion to tell the tale of awful destruction which then occurred. A large portion of Tombi, the precipitous mountain S. of the baths, fell right across the valley and dammed up the stream. A month later, when the snow melted and the water burst through its barrier, the villages below, right away down the valley of the **Jōgwanji-gawa**, were deluged with liquid mud; and houses, fields, and human beings were overwhelmed in one common destruction.

On leaving Yumoto, the path continues down a magnificently rugged gorge, called Dashiwara-dani at its upper end.

It is often necessary to cross the Jōgwanji by a *kago no watashi*, or basket slung to ropes. Before descending to *Kamidaki*, the best general view of Tateyama and of the range forming the boundary of the province of Etchū is obtained. The names of the highest summits, in order from the l., are as follows:—Tsurugi-dake, Kodake, Go-honsha, Jōdo, Tombi, Kuwasaki, and Arimine-Yakushi. The road onward crosses a well-cultivated plain, and joins the Hokkoku Kaidō a few *cho* before reaching **Toyama** (see p. 230).

10.—Ontake and the Koma-ga-take of Shinshū.

The best starting point for the ascent of **Ontake** for those approaching it from the Nakasendō

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side is *Fukushima*, whence it may easily be climbed in one day, or *Agematsu*, whence the expedition is rather too long for one day, making it generally advisable to spend the night at the Ta-no-hora hut. The climb is a somewhat rough one. The view from the summit embraces Haku-san to the N.W., then to the r. the peninsula of Noto, and still further to the r. a row of mighty peaks that bear traces of snow even during the greatest summer heats. Conspicuous among these peaks are Tateyama, Yari-ga-take, and Norikura. Far to the N.E. rise the volcano of Asama and the chain separating the provinces of Kōtsuke and Shinshū. To the S.E. appear Yatsu-ga-take and far-off Fuji, with the Koma-ga-take of Shinshu in the nearer distance.

The **Shinshū Koma-ga-take** is most conveniently ascended from Agematsu. The distance from that village to the summit is called 4 *ri* 8 *chō*, and the ascent, part of which is very steep, will occupy a good walker over 5 hrs. The native pilgrims, who do not care to make the round of the various peaks forming the top of the mountain, but merely wish to visit Go-honsha, the highest point, usually ascend and descend in one day. But the traveller is recommended rather to time his excursion so as to sleep at a hut called *Tamakubo*, 3 *ri* 32 *chō* from Agematsu, in order to witness the magnificent spectacle of sunrise from the summit. Looking eastwards, the eye sweeps along an almost continuous line of mountains rising beyond the valleys of the Chikuma-gawa and Tenryū-gawa, the prominent summits in order from the l. being Asama-yama N.N.E., Tateshina N.E. by N., Yatsu-ga-take N.E. by E., Koma-ga-take E. by N., and, directly opposite, Shirane-ga-take, including its three summits Kaigane-san, Aino-take, and Nōdori-san. The sharp peak seen between Koma-ga-take and Kaigane-san is the summit of Hō-ō-zan. To the S.E. rises a lofty, snow-streaked range with three conspicuous summits, the highest of which is called Akai-ishi. Another striking feature is the cone of Fuji, which towers up beyond a depression to the r. of Nōdori-san. Looking westward, the view embraces a considerable portion of the great chain forming the boundary between the provinces of Shinshū and Hida, the most prominent summit being Ontake, bearing N. of W., to whose r., rising in succession to the N., are Norikura, Kasadake, Iwasu-ga-take, and Yari-ga-take. In the distance, the peaks of Tateyama are discernible beyond Yari-ga-take. Towards the W. the distant outline of Haku-san is visible, while in nearer proximity to the S. rises Ena-san in the province of Mino. There is also an extensive view over the province of Mikawa and a portion of Enshū, with several mountains, including the double summit of Hōraiji-yama in the former province and Akiha-san in the latter.

11.—Haku-san.

This celebrated mountain, standing on the borders of the four provinces of Echizen, Kaga, Hida, and Mino, is best ascended from Kanazawa, the capital of Kaga (see p. 229). The itinerary to Yumoto at the base is as follows:

KANAZAWA (Ōhashi) to:—

	Ri.	*Chō.*	*M.*
Tsurugi	3	—	7¼
Omawara	5	29	14¼
Ushikubi	4	4	10
YUMOTO	5	—	12¼
Total	17	33	43¾

There is fair accommodation at all these places. The road is prac-

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ticable for jinrikishas only as far as Tsurugi. From Ushikubi onwards the scenery is delightfully picturesque. Yumoto is completely shut in by densely wooded hills, and is deserted in winter by its inhabitants, who do not return till the beginning of June. The ascent and descent of the mountain make an easy day's expedition. The glorious view from the summit includes Tateyama N.E., Yari-ga-take E.N.E., Norikura a little to the S. of E., Yatsuga-take and the Koma-ga-take of Kōshū in the dim distance, Ontake E.S.E., and the Koma-ga-take of Shinshū. In the immediate neighbourhood are Bessan on the S., and Ōnanji on the N., which, with the central and highest peak called Gozen-mine, together constitute the three summits of Haku-san. On the N.W. rises the lofty top of Shaka-ga-take. On the E. side is Tsurugi or 'the Sword,' so called from its pointed rocky peaks, and on the W. is the Oku-no-in. Two tarns lie at the bottom of what are apparently ancient craters.

Haku-san may also be reached from Fukui in Echizen by the following itinerary, the route being practicable—just practicable—for jinrikishas as far as Katsuyama, but the accommodation all along the road wretched. On the other hand there is some fine wild scenery.

Itinerary.

FUKUI (Arahashi) to:—

	Ri.	*Chō.*	*M.*
Matsuoka	2	4	5¼
Kōmyōji	1	22	3¾
Katsuyama	4	—	9¾
Kōgō	2	8	5½
Kotarō's Farmhouse	2	32	7
Top of Kijikami Pass	1	18	3¾
Mizutani	2	—	5
YUMOTO	1	8	3
Total	17	20	42¾

ROUTE 35.

THE RAPIDS OF THE TENRYŪ-GAWA.

[IIDA TO NAGOYA BY THE INA KAIDŌ.]

These rapids, the finest in Japan, are also among the most accessible, for they form a natural route connecting the two chief highways of the central portion of the Main Island.—the Nakasendō and the Tōkaidō. The village where one embarks is called **Tokimata** (*Inn*, *Umeno-ya). It is reached by travelling along the Nakasendō as far as Shimo-no Suwa, on Lake Suwa, thence to Matsushima (*Inns*, Mon-ya and Tsuta-ya) on another important highway called the Ina Kaidō, and along that highway to **Iida** (*Inn*, Iwaki-Masu-ya), a large and flourishing town, formerly the residence of a Daimyō named Hori. The portion of the Ina Kaidō which is included in this route is by no means lacking in the picturesque. It also brings the traveller into the vicinity of the Shinshū Koma-ga-take, which may be ascended from **Iijima** (*Inn*, Enoki-ya).

Itinerary.

SHIMO-NO-SUWA to:—

	Ri.	*Chō.*	*M.*
Matsushima	6	5	15
Ina	2	18	6
Akao	3	6	7¾
Iijima	1	31	4¼
Iida	5	27	14
TOKIMATA	2	—	5
Total	21	15	52¼

The best accommodation on the way is at Matsushima, and at **Sakashita** (*Inn*, Yorozu-ya), halfway between Matsushima and Akao. The whole way from Shimo-no-suwa to Tokimata is practicable for jinrikishas and can easily be accomplished in two short days. But the occasional roughness of

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the latter part of the route necessitates the taking of two jinrikishamen. The passage by boat from Tokimata down to the Tōkaidō occupies 12 hrs. The total distance travelled by water is estimated at 36 *ri*—say 90 m.—but the latter portion of this is along a comparatively sluggish current. The boat does not take the traveller actually to the Tōkaidō Railway. If bound up the line in the direction of Tōkyō, he alights at *Ikeda*, for the station of **Nakaizumi**, 1 *ri* 8 *chō* distant; if down the line in the direction of Kyōto, he alights at *Nakano-machi*, for the station of **Hamamatsu**, 1 *ri* 28 *chō* distant. Another good halting-place is *Unna Inn*, Ikeda-ya), a resort of pilgrims *en route* for the shrine of Akiha-san (see Route 38).

The charge for a boat was fixed in 1890 at $20, the justification of this seemingly high price being the fact that it takes from 10 to 12 days to tow the boat up stream again. Boats being not always in readiness, it may be advisable to write ahead (in Japanese, of course) to the innkeeper at Tokimata to order one with 4 boatmen. Travellers are also recommended to time their movements so as to arrive at Tokimata on the afternoon previous to their descent of the rapids. This will enable them to make all arrangements overnight and to start early. A spare hour at Tokimata can be pleasantly spent in visiting the picturesque bridge less than 1 *ri* down the river, at the spot where the rough-and-tumble part of its course begins.

The scenery of the Tenryū-gawa is most striking. After passing the bridge mentioned above, the river enters a rocky ravine, and from this point on to Nishinoto, a passage of some 6½ hrs., is almost one continued series of rapids and races. Walled in between forest-clad mountains that rise abruptly to a height of from 1,000 ft. to 2,000 ft., the river twists and tears along their rocky base, carving for itself a channel where there seems no possible means of exit. It is in such places that the skill of the boatmen will be most admired, where the boat, which looks as if it must be dashed to pieces in another moment, is shot round the corner only to be whirled on to some new danger equally exciting. Fortunately for the lover of the picturesque, some blasting which was undertaken a few years ago with a view to facilitating the transport of produce, has had no very marked effect in marring the ruggedness of nature in this place. On approaching a rapid the man forward beats the bow of the boat with his paddle, both as a signal to the others and in the superstitious belief that it will bring good luck. Of the rapids properly so-called, there are upwards of thirty, the finest of which are: *Yagura* (The Turret), near Ōshima; *Shin-taki* (New Cascade), 3 *ri* below Mitsushima; *Taka-ze* (High Rapid); *Chona* (Adze), just beyond Ōtani; *Konnyaku* (Potato); *Shira-nami* (White Waves); *Iori ga taki* (Iori's Cascade); and *Yama-buro* (Mountain Bath), the grandest of all, notwithstanding its homely name.

[**Nagoya**, on the Tōkaidō Railway, may be reached from Iida by following the Ina Kaidō to Nebane, from which place to Nagoya is a distance of 22 *ri* 32 *chō* through the Potteries (see next Route). The road is heavy and difficult for jinrikishas. The itinerary from Iida to Nebane is as follows:

IIDA to:—	*Ri.*	*Chō.*	*M.*
Nakamura	1	14	3¼
Komamba	2	2	5
Ōno	1	13	3¾
Namiai	2	10	5½
Hiraya	2	5	5¾
NEBANE	2	18	6
Total.....	11	26	28½

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This alternative way of reaching the Tōkaidō from Iida may be found of use in the event of any accident preventing the boat journey down the Tenryū-gawa.]

ROUTE 36.

FROM NAGOYA THROUGH THE POTTERIES TO NEBANE ON THE INA KAIDŌ.

Itinerary.

NAGOYA to:—	*Ri.*	*Chō.*	*M.*
Seto	5	9	12¾
Shimo Shinano	1	—	2½
Shimo Hadagawa		27	1¾
Ichinokura	1	—	2½
Tajimi		27	1¾
Oroshi	1	3	2¾
Sogi	2	—	4¾
Ōkawa	1	33	4¾
Akechi	2	18	6¼
Kamimura	3	23	8¾
NEBANE	3	—	7¼
Total	22	32	55¾

This road is practicable for jinrikishas as far as Seto. It leaves Nagoya by Ōzone, a suburb on the N.E., and traverses in succession the insignificant villages of Yada, Moriyama, Obata, Ōmori, Arai, and Imamura, crossing the wide bed of the Yadagawa just before entering Moriyama. From this point it passes over large tracts of flat sandy soil, producing nothing but pine scrub. On the r., some 2 m. distant, a range of low hills is visible. Just before entering Seto, a path l. branches off direct to the vill. of Shinano.

Seto consists of four hamlets named Kita Shingai, Minami Shingai, Gō, and Hora, situated on the low hills that surround an almost circular valley. There are about eighty households engaged in the manufacture of porcelain, and seventeen or eighteen where common pottery is made. The porcelain clay is found in the immediate neighbourhood, the silica being brought from Sannagi in the N.W. corner of Mikawa, about 3 *ri* distant. A large part of the common pottery known as Seto ware comes from Akazu, about 1 *ri* further up the valley E. The best porcelain makers for the foreign market are Kawamoto Masukichi in Kita Shingai, and Kawamoto Kansuke in Gō. Katō Gosuke in Minami Shingai is celebrated for his translucent white ware, chiefly small pieces. Another superior maker is Yamakyū. Specimens of their productions may most easily be obtained at the warehouse of Katō Kanesuke in Kita Shingai. Most of the potters work under advances from capitalists in Nagoya; and as soon as a *fournée* is baked they despatch it thither, so that it is of little use going direct to them for their wares.

Seto has been so famous for its ceramic products ever since the 13th century, when Katō Shirozaemon set up his kiln for the manufacture of faience, that the word *Seto-mono*, lit. '*Seto* things,' has come to be used in Japanese as a generic name for all pottery and porcelain, much as the word *China* is used in English.

The road now winds up a sandy valley and then along a ridge of sand hills to Shimo Shinano, where a little porcelain is baked and clay is dug for the common pottery made at Naka Shinano. The porcelain clay used here comes from Seto. The path to Ichinokura crosses a small stream on the l., and, climbing up to the top of another pine-scrub waste, suddenly plunges into a deep ravine with densely wooded rocky sides, between which flows a noisy stream. This spot is called Ja-no-hara, or the 'Serpent's Belly.' Descending to the mouth of the ravine, the path comes to Shimo Hadagawa,

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and, crossing the stream to the r., proceeds up the valley to Kami Ichinokura, and over the hill to Kasawara, where there are some potteries. It then descends the r. side of the valley to

Tajimi (*Inn*, Matsu-ya), a considerable vill., where inferior porcelain is made. A short cut may be taken through Shimo Ichinokura, where is produced the finest porcelain in Mino, with delicate decorations in light blue derived from the impure Chinese cobalt. Katō Gosuke is the best maker, chiefly of tea-pots, tea-cups, and *sake* cups. The kilns used for producing the state called biscuit are also utilised for *yaki-tsuke*, or porcelain with a design over the glaze.

From Tajimi the path turns up a hill to the r. about the middle of the vill., and traverses undulating granite hills. On the way may be seen a place where clay is dug for baking seggars, and further on is a small mill driven by water-power, where the silicious stone used for glaze and for mixing with the porcelain clay is ground. About 1 hr. walk from Tajimi the path divides, the r. branch going to Tsumagi, and the l. descending to Oroshi, where common porcelain wares, chiefly *sake* bottles and tea-pots, are produced. Near the entrance of the vill. is a small mill where the porcelain clay is broken up and the felspar sifted out. The best potters are Yasaburō Hanzaemon and Katō Yaheiji. Most of the production goes to Tajimi. Tsumagi lies ½ ri S., where large articles of common porcelain, such as dishes and basins, are made. The native cobalt called *konjō* is found here, and is used to produce the pale blue so much admired by connoisseurs. A darker shade is derived from an impure cobalt imported from China, and known among the potters as *kyūgosu*. Our word cobalt has been corrupted by them into *koharu*, and this term is employed to denote the pure pigment obtained from Europe. At the E. end of the village the path divides, the l. branch going to Dachi, where finer porcelain is produced, and the r. climbing a ridge to a considerable height, which commands a fine view of the country W. A quarter of an hr. between the sandy hill-tops covered with box, brake, junipers, and young pine-trees brings us to the top, 1,500 ft. above the sea. The descent on the other side leads to Sogi, where there are one or two potters. Crossing the bridge and looking down the stream, we see the lofty round top of Ena-san. Sogi is chiefly agricultural, and extends over two valleys, divided by a low ridge, at the top of which the path falls into the main road from Seto to Iwamura by Shinano and Kakino. After descending slightly the road rises again through the second part of Sogi, and crossing rough granite hills of the same general appearance as before, but rather steeper, comes down into the tiny hamlet of Okawa. During the descent Ena-san N.E., and the Koma-ga-take of Shinshu N.E. by N. are seen well away on the horizon. Some potters, who limit themselves to making porcelain rice-bowls, are established at the W. end of the hamlet. At Mizukami, ½ *ri* further, are a few potters, while at Mashizume, a considerable vill. ½ *ri* beyond, a large quantity of inferior porcelain rice-bowls are produced. Here accommodation can be had for the night; but better quarters will be found 2½ *ri* further at

Akechi (*Inn*, Sumiyoshi-ya), a small but thriving town. Porcelain, chiefly tea-cups and rice-bowls of no artistic value, is baked in the town, the materials being obtained from Mashizume and Hara in its vicinity. The pottery establishment dates only from 1875.

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Akechi Mitsuhide, the traitorous general who murdered his lord, Nobunaga, took his surname from this place, and the foundation walls of his castle are yet to be seen on a hill above the town.

This is the end of the pottery district. On leaving it the scenery gradually improves, sandy hillocks being replaced by thickly wooded hills, and two passes of over 2,500 ft. being crossed before reaching

Nebane (*Inn*, Sumiyoshi-ya). This is a great centre of traffic between the provinces of Shinshū and Mikawa, the latter sending fish and raw cotton, for which Shinshū returns tobacco, hemp, and dried persimmons.

Instead of returning the way he came, the traveller may make an agreeable round journey by following the Ina Kaido to Iida, 11 *ri* 30 *chō* by jinrikisha, and then descending the Rapids of the Tenryu-gawa to the Tōkaidō; or he may continue on from Iida along the Ina Kaido, and join the Nakasendo at Shiojiri. The itinerary of the latter way is as follows.

IIDA to:—	*Ri.*	*Chō.*	*M.*
Akao	7	19	18¼
Matsushima	5	27	14
SHIOJIRI.....	5	31	14¼
Total.....	19	5	46½

Another way, shorter than the last, is from Nebane to *Toyohashi* on the Tōkaidō Railway viâ the noted temple of Hōraiji.

Itinerary.

NEBANE to:—	*Ri.*	*Chō.*	*M.*
Taguchi	4	28	11¾
Ebi	2	24	6½
Shinshiro	4	19	11
TOYOHASHI ...	4	25	11½
Total	16	24	40¾

ROUTE 37.

The Shintō Temples of Ise.

1. Preliminary information. 2. Voyage from Yokohama to Yokkaichi and Kami Yashiro. 3. Yamada and neighbourhood. The temples of Ise. 4. From Yamada to Kyōto by road and Kwansei Railway.

1. Preliminary Information.

Ise is the name, not of a town, but of a province lying to the E. and S.E. of Kyōto on the W. shore of Owari Bay. The temples, which rank chief among the holy places of the Shintō cult, stand on the outskirts of the town of Yamada near the S.E. frontier of the province. The ways of reaching Yamada are as follows:

I. From Tōkyō to Atsuta (formerly called Miya) on the Tokaidō Railway, 1st day; thence by small steamer viâ Yokkaichi and Tsu to Kami Yashiro, the port of Yamada, from which it is 1 *ri* 16 *chō* (3½ miles) by jinrikisha, 2nd day. Atsuta being the next station to Nagoya, some may feel disposed to spend the night at the European hotel at the latter place rather than at one of the Japanese inns at Atsuta. It would still generally be possible to catch the steamer leaving Atsuta next morning.

II. Instead of the railway, take the steamer direct from Yokohama to Yokkaichi, where transhipp as above for Kami Yashiro. This shortens the time by half a day in fine weather.

III. From Kyōto by the Tōkaidō Railway as far as Kusatsu Junction, and thence by Kwansei Railway to Seki, 4 hrs., whence jinrikisha to Yamada viâ Tsu and Matsuzaka in 1 day. When the line is opened from Seki on to Tsu, the journey will be considerably

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abridged. At present the schedule is as follows:—

KWANSEI RAILWAY.

Distance from Kusatsu.	Names of Stations.	Remarks.
—	**KUSATSU** Jct.	
5½ m.	Ishibe.	
10	Mikumo.	
15	Fukawa.	
22½	Tsuge.	
31½	**SEKI**	Alight for Ise.
(35	*Kameyama.*	
45	*Kawarada.*	
49½	*Yokkaichi.)*	

IV. There is a cross-country road from Nara to the Temples of Ise, practicable for jinrikishas and occasionally affording pretty views. It is much frequented by pilgrims. The trip takes 2½ days, the itinerary being as follows:

NARA to—	*Ri.*	*Chō.*	*M.*
Sakurai	2	20	6¼
Hase	1	23	4
Haibara	1	15	3½
Sambon-matsu	2	17	6
Nabari	2	1	5
Ao	3	4	7¼
Iseji		35	2¼
Kaito	2	18	6
Onoki	2	13	5¾
Rokken	3	—	7½
Matsuzaka	1	27	4¼
YAMADA	5	1	12¼
Total	28	30	70

The main Ise road is joined at Rokken. The best inns at the various places mentioned in the above ways to Ise are as follows:—

At Atsuta,	Okada-ya, Iseky ü.
„ Hase,	Idani-ya, Yoshino-ya.
„ Iseji,	Momiji-ya.
„ Kaito,	Momiji-ya.
„ Kami-Yashiro,	Ōzaki-ya.
„ Matsuzaka,	Tai-ya.
„ Nabari,	Tawara-ya.
At Nagoya,	Shina-chū (Hotel du Progrès), * Shūkin-rō.
„ Onoki,	Fuji-ya.
„ Rokken,	Hotei-ya.
„ Sakurai,	*Taba-ichi.
„ Sambon-matsu,	Mushi-ya.
„ Seki,	Uo-ya.
„ Tsu,	*Waka-roku.
„ Yamada,	*Abura-ya.
„ Yokkaichi,	Hamada-ya.

It should be premised that the interest of the trip to Ise is chiefly antiquarian. Without going so far as to say, with a disappointed tourist, that "there is nothing to see, and they won't let you see it," we may remind intending travellers of the remarkable plainness of all Shintō architecture, and add that the veneration in which the shrines of Ise are held is such that none but the priests and Imperial personages are allowed to penetrate into the interior. The rest of the world may only peep through the outer gate.

2.—THE VOYAGE TO YOKKAICHI AND KAMI YASHIRO.

The Tōkaidō Railway journey being fully described in Route 38, we shall suppose that the traveller has elected to go by sea, and advise him to begin by enquiring whether there is any European food to be had on board, and if not, then to take provisions with him for the 18 or 20 hrs. voyage from Yokohama to Yokkaichi, as well as for the further voyage next day on to Kami Yashiro. The voyage is the same as that described in Route 40 as far as the entrance of Owari Bay, where the track diverges, the steamer turning to the r. up the bay near the head of which Yokkaichi is situated. The scenery at the entrance is very pretty. The ship passes between r. Irako-zaki, the hilly promontory that forms the S.W. extremity of

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the province of Mikawa, and l. the islet of Kamishima, behind whose white and red cliffs lie other larger islands and the mainland of the diminutive province of Shima. Ahead and to the r., as the ship glides into the still waters of the landlocked bay, are seen portions of the provinces of Mikawa and Owari, notably Cape Morozaki, the tip of the peninsula on which stand the commercial towns of Handa and Taketoyo, connected with the Tōkaidō by a branch line of Railway.

At **Yokkaichi** it is necessary to land in a small boat. Indeed the extreme shallowness of Owari Bay prevents any but quite small craft from approaching the shore at any point. The Hamada-ya inn is at the landing-place. Tall chimneys rise above the roofs of the houses, giving the town an appearance which, at least for Japan, is peculiar. The situation is a good one, there being fresh breezes from the bay in summer, and a fine prospect of the mountains on the borders of Ōmi and Iga. Among the principal products of Yokkaichi may be mentioned oil, rice, paper, silk, and Banko faience, —a ware, for the most part, exceedingly light and having hand-modelled decoration in relief. The best Banko shop is that kept by Kawamura Matasuke in Minami-machi; but as every variety of this cheap and fascinating ware is easily procurable in Yokohama and Kōbe, there is no call to stop over a steamer on its account. At Yokkaichi the excellent Nippon Yusen Kwaisha Steamer is exchanged for a small coasting one. Leaving Yokkaichi, the views are delightful as one skirts the W. shore of Owari Bay. In the distance are the mountains of Ōmi, Iga, and Ise, and in the foreground a pine-clad beach, forming a delicious symphony of yellow, green, and greyish blue, especially when seen through the opal haze of spring or autumn. The steamer calls in at Tsu, the capital of the prefecture of Mie, at a little more than half-way to Kami Yashiro; total time of voyage, about 5 hrs. (If one embarked at Atsuta, then from 7 to 8 hrs.)

[It is possible to travel on in the same steamer right round the coast of the province of Kishū, calling in at some twenty small ports, and ending up at Kōbe and Ōsaka. The coast scenery is charming, but the means of transit too uncomfortable to be recommended unless fine weather were a certainty.]

The Ōzaki-ya inn at **Kami Yashiro** is at the landing-place. The road on to Yamada is excellent. Indeed throughout the province of Ise the excellence of the roads, of the jinrikishas, and the jinrikisha-men adds considerably to the traveller's enjoyment. It is also possible to travel in carriages which resemble small prison-vans. Pilgrims avail themselves largely of this method of progression, which is cheaper than jinrikishas, but also slower.

3.—Yamada and Neighbourhood; The Temples of Ise.

Yamada (*Inns*, *Abura-ya, and no less than 269 others, great and small) is a large town formed by the amalgamation of several smaller ones—Yamada proper, Uji, Furuichi, etc. It lives by and for the Ise pilgrims, as do all the towns on the road leading to it from the North. So openly is this fact acknowledged that the construction of the projected *Sangū Tetsudō*, or Pilgrim Railway, from Tsu to Yamada, has been temporarily abandoned in order not to ruin the country-side. The inns and tea-houses of Yamada are peculiarly lively, especially at night. At some of them a celebrated dance is per-

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formed, called the *Ise Ondo*. This dance possesses much grace, added to the interest of a considerable antiquity. Unfortunately, however, the character of the houses at which alone it is generally to be witnessed precludes us from recommending a visit thither. A religious dance called *Kagura* is executed at the temples before those pilgrims who choose to pay for it. It is divided into three grades, called "Small," "Great," and "Extra Great" (*Shō, Dai, Dai-dai*). The charges for these dances were in 1891 as follows:

Ise Ondo	$ 2
Shō Kagura	5
Dai Kagura	10
Dai-dai Kagura	20

Among the peep-shows and booths in which the main street of Yamada abounds, are some devoted to yet another kind of dance which may be seen for a cent or two. It is called *O Sugi O Tama*. The fun consists in the spectators flinging coppers at the faces of the girls who form the little orchestra, and who are trained to such skill in 'ducking' that it is said they are never hit. The chief objects for sale at Yamada, besides holy pictures and other articles of Shintō devotion, are ornamental tobacco-pouches made of a peculiar sort of oil-paper.

The best way to see the sights of Yamada and neighbourhood is to go the following round which takes a day by jinrikisha to do comfortably:—from the inn to the Gekū Temple, Futami, Asama-yama, the Naikū Temple, and back to the inn. The road is flat and good, excepting up Asama-yama, where there is an ascent of 22 *chō* on foot, the jinrikishas being meanwhile sent round the base to await the traveller on the other side. One may conveniently picnic either at the inn at Futami or on the top of Asama-yama. It may be mentioned that local Japanese parlance indicates respect for the great temples by suffixing the word *San*, 'Mr.,' to their names,—thus *Naikū San, Gekū San*, pronounced *Naiku-san, Ge-san*.

Thousands of pilgrims resort annually to the temples of Ise, chiefly in spring, when the country-folk have more leisure than at other seasons. The rationalistic educated classes of course take little part in such doings; but even at the present day the majority of artisans in Tōkyō, and still more in Kyōto and Ōsaka, believe that they may find difficulty in gaining a livelihood unless they invoke the protection of the tutelary goddesses of Ise by performing the pilgrimage at least once in their lives, and the peasants are even more devout believers. In former times it was not uncommon for the little shop-boys of Yedo to abscond for a while from their employers, and to wander along the Tōkaidō as far as Ise, subsisting on the alms which they begged from travellers; and having obtained the bundle of charms, consisting of bits of the wood of which the temples are built, they made their way home in the same manner. This surreptitious method of performing the pilgrimage was called *nuke-mairi*, and custom forbade even the sternest parent or master from finding any fault with the young devotee who had been so far for so holy a purpose. Stories are even told of dogs having performed the pilgrimage by themselves. Those whose home is Kyōto are met by their friends at the suburb of Kenge on their return home. The custom is for these friends mostly females to ride out singing the tune of the Ise Ondo dance, three persons being seated on each horse, one in the middle, and one on either side in a sort of wooden hod or basket. High revel is held at the tea-houses with which Kenge abounds. This custom is termed *muka-mukai*. The Ise pilgrims may be distinguished by their gala clothes and by the large bundles of charms wrapped in oil-paper or placed in an oblong varnished box, which they carry suspended from their necks by a string.

The special character of sanctity attaching to the Ise temples arises partly from their extreme antiquity, partly from the pre-eminence of the goddesses to whom they are dedicated. The *Naikū*, lit. 'Inner Temple,' is believed by the Japanese to date from the year 4 B.C., and is sacred to the Sun-Goddess Ama-terasu, ancestress of the Mikados. Down to the 14th century, some virgin Princess of the Imperial family was always entrusted with the care of the mirror which is the Sun-Goddess's emblem, and of which some Japanese writers speak as if it were itself a deity, while others take it to be merely the image of the goddess. It is kept in a box of chamæcyparis wood, which rests

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on a low stand covered with a piece of white silk. The mirror itself is wrapped in a bag of brocade, which is never opened or renewed; but when it begins to fall to pieces from age, another bag is put on, so that the actual covering consists of many layers. Over the whole is placed a sort of wooden cage with ornaments said to be of pure gold, over which again is thrown a cloth of coarse silk, falling to the floor on all sides. The coverings of the box are all that can be seen when the doors are opened at the various festivals. The *Gekū*, or 'Outer Temple,' so-called because of its slightly inferior sanctity, is now dedicated to the Goddess of Food, Toyo-uke-bime-no-Kami, also called Uke-mochi-no-Kami, but was in earlier times under the patronage of Kuni-toko-tachi-no-Mikoto, a god whose name signifies literally 'His Augustness the Earthly Eternally Standing One.' In either case this temple may be considered as sacred to the worship of a deification of the earth, while the *Naikū* is dedicated to a deification of the sun, the great ruler of heaven. The native authorities do not inform us of the character of the emblem by which the Earth-Goddess is represented. As in the case of other Shintō temples, so here also at Ise many secondary deities (*ai-dono*) are invoked. Those of the *Naikū* are Tajikara-o-no-Kami, lit. 'the Strong-Handed-Male-Deity,' who pulled the Sun-Goddess out of the cave to which she had retired to avoid her brother's ill-usage, and a goddess who was one of the ancestresses of the Imperial line. The secondary deities of the *Gekū* are Ninigi-no-Mikoto, grandson to the Sun-Goddess and ancestor of the Imperial line, and two of the gods who attended him on the occasion of his descent from heaven to earth.

A very ancient rule prescribes that the two great Ise temples, as also every minor edifice connected with them, shall be razed to the ground and reconstructed every twenty years in exactly the same style down to the minutest detail. For this purpose there are, both at the *Naikū* and at the *Gekū*, two closely adjacent sites. The construction of the new temples is commenced on the vacant sites towards the end of the period of twenty years; and when they are finished, the ceremony of *Sengyo*, or 'Transference,' takes place, the sacred emblems being then solemnly and amidst a great concourse of pilgrims removed to the new buildings from the old. These are forthwith pulled down and cut up into myriads of charms (*o harai*), which are sold to pilgrims. The renovation last took place in October, 1889. The immemorial antiquity of the Ise temples is therefore only the antiquity of a continuous tradition, not that of the actual edifices. It is probable, however, that at no time for many centuries past could Ise have been seen to such advantage as at present, when the minute and enthusiastic researches of four generations of scholars of the 'Shintō Revival' school into the religious archæology of their nation have at last met with official encouragement, and the priests have been endowed with the pecuniary means to realise their dream of restoring the Japan of to-day to the religious practices, architecture, and ritual of pristine ages untouched by the foreign influence of Buddhism.

Leaving the Abura-ya inn and wending through the town, we pass r., in Okamoto-chō, the *Shimpu Kōsha*, where are sold small gold and silver medals called *Shimpu* inscribed with the name of the Gekū temple, together with other charms.

The Gekū Temple. The approach is pretty. A *Shin-en*, lit. 'divine-park,' containing a circular lake, has replaced the houses and fields that covered the place previous to 1889, and beyond rises a hill finely timbered with cryptomerias, huge camphor-trees, maples, *keyaki*, and the sacred though not imposing *masakaki* (*Cleyera japonica*). The main entrance is by the *Ichi no Torii*, or 'First Archway,' to whose r. is the *Sanshūsho*, lit, 'Place of Assembly,' where members of the Imperial family change their garments previous to worshipping in the temple. A broad road leads hence through the trees to the temple. A short way up it is the *Ni no Torii*, or 'Second Archway,' near which is a shop for the sale of pieces of the wood used in the construction of the temple, packets of rice that have been offered to the gods, and *o fuda*, or paper charms inscribed with the name of the Goddess of Food. Next door is a building where the *kagura* dances are performed at the request of pious pilgrims, and where the food offerings are sold for a few *sen* a meal. Beyond these buildings we soon reach the enclosure containing the *Gekū*, or actual temple, concealed for the most part behind a succession of fences. The outer fence, called *Ita-gaki*, is built of cryptomeria wood, neatly planed

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and unpainted. It is 339 ft. in width at the front, and 335 ft. in the rear; the E. side is 247 ft., the W. side 235 ft. long, so that the shape is that of an irregular oblong, the formation of the ground rather than any necessary relation of numbers having determined the proportions. The temple on the alternative site, which was hewn down in 1889, had its long side E. and W., and the short N. and S. A little to one side of the middle of the front face is the principal entrance, formed of a *torii* similar to those already passed, but of smaller dimensions. The screen opposite is called a *bampei*. There are four other entrances in the *Ita-gaki* formed each by a *torii*, one on each side and two at the back, one of which belongs to the *Mike-den*, where the food offerings are set out twice daily. The S. *torii* gives access to a small court, the further side of which is formed by a thatched gateway ordinarily closed by a white curtain, while the ends are formed by the *Ita-gaki*. On the l. hand is a gate-keeper's lodge. Unless the pilgrim be an Imperial personage, he is prevented by the curtain from seeing much further into the interior; but by ascending a bank on the W. side of the enclosure, some idea of the general arrangement of the temple buildings can be gained.

The curtain here mentioned has a melancholy historical interest. Viscount Mori, Japanese Representative first at Washington and then at the Court of St. James, afterwards Minister of Education and one of the foremost leaders of modern Japanese progress, was assassinated by a Shintō fanatic for having, when on a visit to Ise, lifted this curtain with his walking-stick in order to obtain a better view of the interior of the temple court. The murder did not take place at once, but some months later, on the 11th February, 1889, as Mori was donning his gala uniform for the ceremony of the promulgation of the Japanese Constitution. The assassin, one Nishino Buntarō, was immediately cut down by the Minister's attendants; but by an obliquity of judgment not uncommon in Japan, popular sympathy ranged itself so markedly on his side as against his unfortunate victim, that pilgrimages were made to his grave in the Yanaka cemetery at Tōkyō, hundreds of wreaths and sticks of incense were placed upon it, and odes composed in the assassin's honour. The popular infatuation even went so far that it was, and perhaps still is, believed by many that Nishino Buntarō's intercession with heaven will ensure the fulfillment of any desire offered up to the gods through him.

The thatched gate-way above-mentioned is the principal opening in a second fence called the *Aragaki*, composed of cryptomeria trunks alternately long and short, placed at intervals of about 2½ ft., with two horizontal railings, one running along the top, the other along the centre. The distance of this fence from the outer enclosure varies from 10 ft. to 36 ft. on different sides of the square. Besides the *torii* on the S., there are three others, one on each side, corresponding to the other three main entrances of the boarded enclosure. These are unusual in style, being closed with solid gates, an arrangement rarely seen in Shintō temples. Inside the thatched gate-way is a shed 40 ft. by 20 ft. called the *Shijō-den*, a restoration of one of three buildings anciently called *Naorai-dono*, which were set apart for the entertainment of the envoys sent by the Mikado, after the celebration of the *Kanname no Matsuri*, or 'Festival of Divine Tasting.' Just inside a small *torii* are the *ishi-tsubo*,—spaces marked out by larger stones, r. for the Mikado's envoy, l. for the priests of the temple. At a distance of 33 yds. from the first thatched gate-way is a second, which gives access to a third court, surrounded by a palisade called the *Tama-gaki*, formed of planks about 8 ft. high, placed close together. Just within this court is a small wooden gate-way, immediately beyond which is a thatched gate-way, forming the entrance into the central enclosure. This enclosure is surrounded by a wooden palisade

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called *Mizu-gaki*, and is almost a perfect square, being 134 ft. by 131 ft. At the back of it is the *Shoden* or chapel, on the r. and l. of the entrance to which are the treasuries (*hōden*).

The chapel is 34 ft. in length by 19 ft. in width. Its floor, raised about 6 ft. from the ground, is supported on wooden posts planted in the earth. A balcony 3 ft. wide, which is approached by a flight of nine steps 15 ft. in width, runs right round the building, and carries a low balustrade, the tops of whose posts are cut into the shape called *hoshu no tama*, which, strangely enough, is a Buddhist ornament, the so-called 'Precious Jewel of Omnipotence.' The steps, balustrade, and doors are profusely overlaid with brass plates; and the external ridge-pole, cross-trees, and projecting rafters are also adorned with the same metal. A covered way leads from the inner gate up to the steps of the chapel. The two treasuries are raised on short legs or stands, after the fashion of the store-houses of the Loochooans. They are said to contain precious silken stuffs, raw silk presented by the province of Mikawa, and trappings for the sacred horses. Between the *Itagaki* and the *Ara-gaki* stands the *Heihaku-den*, intended to contain the offerings called *gohei*. Another building in the enclosure is the *Miké-den*, where the water and food offered up to the gods of both the Gekū and Naikū are daily set forth, in winter at 9 A.M. and 4 P.M., in summer at 8 A.M. and 3 P.M.

Up to A.D. 729, the food offerings for the Naikū, having first been prepared at the Gekū, were conveyed to the former temple, there to be set out. In that year, as this ceremony was being performed, the offerings were unwittingly carried past some polluting object which happened to be in the road. The consequence was that the Mikado fell sick, and the diviners attributed his sickness to the anger of the Sun-Goddess. Since that time the offerings for both temples have been set out only at the Gekū.

The offerings made to each of the principal deities consist of four cups of water, sixteen saucers of rice, four of salt, besides fish, birds, fruits, seaweed, and vegetables. The offerings to each lesser deity are the same, except that only half the quantity of fruit is provided.

The architecture of the temples of Ise is believed to represent the purest and most ancient native Japanese style.

The chief festivals are the 'Praying for Harvest' (*Kinen-sai*), 4th February; 'Presentation of Clothing' (*Onzo-sai*), 17th April; 'Monthly festival' (*Tsuki-nami no matsuri*), 15th June; 'Divine Tasting' (*Kan-name*), 15th and 16th September; 'Harvest festival' (*Shinzō-sai*), 23rd November. Besides these a 'Great Purification' (*Ō-barai*), is performed once every month, and also before each of the above-named grand festivals.

On the side of a low hill to the S. of the chief temple buildings, stand two much smaller shrines. That to the l. is known as *Ara-matsuri*, that to the r. as *Ame-no-miya*. Higher up the same hill is the *Taka-no-miya*.

After thus seeing as much as is permitted to be seen of the *Gekū*, we re-enter our jinrikishas and speed along an excellent level road to Futami, a distance of 2 *ri* 10 *chō*. Several villages are passed, of which Kawasaki and Kurose are the largest, and an unusually long bridge called the *Shio-ai no hashi*, spanning the estuary of the Isuzu-gawa. There are constant delightful views of a mountain range to the r.

Futami (*Inn*, Onsen, with seabathing) is considered by the Japanese to be one of the finest points of view on their coast, and few art motives are more popular than the *Myōto-seki*, or 'Wife and Husband Rocks,'—two rocks close to the shore, tied together by a straw rope.

In this case the straw rope (*shime*) probably symbolises conjugal union. There

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is, however, a legend to the effect that the god Susa-no-o, in return for hospitality received, instructed a poor villager of this place how to protect his house from future visitations of the Plague-God by fastening such a rope across the entrance. A tiny shrine called *Somin Shōzai no Yashiro* commemorates the legend.

The view of islets and bays stretching away eastwards is indeed very pretty, and the rocks at Futami are of a peculiar character, being chlorite schist, a metamorphic slate. It may nevertheless be doubted whether Europeans would single out Futami for special praise from among the countless lovely scenes in Japan.

[At a distance of 2 *ri* 10 *chō* beyond Futami lies the beautiful harbour of **Toba** (*Inn*, Ōsaka-ya) in the province of Shima, which may be reached by jinrikisha. The private dockyard there, called *Tekkō-sho*, will interest some travellers. A road leads hence to the celebrated waterfall of *Nachi* in Kishū, and right round the coast of that province to Wakayama and on to Ōsaka. As already mentioned, small coasting steamers also make the round touching at about twenty ports. The roads and accommodation are rough, but the scenery delightful and the winter climate mild.]

If the weather be fine, none should miss the view from *Asama-yama*, which is one of the grandest in Japan. As explained on p. 247, this mountain stands between Futami and the Naikū Temple, and all except some 22 *chō* can be done in jinrikisha. The highest point where tea-houses are found and whence the celebrated view is obtained, lies 1,300 ft. above the sea. Below in the foreground is Owari Bay, while on the horizon stretches a long series of mountains,—Futago-yama on the Hakone pass, Fuji, Yatsu-ga-take, Akiha-san, the volcano of Asama, Koma-ga-take, Tateyama in Etchū, Ontake, Norikura in Hida, Haku-san, Aburazaka in Echizen, Ibuki-yama in Ōmi, Tado-san, Mitsugo-yama, Suzuka-yama, and Nunobiki-yama on the W. frontier of Isé. The most conspicuous are Haku-san and Ontake. About 10 *chō* along the path over to the province of Shima is the Oku-no-in, or upper temple, dedicated to the Buddhist saint Kokuzō Bosatsu (Sanskrit, *Ākāsha-garbha*). It is a very pretty little shrine.

Rejoining the jinrikishas, a drive among rice-fields brings us to the outskirts of Yamada, where behind its new *Shin-en*, or 'Divine Park,' and embosomed in an antique grove, stands the *Naikū Temple* dedicated to the Sun-Goddess Amaterasu. The arrangement of the temple grounds and enclosure is similar to that at the Gekū; but the Naikū, as the more sacred of the two, is on a somewhat larger scale. The outer enclosure is 195 ft. in front, 202 ft. at the back, and 369 ft. at the sides. The innermost enclosure (*Mizu-gaki*) measures 149 ft. in front, 150 ft. at the back, and 144 ft. on each side. The bare open space adjoining the temple is the alternative site, which will be used to build on in the year 1909, when the present buildings are pulled down.

4.—From Yamada to Kyōto by Road and Kwansei Railway.

This is the Kyōto-Ise route sketched out on pp. 244-5, but traversed in the opposite direction. The road is excellent the whole way from Yamada to Seki, where the Kwansei Railway is joined, and perfectly flat except just at the end. Numerous towns and villages are passed through, constant bands of pilgrims are met, arrayed in holiday attire, and an air of bustle and prosperity pervades the whole country-side. To the l. are

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pleasant views of the Ise-Iga-Ōmi range. The well-cultivated plain to the r. mostly appears boundless, as it is too level to allow of many glimpses being caught of Owari Bay which lies beyond. The following are the most important places on the way :—

Matsuzaka (*Inn*, Tai-ya). The name of this town should be familiar to all Japanese scholars, as the birth-place of Motoori.

Motoori Norinaga, the prince of Japanese literati, was born in 1730 and died in 1801. A pupil of the scarcely less distinguished scholar Mabuchi, he continued Mabuchi's work of investigating Japanese antiquity, bringing back into literary use the pure ancient Japanese language, restoring the Shintō religion to the supremacy of which Buddhism had robbed it, in a word, emphasising and glorifying everything native as against that part of Japanese civilisation which was new and of foreign origin. The restoration of the Mikado to the absolute authority which centuries before had been usurped by the Shōguns, was naturally a prime object of the endeavours of a man to whom antiquity and perfection were convertible terms, and in whose belief the Mikado was really and truly a descendant of the Goddess of the Sun. Motoori and his school thus became to some extent the authors of the revolution which, half a century later, overturned the Shōgunate and brought the Mikado forth from seclusion to govern as well as reign. Motoori's works were very numerous. The greatest is his elaborate commentary on the *Kojiki*, called *Kojiki Den*, which is practically an encyclopædia of Japanese ancient lore, written in a style as clear as it is elegant. The printing of the 44 volumes of which it consists was not concluded till 1822, long after the author's death. Motoori was first buried at Myōrakuji, some miles from Matsuzaka.

The town is dominated by a hill called Yoio-no-Mori, on which stand the remains of the castle founded in 1584 by Kamau Hidano-Kami Ujisato. Below, at the entrance to the grounds, is the little Shintō temple of *Yamamuro Jinja*, dedicated to Motoori who has been apotheosised during the present reign.

Tsu (*Inn*, *Waka-roku). At the entrance to the town, on coming from the direction of Yamada and Matsuzaka, stands r. a temple dedicated to *Yūki Kotsuke no Suke*, a celebrated retainer of Kusunoki Masashige. It dates from 1884, and offers an elegant example of modern Shintō architecture. The same grounds contain a gaudily painted little shrine of Hachiman. In the middle of the town are two noted Buddhist temples, known as *Kwannonji* and *Kō no Amida*. The former is rather tawdry, the latter exquisite though on a small scale.

The legend on which the sanctity of this temple rests, is a good example of the fusion that took place between Buddhism and Shintō in early times. A Buddhist priest named Kakujō made a pilgrimage of one hundred days to the shrine of the Sun-Goddess at Ise to entreat her to reveal to him her original shape,—the idea in those days being, that the Shintō deities were avatars, or temporary manifestations (*Gongen*), of which Buddhist saints were the originals (*Honchi Butsu*). On the hundredth night the Sun-Goddess appeared to Kakujō in a dream, commanding him to go out next morning on the seashore of Futami, where she promised to show herself to him as she really was. He did so, and there appeared floating on the surface of the waves a gold-coloured serpent over ten feet long. But the priest was not yet satisfied. "This," cried he, "is but a pious fraud on the part of the divinity, whose real shape that monster can never be,"—and so saying, he took off him his priestly scarf and flung it at the serpent, which vanished with it into the sea. Three nights later the Goddess appeared to Kakujō in a second dream, and said : "The serpent indeed was but another temporary manifestation. My real shape is preserved in the temple of Muryōjuji at Kō in the district of Suzuka in this same land of Ise. Go thither and thou shalt see it." He went accordingly, and found that Amida was the Buddhist deity there worshipped. The image was considered so holy that the priests of the temple at first refused to show it; but what was not the astonishment of all present when, on Kakujō's request being at last granted, the scarf which he had thrown at the sea-serpent was found twined round the image's neck !—All this happened at a very early period. The removal of the temple to Tsu took place about A.D. 1680, when the original shrine at Kō had fallen into decay, and the image had been found one day thrown down on the place where the temple now holding it has been raised in its honour.

The holy image is enclosed in a shrine on the altar, and is only exhibited on payment of a fee,

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when a short service in its honour is performed and the legend recited by the attendant priest. R. and l. are images of the 'Kwannon of the Thirty-three Places,' with the Shi Tennō in front.

The 'Thirty-three Places' are thirty-three shrines sacred to Kwannon in the provinces surrounding Kyōto. They are all carefully numbered, the first being Fudarakuji at Nachi in Kishū, and the last Tanigumi-dera in Mino. The pilgrimage to these places was instituted by the Emperor Kwazan, in obedience to a vision. This monarch, after losing his tenderly loved consort, abdicated in the year 986, and becoming a monk, devoted himself thenceforward to devout practices. In imitation of the original Thirty-three Places, thirty-three other places have been established in Eastern Japan, and also in the district of Chichibu.

Behind, and continuing all round the walls of the building, are diminutive images of all the Buddhas and Bosatsu, called *Sen-oku Butsu*, lit., a thousand hundreds of thousands of Buddhas. Among other objects of interest, note the very large wooden figure representing Buddha dead. It is laid on real quilts. Gilt and painted carvings of Buddhas and angels fill the *ramma* of the chapel. The green coffered ceiling is covered with gilt Sanskrit characters in relief. A mirror in front of the altar attests that the temple belongs to the Shingon sect. A small octagonal structure to the l. contains gilt images of the Thirty-three Kwannon. If possible, this temple should be visited in the evening, when there are almost always crowds of pilgrims, who—though Ise is their chief objective point—also think it well to pay their respects at all the lesser shrines on the way thither.

Shortly after leaving Tsu, those who can appreciate Buddhist ecclesiastical architecture should instruct their jinrikisha-men to turn a few yards out of the way to visit the immense temple of Senshuji more commonly called *Takata no Gobō*, at Isshinden.

This, the chief monastery of the Takata sub-sect, was founded at Takata in Shimotsuke by the celebrated abbot Shinran Shōnin in 1226, and removed here in 1465 by the priest Shin-e.

The building is closely similar in style and scale to the vast Hongwanji temples described under Tōkyō and Kyōto, which is as much as to say that it is majestically spacious and chastely rich. The architectural similarity is accounted for by the fact that the Takata and Hongwanji are sister sects, both being subdivisions of the great Shin sect.

At the hamlet of Toyokuno is a sacred tree, called *Zeni-kake-matsu*, because the faithful are in the habit of tying coppers to it by wisps of paper.

This custom is founded on the following legend:—In the year 838 a nobleman named Ono-no-Takamura had been banished to the Oki Islands for having refused to go as ambassador to China. So his wife, disconsolate, resolved to make a pilgrimage to Ise in order to intercede with the Sun-Goddess on his behalf. On reaching this hamlet, she enquired the way of some grass-cutters, who, perceiving her to be a gentle lady unused to travel and danger, told her as a sorry jest that the shrine she sought was still twenty days distant. She was already wearied out, and had but a few coppers left. So believing that the Sun-Goddess would condescend to listen to the prayers of the faithful wherever offered up, she flung herself down before the pine-tree as the goddess's emblem, and then tied to one of its branches all the copper coins that she still possessed. The grass-cutters, avaricious as well as cruel, attempted to steal the money; but forthwith it changed into a two-headed serpent which darted out upon them. Thereupon they were converted from their evil ways, and the story ends by their escorting the lady on the short journey thence to Ise, and by every one living happily ever after.

Ono-no-Takamura is celebrated as the author of a set of verses intended as a *memoria technica* for students of the Chinese ideographs, which is still in common use. The following is an example:—

Haru tsubaki	春椿
Natsu wa enoki ni	夏槐
Aki hisagi	秋久木
Fuyu wa hiiragi	冬柊
Onajiku wa kiri	同桐

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The meaning is that if to the radical for 'tree' be added the character for 'spring,' the resulting compound is 'camellia'; that the same radical and 'summer' combine to form the *enoki* tree, and so on.

On climbing the hill that leads into the valley where Seki lies, the long serrated peak seen l. is Shakujō-ga-take, while Suzuka-tōge rises straight ahead. At **Seki** (*Inn*, Uo-ya), we join the Kwansei Railway, built alongside a portion of the old Tōkaidō road which is crossed and recrossed. The road climbs the Suzuka-tōge, but the railway line cuts through it by two tunnels. The gradient is nevertheless steep enough to make the assistance of an extra engine necessary. The scenery is very pretty all the way to the first station, **Tsuge**. The valley then opens out on both sides. Before reaching **Mikumo**, the mountains about Lake Biwa come in view to the r. At

Kusatsu Junction, where the Kwansei line terminates, the traveller changes carriages for Kyōto, the journey of a little over 1 hr. to which place is made by Tōkaidō Railway.

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SECTION IV.

ROUTES CONNECTING TŌKYŌ AND KYŌTO.

Routes 38—40.

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ROUTE 38.

THE TŌKAIDŌ BY RAIL FROM TŌKYŌ TO KYŌTO AND KŌBE.

WATERFALLS OF SANO. MIO-NO-MATSUBARA. FROM OKITSU TO SHIZUOKA *viâ* TEMPLES OF KUNŌ-ZAN. FROM KAKEGAWA TO AKIHA.

Distance from Tōkyō.	Names of Stations.	Remarks.
Miles.	**TŌKYŌ** (Shimbashi)	
3½	Shinagawa	See Route 2.
6	Ōmori	
10¼	Kawasaki	
12½	Tsurumi	
16½	Kanagawa	
18	**YOKOHAMA.**	
20½	Hodogaya.	
26	Totsuka.	
29½	**ŌFUNA** Jct.	Change for Kamakura & Yokosuka.
32¼	Fujisawa.	
40¼	Hiratsuka	Alight for ascent of Oyama (p. 61).
43	Ōiso.	
49	Kōzu	Alight for Miyanoshita, Hakone, and Atami.
55	Matsuda.	
59	Yamakita.	
64	Oyama.	
71	Gotemba	Alight for ascent of Fuji.
80	Sano.	
86	Numazu.	
96	Suzukawa	Travellers from the west alight for Fuji. At Iwabuchi alight for Kami-ide waterfalls (p. 121) and Minobu (p. 128.)
101	Iwabuchi	
104	Kambara.	
110	Okitsu	Excursion to Kunō-zan.
114	Ejiri.	
120	**SHIZUOKA.**	
128	Yaizu.	
132	Fujieda.	
137	Shimada.	
140	Kanaya.	
146	Hori-no-uchi.	
150	Kakegawa	Alight for Akiha.
156	Fukuroi.	
161	Nakaizumi	Travellers down rapids of Tenryū & bound E. enter train here.
168	**HAMAMATSU.**	Tenryū travellers for the W. enter train here.
174	Maizaka.	
180	Washizu.	
190	Toyohashi.	
196	Goyu.	
201	Kamagori.	
210	Okazaki.	
220	Kariya.	
223	Obu	Change for Kamesaki, Handa, and Taketoyo.
228	Ōtaka.	
231	Atsuta.	
235	**NAGOYA.**	
240	Kiyosu.	
246	Ichinomiya.	
249	Kisogawa.	
254	**GIFU.**	
263	Ōgaki.	
268	Tarui.	
271	Seki-ga-hara.	
278	Nagaoka.	
284	**MAIBARA** Jct.	Change for Nagahama & Tsuruga.
288	Hikone.	
297	Notogawa.	
302	Hachiman.	
313	**KUSATSU** Jct.	Kwansei Railway, see p. 245.
319	Baba (**ŌTSU**).	
321	Ōtani.	
324½	Yamashina.	
327½	Inari.	
329	**KYŌTO.**	
333	Mukōmachi.	
337½	Yamazaki.	
342½	Takatsuki.	
346½	Ibaraki.	
351	Suita.	
359	**ŌSAKA**	Alight for Nara and Sakai.
361	Kanzaki.	
365	Nishinomiya.	
370	Sumiyoshi.	
375	Sannomiya.	
376	**KŌBE.**	

The word *Tōkaidō* signifies 'Eastern sea road.' The name was given to this road at an early date on account of its running along the sea-shore in an easterly direction from Kyōto, which, being the old

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historic capital, was naturally regarded as the starting-point. From the 17th century onwards, the Tōkaidō was traversed twice yearly by Daimyōs coming with their gorgeous retinues to pay their respects to the Shōgun at Yedo; and all the chief towns, here as on the other great highways of the Empire, were provided with *honjin*—that is, specially fine tea-houses—for their lordships to sleep at. The greater portion of the beautiful avenue of pine-trees with which the road was lined still exists, and can be seen occasionally from the windows of the railway carriage. The road itself is now comparatively deserted. "But what a scene it used to present! How crowded with pedestrians; with norimons (the palanquins of the upper crust), and attendants; with cangoes (the modest bamboo conveyance of the humble classes); with pack-horses, conveying merchandise of all kinds to and from the capital or to the busy towns and villages along the route; with the trains of daimyos or of lesser gentry entitled to travel with a retinue; and with the commonalty, men, women and children, on foot, all with their dresses turned up for facility of movement, and for the most part taking the journey pretty easily; frequently stopping at the numberless tea-houses or resting-sheds by the way, and refreshing themselves with the simple little cup of weak green tea, and a cheery chat with whomsoever might stop like themselves to rest. It used to seem that distance was no consideration with them. They could go on all day, and day after day, if only they were allowed (which they generally were) to take their own time and pace. The value of time never entered into their thoughts. . . . . .

The numerous trains of armed men passing in both directions were the most striking feature of the scene. Never could one go out of one's house in any direction, but these two-sworded men were met with; but on the Tokaido, and in the streets of Yedo, they appeared to be more numerous than the common people; and it must be understood that at this time of which I am speaking, the crowds on portions of the road and in all the principal thoroughfares of the capital, were as great as in the most crowded thoroughfares of London. It took one forcibly back to the feudal times in Europe, when no noble or landed proprietor thought of going abroad unattended by his armed dependants. Added to this, there was a certain air of antiquity that imparted its charm to the scene. The old Dutch writers described the road long ago, and it was even in their day, precisely as it was in ours. A good, well macadamised, causeway, (except that the hard *stratum* was of pebbles, not of broken stones), passing through numerous populous villages, only divided from each other by short intervals, where fine old trees on both sides of the road were the sole division between the road and the paddy fields. . . . . .

The etiquette of the road was well and rigidly defined. When the trains of two princes met, it was incumbent on the lesser of them—(measured by his income as recognised by the Government, and published in the official list), to dismount from his norimon, if he happened to be riding in one, and draw with his followers to the side of the road whilst the other passed. Whenever it was possible, therefore, such meetings were avoided."†

The railway was begun in 1872 and finished in 1889. Travellers with time on hand are advised to break the journey at *Kōzu*, in order to visit *Miyanoshita* and *Hakone*; at *Okitsu*, in order to visit *Kunō-zan* on the way between that station and Shizuoka: at *Shizuoka* itself, and at *Nagoya*. Of these places, three, viz. Miyanoshita, Shizuoka, and Nagoya, have hotels in foreign style. Those who are hurried may console themselves for missing these interesting places by the knowledge that the scenery through which they are to pass has many charms, including superb views of Fuji from both the land and the sea side. The least interesting portion of the line is that between Shizuoka and Nagoya, a six hours' run which may without disadvantage be performed after dark.

The first hour of the journey—that between Tōkyō and Yokohama—having been already described in Route 3, calls for no further remark. The train runs into Yokohama station to pick up passengers for the West, and runs out again for a few minutes over the same ground, but soon diverges to the l.

Fujisawa (*Inns* Inage-ya and Wakamatsu-ya at station) is famed for its Buddhist temple of *Fūgyō-dera*, in the miraculous healing powers of whose abbots extraordinary faith is placed by the lower orders of the surrounding country-side. Unfortunately a fire destroyed the greater portion of the buildings in December, 1880.

† This description is quoted from Black's "Young Japan," Vol. I. p. 163, *et seq.*

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Should the intention of restoring them to their original splendour be carried out, they will well merit a visit. The site lies some 8 *chō* from the railway station. After passing Fujisawa, the Hakone range, behind which towers the cone of Fuji, begins to come in sight r. Soon afterwards the line crosses the broad stony bed of the River Banyū, which rises in Lake Yamanaka on the N.E. flank of Fuji.

Ōiso is a favourite bathing resort; see p. 62. At

Kōzu (*Inn*, Hayano), the line turns inland up the valley of the Sakawa-gawa, in order to avoid the Hakone mountains which effectually bar the way to all but foot-passengers. The scenery now becomes mountainous, with to the l. the chief peaks of the Hakone range,—Futago-yama (the 'Twin Mountain,' so-called from its double rounded summit), Myōjin-ga-take, Kammuri-ga-take, and Kintoki-zan (horn-shaped). An extra engine is put on at **Yamakita** to help the train up to Gotemba, the highest point on the line—1,500 ft. above sea level. Between Yamakita and **Oyama** (not to be mistaken for the mountain Ōyama, with a long Ō), the scenery is wildly picturesque, and there is a rapid succession of tunnels and bridges, testifying to the engineering difficulties that had to be overcome. At

Gotemba (*Inns*, Yoshijima-ya at station, and Ōmiya in the vill. 12 *chō* distant), the passenger finds himself in the broad and fertile plain surrounding Fuji's base, a plain whose soil indeed has been formed by the volcanic outpourings of the great mountain during countless ages. The long-ridged wooded mountain immediately to the l. of Fuji is Ashitaka. The range to the spectator's l. from the carriage window is the Hakone range, the lowest point of which visible from here is the Otome-tōge pass leading over to Miyanoshita.

At **Sano**,

[The waterfalls (*Sano no taki*) 12 *chō* from this station by jinrikisha make a charming picnic resort, there being a tea-house with arbours scattered about. The water forming the falls comes from Lake Hakone viâ the tunnel mentioned on p. 107. Keigashima, 17 *chō* beyond the Sano waterfalls, is another picturesque spot, remarkable for its curious rocks and possessing a deserted shrine suitable for a picnic.]

where one still has Fuji and Ashitaka to the r., the other mountains, from r. to l., are Amagi-san in Izu, Yahazu-yama (a small peak), Higane-san on the other side of which lies Atami, the Hakone range, and in front, isolated as if let drop independently into the plain, Kanoki-yama. The railway turns west, and rejoins the old Tōdaidō at

Numazu (*Inn*, Moto-doiya). There is much marshy ground in this neighbourhood, whence probably the name of the place (*numa* ='marsh').

Suzukawa (*Inn*, Kōshū-ya) and **Iwabuchi** (*Inn*, Tani-ya).

[Travellers from the Kyōto direction intending to ascend Fuji can alight at either of these stations, it being 3 *ri* from either to Ōmiya. One goes from Suzukawa to Ōmiya by tram in 1½ hr., passing through the town of Yoshiwara; from Iwabuchi to Ōmiya by jinrikisha. Most persons prefer the tram, as cheaper and more expeditious. The Wataya inn at Ōmiya is well-spoken of. From Ōmiya it is a 2½ *ri* walk, mostly uphill, to *Murayama*, where the actual ascent of Fuji commences; see p. 117. Iwabuchi is also the starting-

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point for the beautiful waterfalls of Kami-ide on the W. side of Fuji (see p. 121), 5½ *ri*, passing through Ōmiya. Suzukawa is the starting-point for the temples of Minobu, 13 *ri*, and for Kōfu, 24 *ri*, see p. 128.]

It is about Suzukawa that the nearest and most perfect view of Fuji is obtained. Nowhere else does the 'peerless mountain' so absolutely dominate its surroundings. The beauty of the stretch of shore from here to the mouth of the Fujikawa, called Tago-no-ura, has been sung by a hundred Japanese poets. The Fujikawa is noted for its rapids (see p. 135). From here to Okitsu is very beautiful, the space between the sea and a range of hills to the r. becoming so narrow as barely to leave room for the line to skirt the shore.

Okitsu (*Inns*, Minakuchi-ya, Kaisui-rō; the former is semi-foreign, the latter has arrangements for sea-bathing) has a lovely view of the Bay of Suruga, the large mountainous peninsula of Izu, and to the r. the point of land called *Mio-no-Matsubara*, celebrated both in poetry and in art. It is covered with pine-trees, is low and sandy, and hence more pleasant to look at than to walk on. Still further to the r. lie the Kunō-zan hills, with the white little sea-port town of Shimizu nestling at their base.

At Mio-no-Matsubara is laid the scene of *Ha-goromo*, or The Robe of Feathers, one of the prettiest and most fanciful of the Japanese Lyric Dramas (*Nō no utai*). A fisherman landing on this strand finds a robe of feathers hanging to a pine-tree, and is about to carry it off as treasure trove, when a beautiful fairy suddenly appears and implores him to give it back to her, for that it is hers, and without it she cannot fly home to the Moon, where she is one of the attendants on the thirty monarchs who rule that sphere. At first the fisherman refuses to grant her request. He only does so when, after many tears and agonies of despair, she promises to dance for him one of the dances known only to the immortals. Draped in her feathery robe, she dances beneath the pine-trees on the beach, while celestial music and an unearthly fragrance fill the air. At last her wings are caught by the breeze, and she soars heavenward, past Mount Ashitaka, past Fuji, till she is lost to view. There is still a small shrine on Mio-no-Matsubara dedicated to this fairy.

The temple of *Seikenji* or *Kiyomidera* at Okitsu, belonging to the Zen sect of Buddhists, merits a visit, partly for the sake of the view, partly for the temple itself and the temple grounds, which even the railway, though it cuts through them, has not entirely spoilt. The very plain altar in the *hondō*—a large hall paved with tiles—contains the funeral tablets of all the Shōguns of the Tokugawa dynasty. In a side temple are forty brilliantly coloured figures, three-fourths life-size, of *Rakan*—old, but restored in 1881. These were formerly kept in a tea-house in the town, which, becoming a favourite resort, brought in a considerable income to the priests. This, however, moved the towns-people to jealousy and dissatisfaction, for which reason the images were moved to their present site where money can no longer be made out of them. In the grounds are 300 (formerly 500) stone images of *Rakan*. The creeping plum-trees (*gwaryū-bai*) in front of the temple are said to have been planted by Ieyasu's own hand. Besides the temple proper, a suite of rooms is shown, affording an example of the best style of Japanese domestic architecture. Built in 1865 for the use of the Shōgun Iemochi, they have of late been twice occupied by His Imperial Highness the Crown Prince.

[Those who have an extra day to spare are strongly recommended to leave the train at Okitsu, sleep there, and go on by jinrikisha to **Kunō-zan**, rejoining the train at Shizuoka late the next afternoon. This excursion, which occupies from

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7 to 8 hrs., is a real *multum in parvo*,—splendid views, superb temples, nearer acquaintance with Japanese town and country life off the beaten track.—The plan is to take a jinrikisha for the day with two men, and begin by visiting Seikenji, described above; thence through *Ejiri* (*Inn*, Kyō-ya), one of those smaller Tōkaido towns which the railway has paralysed, and *Shimizu*, a neat bustling sea-port town; and then strike inland to *Tesshūji*, a ruined temple on a little hill called Fudaraku-san, 4 *chō* in height. Yamaoka Tetsutarō, writing-master to the present Mikado, collected funds for the restoration of this place; but the money was squandered after his death, and the temple is nothing, but the view simply magnificent, reminding one of a Claude Lorraine. At the beholder's feet stretches a green carpet of rice-fields, with the town of Shimizu and the curious square enclosures in the adjacent sea, used as fish preserves to supply the tables of the inhabitants in stormy weather. The two promontories to the l. are the Satta-tōge and the point near Kambara, beyond which come Fuji, Ashitaka, and the Hakone range. The large peninsula of Izu extends the whole way round from l. to r., like a gigantic scythe forming the Gulf of Suruga, while much closer and smaller, making a bay within a bay, stretches the pine-clad promontory of Mio-no-Matsubara, which is from here seen to divide at the tip into three points like claws. Close to Tesshūji is another temple called *Ryūgeji*, noted in the vicinity for its *sotetsu* (*Cycas revoluta*) and prickly pears—the latter a great rarity in Japan; but the view, though good, is not comparable to that from Tesshūji.

The way now leads back to the sea and along the sandy shore to the hamlet of *Nekoya* (*Inn*, Fukushima-ya) at the foot of Kunō-zan, one of a range of hills only some 500 ft. high, but fortress-like in steepness. Here was the first burial-place of the great Shogun Ieyasu, and the shrines here erected in his honour were the originals of which those at Nikkō are but a more elaborate development. Travellers who are unable to go to Nikkō, can therefore gather some idea of what the Nikkō temples are like by visiting Kunō-zan. According to some, Ieyasu's body still lies here, only a single hair or some other minute portion having been transported to Nikkō. The ascent to the temples is by a steep zigzag path cut in the living rock. A guide must be applied for at the *shamusho*, or 'temple office' near the top, on the l. The view over the sea from this temple office is glorious. The headlands seen hence are Tōme-no-saki, Kanaya, and O-mae-zaki. The temples, though 'purified' to some extent by the pro-Shintō party 20 years ago, retain their Buddhist ornamentation. The wooden effigy of a sacred horse l. is by Hidari Jingorō. Up a flight of steps hence, we come r. to the drum-tower, and l. to the side of the five-storied pagoda removed by the 'purifiers' as savouring too much of Buddhism. Above these again are r., the *Kagura* stage, the treasure-house or 'godown,' and a building formerly dedicated to the Buddhist god Yakushi, and now to the Shintō god Ōyamagui-no-Mikoto; while l. is the building where the sacred offer-

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ings are prepared. The oratory proper is red outside, black and gold within. Round it, inside, are hung pictures of the Thirty-six Poetical Geniuses, and there is an elaborate bordering of phœnixes and chrysanthemums. A final flight of steps behind the oratory leads up to the stone tomb, which is an octagonal monolith. The annual festival at Kunō-zan is held on the 17th April. Services are also celebrated on the 17th of the other months. The temple treasures are exposed to view in October, when the annual airing (*mushi-boshi*) takes place. On leaving Kunō-zan, the road first follows the seashore and then turns inland, reaching Shizuoka in about 1 hr.]

Between Okitsu and

Ejiri (*Inn*, Kyō-ya), there is a view of Mio-no-Matsubara. After leaving Ejiri, the line turns inland to avoid the Kunō-zan hills.

Shizuoka (*Hotels*, *Daitō-kwan, foreign style; Kiyō-kwan), formerly called Sumpu, is the capital of the prefecture of the same name and of the province of Suruga. It is a clean, airy, flourishing city, noted for its manufactures of cheap lacquer ware, delicate basket-work in curious and beautiful shapes, and fine bamboo plaiting used to cover egg-shell porcelain cups which are brought from the province of Mino. The tea produced at Ashikubo, a vill. 2 *ri* distant, ranks second only to that of Uji.

Historically, Shizuoka is celebrated chiefly as the place where Ieyasu chose to spend the evening of his life in learned leisure, leaving his son, Hidetada, to carry on the government at Yedo. Here for the first time many of the treasures of Japanese literature, which had hitherto existed only in manuscript, were put into print. Shizuoka is now the place of retirement of the ex-Shōgun Keiki, who lives there in quiet seclusion as a private gentleman.

An afternoon is enough for the sights of Shizuoka, which consist of the ruins of the former castle, and of two fine temples—Rinzaiji and Sengen. All that remains of the Castle are the decaying walls and the moats. Within its enclosure stands the Prefecture, a hideous red brick building. The Court-house and Normal School are outside the moat, on the S. side.

The *Buddhist temple of Rinzaiji* lies 8 *chō* away from the city to the W., at the foot of a range of wooded hills. It belongs to the Zen sect, and is noted for its connection with Ieyasu and for the number of objects of art which it contains. The little room of only 4½ mats (*yo-jō-han*), where Ieyasu learnt how to write, is shown, as are several scrolls, screens, pieces of lacquer and porcelain, etc., presented by him to the temple in his old age. There is also a threadbare but still beautiful piece of embroidery presented by the Mikado Go-Nara (A.D. 1527-1557), and a number of *kakemono* by Kano Masanobu, Chin Nampin, and other old masters. In the *hondō* is a painted statue of Imagawa Yoshimoto, younger brother to Ujiteru, founder of the temple. Another painted statue represents the 2nd abbot. The *honzon* is Amida, a black image with a gold background. In a side chapel is preserved the wooden image of Marishi-ten, which Ieyasu—who for all his political and military genius, was not devoid of the superstitions of his time—used constantly to carry about with him as a charm. The visitor will also be shown a small pagoda-shaped gilt revolving book-case containing a complete set of the edition of the Buddhist scriptures, printed for the first time with movable types in 1888. The 1st and 2nd October are the chief festival days at Rinzaiji.

The *Temple of Sengen*, which stands at the N. limit of the town, was built under the superintendence

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of Ōkubo Hikozaemon, a personage famous in Japanese history as the minister and confidant of the Shōgun Iemitsu. Though chiefly dedicated to the worship of Ko-no-hana-saku-ya-hime, *alias* Sengen, the beautiful Shintō goddess of Mount Fuji, it is constructed and decorated in the most ornate Buddhist style. Specially noteworthy are the wood-carvings. The grounds are now used as a public park. Entering by two handsomely carved wooden gates, the visitor finds himself in a large quadrangle, in the centre of which is a stage formerly used for the performance of *kagura* dances by young girls. The interior of the oratory proper (*go-haiden no ō-biroma*) is a hall 63 ft. by 33 ft. with large solid pillars of *keyaki* lacquered red, two of which form at the same time the corner pillars of the upper storey. The two central compartments of the ceiling are painted with dragons, one called the *Shihō no Ryō*, or 'Dragon of the Four Quarters,' because whatever quarter of the compass he be viewed from he seems to glare down directly at the spectator; the other, *Happō no Ryō*, or 'Dragon of the Eight Quarters,' because his glance is directed to every point of the circle. The former of these is by Yūsen Hōgan, the latter by Kano Motonobu. Eight other compartments contain pictures of angels playing on musical instruments, also by painters of the Kano school. Two broad flights of steps behind the oratory lead up to a building containing two chapels, one dedicated to Sengen, the other to Ōnamuji. The two chapels are connected by a room in which a nightly watch was formerly kept by retainers of the Tokugawa family. Specially noticeable are the carvings on the gates leading to these twin chapels. One set represents a lioness with her cub, and on a second panel her royal mate, both surrounded by peonies, the king of flowers, as the lion is the king of beasts. Another set represents hawks with pine-trees. Round the chapel itself are carvings of the pine-tree, bamboo, and plum-blossom by Hidari Jingorō. The crest of a fan of feathers is that of the goblin who was god of Mount Ōyama and father of the goddess of Fuji.

Near the main quadrangle is a smaller building called the *Sōsha*, formerly dedicated to Marishi-ten and now to the Shintō god Yachi-hoko-no-kami. It is the newest of all the buildings, and the decorations are therefore in a better state of preservation. In the curved roof of the porch a phœnix carved out of a single block of wood is very fine; and all round, above the architrave, runs a series of delicate little groups representing the Twenty-four Paragons of Filial Piety.

The stone lanterns in the grounds were presented by various Daimyōs and *Hatamotos*.—Beyond the Marishi-ten temple, a broad flight of 105 stone steps leads up to the *Oku-no-in*, or innermost shrine, the chief thing to be seen whence is a good view of the town.

The best excursion from Shizuoka is that by jinrikisha to Kunō-zan (3 *ri*); see pp. 260-2.

On leaving Shizuoka, we enter on the least interesting portion of the Tōkaidō route, there being little worth describing the whole way on to Nagoya, a distance of 115 miles. The line for the most part ceases to skirt the sea, and runs over a flat country with low hills on one or both sides, or else among rice fields which seem interminable, especially after entering the province of Owari. Spurs of the central range forming the backbone of the country are indeed often seen far away to the r. At other times the way lies through cuttings, or be-

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tween clumps of bamboos and other small trees that shut out all distant view. The chief points of this 115 m. run are as follows :—Just outside Shizuoka we cross the Abekawa close to its mouth, and obtain a pretty glimpse of the sea with the small promontory of Kunō-zan and the large promontory of Izu, before passing through two long tunnels. The Ōigawa is crossed before reaching

Kanaya. Like all the rivers on this coast, it has a bed out of proportion to the small volume of water that generally flows down it, the bed being nearly a mile broad, while the actual stream is not more than some 50 yds. except in flood-time.

In pre-railway days, the passage of the Ōigawa was one of the most exciting portions of the journey along the Tōkaidō. No ferry-boats could be used on account of the swiftness of the current, and travellers were carried across on small hand-platforms called *rendai*. The naked coolies who bore these aloft always chose the deepest parts of the stream, in order to impress their fares with a sense of the peril of the undertaking, and thus obtain the largest possible *pourboire*.

Kakegawa is not remarkable except for being the station where those must alight who desire to visit the *Temple of Akiha*, some 12 *ri* inland, of which the first 6 *ri* as far as the vill. of Mikura are practicable for jinrikishas. The visitor may conveniently sleep at Sakashita, some 4½ *ri* further on, at the base of the mountain on which the temple stands. The ascent, locally computed at 50 *chō*, is probably less. The last part of it commands an extensive and beautiful view, including the wide plain of Tōtōmi with the sea beyond, towards which the broad white bed of the river Tenryū is seen winding its way.

The temple of Akiha enjoys a great reputation for sanctity, and is visited annually by crowds of pilgrims. Unfortunately for the tourist of artistic and antiquarian tastes, all the beautiful Buddhist buildings in which Kwannon and other deities had for centuries been invoked, were destroyed by fire on the occasion of the great yearly festival in 1875, and the present temple was afterwards erected in the bare, uninteresting style of 'Pure Shintō.' It has been dedicated to Kagutsuchi-no-Mikoto, who is regarded by some as the God of Fire, but is more correctly explained as the God of Summer Heat.

Before reaching Hamamatsu the train crosses the Tenryu-gawa, whose celebrated rapids form the subject of Route 35. The Tenryū is the first of the three great rivers from which the province of Mikawa, which the line here traverses, takes its name, the other two being the Ogawa (also called Ōya-gawa or Ōhira-gawa) on this side of the station of **Okazaki**, and the Yahagi-gawa just beyond the same station.

Hamamatsu (*Inns*, * Hana-ya, Ogome-ya) is the only place between Shizuoka and Nagoya where the journey can comfortably be broken. The town, which is clean and bustling, derives a peculiar appearance from the use of long projecting eaves which cause the houses to look as if about to tumble forward into the street. A few moments may be devoted to inspecting the temples of *Gosha Myōjin* and *Suwa Myōjin*, which even in their present abandonment and decay show plainly to the discerning eye of the artist that they were once among the most elaborate specimens of decorative art in Japan. A whole day could well be spent in sailing about the Lagoon *(Hamana no Mizu-umi)* just beyond Hamamatsu, of whose beauties the railway affords only a passing glimpse, and in watching the fishermen's curious device whereby the tinkling of a bell indicates the presence of fish in their nets. One might lunch at the vill. of *Shinjō* on the further shore. The railway crosses the mouth of the lagoon on a long series of dykes and bridges, whence the roar of the breakers of the Pacific can be distinctly heard.

Though called a lake in Japanese, this lagoon has now a narrow entrance about

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600 yds. across, formed in the year 1498, when an earthquake broke down the sand-spit that had previously separated the fresh water from the sea. The province of Tōtōmi derives its name from this lake, which was called *Tōtōmi*, a corruption of *Tō-tsu-awa-umi*, 'the distant foaming sea,' in contradistinction to Lake Biwa, named *Chika-tsu-awa-umi*, 'the near foaming sea,' which gave its name to the province of Ōmi.

Between **Washizu** and **Toyohashi** a fine bronze image of Kwannon, 10 ft. high and dating from the year 1765, is seen perched r. on a pinnacle of rock. Between **Goyu**, where the line again touches the shore, and **Kamagori** there is a pretty view of the sea, of the islets in the Bay of Toyohashi, and of the mountains of the provinces of Shima, Ise, and Iga beyond. An endless succession of rice-fields leads to

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Nagoya (*Inns*, Shinachū, also called Hôtel du Progrès, foreign: Shūkin-rō).

This flourishing commercial city, the largest on the Tōkaidō, capital of the Province of Owari and of the prefecture of Aichi, was formerly the seat of the Princes of Owari, whose family was closely allied to that of the Tokugawa Shōguns, the founder of the house of Owari having been a son of Ieyasu. Their fief was rated at 550,000 *koku* of rice, and the Owari's were one of the 'Three August Families' (*Go San-ke*), entitled to furnish a successor to the Shōgun's throne in default of an heir. Their castle, which is still one of the wonders of Japan, was erected in 1610 by twenty great feudal lords, to serve as the residence of Ieyasu's son. In the early years of the present *régime* it was handed over to the Military Department; and the beautiful decorations of the Prince's dwelling apartments suffered, as did so much else in Japan, from the almost incredible vandalism and vulgar stupidity of that period,—common soldiers, or officers as ignorant as they, being allowed to deface the priceless wall-paintings of a Tan-yū, a Motonobu, and a Matahei. This desecration is now happily put an end to, though much irreparable damage has been done. The Castle is indeed still the head-quarters of the Nagoya Garrison; but the barracks now only occupy the outer *enceinte*, the actual citadel and the apartments being kept as national monuments and show-places. The two golden dolphins (*kin no shachi-hoko*), which can be seen glittering all over the city from the top of the five-storeyed donjon (*tenshu*), were made in 1610 at the cost of the celebrated general, Katō Kiyomasa, who also built the keep. One of them was sent to the Vienna Exhibition of 1873, and on its way back was wrecked in the Messageries Maritimes Steamer 'Nil.' Having been recovered with great difficulty, it was finally restored to its original position, much to the satisfaction of the citizens. The golden dolphins measure 8·7 ft. in height, and are valued at $180,000.

Nagoya is noted for its manufacture of porcelain, cloisonné, and fans. The principal dealers are:

Porcelain.—Matsumura, Hirakoya, Takitō.

Cloisonné.—Morimoto, Honda, Takeuchi.

Fans.—Daikoku-ya.

Silk-mercers.—Itō, Daimaru.

There are many lesser but good shops for all the above articles; also several bazaars *(kwankōba)* for articles of general utility. Five or six large cotton-mills have been started of late years, and the embroidering of handkerchiefs has taken a considerable place among the local industries.

Theatre.—Suehiro-za.

The *Museum* contains a collection of the various manufactures of the prefecture.

It is worth stopping a day at Nagoya for the sake of the Castle, which cannot be 'done' merely between trains, as the traveller's passport and visiting card must be sent through the hotel to the Prefectural Office, and several hours may elapse before the necessary permit is received. Meantime one may visit Nagoya's second greatest sight—the Higashi Hongwanji Temple—the Museum, and the minor temples described below. The evening may be agreeably whiled away by going the round of the bazaars, and by visiting the enclosure of Shimpukuji (commonly known as Ōsu Kwannon), where devout religious exercises and penny peep-shows may be seen in amusing proximity.

The Castle (O Shiro).—The space between the inner and outer moats, now containing extensive barracks and parade-grounds, was formerly

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occupied by quarters for the Prince's *samurai* or retainers, offices civil and military, etc. Passing into the inner enclosure over a moat now dry and used to keep tame deer in, the traveller is first shown through the Apartments,—a beautiful wreck, for mats and furniture are gone and the walls are considerably defaced, but very fine nevertheless. The sliding screens *(fusuma)* between the rooms, the alcoves *(tokonoma)*, and the wooden doors between the different sets of Apartments are all decorated with paintings of flowers, birds, etc., chiefly by artists of the Kano school, such as Eishin, Motonobu, and Tan-yū. One room has cherry-blossoms and pheasants by Tosa-no-Mitsuoki. Another — the most attractive of all—has multitudinous scenes of popular life by Ukiyo Matahei. One specially gorgeous apartment, decorated by Tan-yū with ideal Chinese scenery, was reserved for the use of the Shōgun when he came to visit the Prince his kinsman. Observe the difference of height between the inner and outer portion of this room,—the former *(jōdan)* being for the Shōgun himself, the latter *(gedan)* for those inferior persons who were graciously admitted to an audience. The *ramma* (ventilating panels) of this room have exquisitely faithful carvings of a crane and tortoise and of a cock perched on a drum, by Hidari Jingorō, who also carved the flowers and birds in certain other rooms. Leaving these apartments, one comes to a much humbler suite brought from Nobunaga's castle at Kiyosu, and is then led into the donjon or keep, a gloomy five-storied building, all of stone without, but furnished with wooden staircases within. The well at the bottom, called *Ōgon-sui*, or 'the Golden Water,' was dug by Katō Kiyomasa. The fifth storey commands an extensive view—the town of course, the sea, the immense plain of Owari and Mino laid out in rice-fields, and, limiting the horizon, the mountains of Ise, Iga, Ōmi, Echizen, Hida, Shinshū, and Tōtōmi.

No fee is accepted by the custodian of the Castle.

Higashi Hongwanji.

This wonderful Buddhist temple, whose exterior and interior are both equally grand, dates in its actual shape from the beginning of the present century. In mediæval times a castle occupied its site, whence the castle-like walls that still surround the enclosure. On the occasion of the combined military and naval manœuvres at Nagoya in 1890, the apartments were occupied by H. M. the Mikado.

The two storied gatehouse, a magnificent structure in wood, has three portals, decorated with floral arabesques in relief on the lintel and posts, and the gates have scrolls and open-work diapers, with solid bronze plates binding the framework together, the whole in excellent taste and style. On the further side of a spacious court rises the lofty main building, which looks two-storied, an effect produced by the exterior colonnade having a roof lower than that of the main structure. The interior measures 120 ft. in length by 108 ft. in depth, and is divided longitudinally into three parts, that in front being for the use of ordinary worshippers, the centre for the congregation on special occasions, and the innermost being the *naijin*, or chancel. This latter is divided into three compartments, the central one being occupied by the *shumi-dan*, a platform on which stands a handsome gilt shrine containing an image of Amida about 4 ft. high. Both the *shumi-dan* and the table in front are enriched with small painted carvings, producing a glorious effect. L. of the chief shrine is a smaller one, containing a portrait of the founder of the sect, taken from the effigy in the metropolitan temple at Kyōto. In the *ramma* along the front of the *naijin* are gilt open-work carvings of angels, with gilt carvings of the peacock and

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phœnix in the *kaeru-mata* above. The heavy beams of the ceiling are supported by excellent carvings of lotus-flowers and leaves. In some of the *kaeru-mata* over these beams are spirited carvings of conventional lions. The ceiling itself is unpainted, and divided into coffers about 3 ft. square. The compartments r. and l. of the altar have gilt coppered ceilings. In the *kaeru-mata* of the external colonnade are well-conceived groups of supernatural beings—Gama Sennin with his frog, Kinkō riding on the carp, Kōan on the tailed tortoise, O-Shikō riding on his crane, Ka-Shinjin administering medicine to the dragon, the umbrella miraculously flying back to Shoichi through the air, and two carrying baskets of fish. The series is continued round the sides by the crane, the lion, and the flying dragon. As usual in Hongwanji temples, there is another building called the *jiki-dō*, connected with the main building by a gallery resembling a bridge. Though much less elaborate than the main altar, the altar of the *jiki-dō* is yet a fine blaze of gold. R. and l. of the central image of Amida, are some charming gold sliding screens representing mountain scenery. The apartments of the temple contain several *kakemonos* and other works of art, which are, however, generally stowed away in a godown. In front of the main gate is an avenue of drooping cherry-trees (*shidare-zakura*), which are very pretty in April.

The remaining temples of Nagoya are much inferior. The following may be mentioned:—

Eikokuji (close to the Higashi Hongwanji), in the courtyard of which is a stone with the imprint of Buddha's feet. They seem to have been in proportion to his stature, which legend fixes at 16 ft. On the soles are representations of the wheel of the law, fishes, etc.

Nishi Hongwanji, not to be compared with the Higashi Hongwanji for size and beauty. In the *kaeru-mata* above the altar are groups of the Four-and-Twenty Paragons of Filial Piety.

Nanatsu-dera, the interior walls of which are gilt and decorated with good paintings of angels. The large bronze image on the verandah represents either Dainichi or Amida—which of the two is not quite certain.

Osu Kwannon (properly *Shimpukuji*), already alluded to as a popular resort. In front of the altar screen are hung, for the use of worshippers, copies of a Buddhist scripture—the 26th chapter of the *Myōhō Renge Kyō*—which recites the praises of the Goddess Kwannon. This temple possesses the famous manuscript of the *Kojiki* known to students of Japanese antiquity as the *Shimpukuji-bon*.

Go Hyaku Rakan (properly *Dairyūji*). It is worth applying to the custodian for admittance to the gallery behind, where are kept five hundred images of Buddha's chief disciples, mostly about 2 ft. high, all brightly painted, and all different. Some are smiling, some are solemn, some are fierce, some stupid-looking, some have a supercilious air, some an air of smug self-satisfaction, some few are lying down, others are praying, others again have their arms extended in the attitude of benediction, one has three eyes, one holds a tiger-cub in his arms, others ride on horses, elephants, phœnixes, and so on almost *ad infinitum*. No wonder the Japanese say that among the Five Hundred *Rakan*, every spectator can find the likeness of his own father by dint of a little searching.

Nagoya, like most other large towns, possesses a number of new, uninteresting buildings in the style or no style known in the Japan of to-day as 'foreign.' Such are the Prefectural Office, the Post and Telegraph Office, the Hospital, the Normal School, the Court Houses, etc.

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The only excursion to be recommended in the neighbourhood of Nagoya is to the potteries of *Seto* between 5 and 6 *ri* distant. See Route 36.

From Nagoya on to Kusatsu the railway line deserts the old Tōkaidō, and, though called the Tōkaidō Railway, really follows the Nakasendō. Quitting Nagoya, the train wends on through more and ever more rice-fields, with blue mountains far ahead, somewhat to the l. They are the mountains dividing the provinces of Owari and Mino from those of Ōmi and Ise. Fourteen miles out of Nagoya, the line crosses the Kisogawa, the river whose upper course forms so beautiful a portion of the Nakasendō, and which is picturesque even here near its mouth.

Gifu (*Inns*, * Tamai-ya, Tsunokuni-ya) is an important place, and capital of the prefecture of the same name, which includes the two provinces of Mino and Hida. On a conical hill named Inaba-yama, E. of the town, stand the remains of a castle built by the great warrior Ota Nobunaga. Raw silk and the silk of the wild silkworm are produced in large quantities in the neighbourhood, most of it being woven into crape. In this the glittering threads of the wild silk, which takes the dye in a less degree than that of the ordinary silkworm, are introduced to form the pattern. The *mon-chirimen* woven in this manner is a very handsome fabric.

In the summer-time it may be worth staying over a night at Gifu, in order to see an extremely curious method of fishing with the help of cormorants on the River Nagara. The traveller is referred for a description of this to the article entitled *Cormorant Fishing* in 'Things Japanese.' On nearing

Ōgaki (*Inns*, Kyōmaru-ya near the station; Tama-ya), the castle of the former Daimyō, with one turret in fairly good preservation, is seen l. of the line. An expedition may be made from Ōgaki to the waterfall of *Yōrō-ga-taki*, 70 ft. high, distant 3 *ri* among the hills. Close to it fossil ferns are found. The cascade can also be approached from either of the next two stations,

Tarui and **Seki-ga-hara**. Here the long, weary journey across the plain terminates, and the Tōkaidō Railway again enters diversified scenery, as it plunges among the hills that enclose beautiful Lake Biwa.

Seki-ga-hara takes its name, which means literally 'Moor of the Barrier,' from the barrier of Fuwa (*Fuwa no seki*) established at this spot in A.D. 673 by the Emperor Temmu, it having been a Japanese custom from the earliest period down to the beginning of the present reign to hamper free communication throughout the country by means of barriers near the capital, which none might pass without a special permit. Seki-ga-hara is celebrated in Japanese history as the scene of a decisive battle fought in the year 1600 between Ieyasu and Hideyori, son of the great Hideyoshi, in which Ieyasu triumphed. His camp at Seki-ga-hara was on a level piece of ground among the hills on the l. side of the road, near a hamlet called Nogami-mura.

Between Seki-ga-hara and

Nagaoka the gradient is steep, the line being led up a narrow valley opening out on a small plain devoted to the cultivation of the mulberry-tree. The tall bare mountain frequently seen looming up to the r. during this portion of the journey is *Ibuki-yama* (about 4,300 ft.), one of the 'Seven High Mountains' of Central Japan, and noted in the early Japanese pharmacopœia for its wealth of medicinal plants.

The 'Seven High Mountains' are Hiei-zan, Hira-yama in Ōmi, Ibuki-yama, Kimpu-zan (or Ōmine) near Yoshino, Atago-san in Yamashiro, Tōnomine, and Kazuraki-yama.

Passing among pretty, pine-clad hills we reach

Maibara (*Inn*, Itsutsu-ya at the station), whence all the way on to Baba, the station for the important town of Ōtsu, the line runs along the basin of Lake Biwa, though unfortunately not near enough to the shore to allow of many glimpses of the lake being obtained. The

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whole scenery is, however, pretty—and pretty in a way of its own. Quite close, to the l., is the range of hills forming the Southern rim of the Lake Biwa basin; far away to the r., in the dim distance, are the blue mountains enclosing the lake on the N., while immediately on either side of the line, is a fair cultivated plain. At

Hikone (*Inns*, Raku-raku-tei, Matsu-ya) the former Daimyō's castle is seen r. on a wooded hill. Before reaching

Notogawa, the rivers Serigawa, Inukami-gawa, and Echigawa are crossed. The cone of Mikami-yama, also called Mukade-yama, shaped like Fuji but thickly wooded, begins to peep up from behind a nearer range of hills before reaching

Kusatsu. Between this place and Baba, the most striking view on the whole Tōkaidō W. of Shizuoka is obtained on crossing the long bridge that spans the Setagawa, the lake opening out beautifully for a few minutes. From

Baba or **Ōtsu** (*Inn*, Minaraitei, foreign style), the line passes through a tunnel under Ōsaka-yama (nothing to do with the *city* of Ōsaka), before reaching the small station of

Ōtani, where it emerges on a narrow valley. The hills are covered with that thick growth of pine-trees which is characteristic of all the country round about Kyōto.

[For further details concerning the portion of the Tōkaidō Route lying between Maibara and Ōtani, see Route 44, entitled *Lake Biwa*.]

Passing through the stations of **Yamashina** and **Inari**, the train enters the old capital,

Kyōto, fully described in Route 43, after which it crosses a wide plain and passes through several minor stations before reaching the great commercial town of

Ōsaka, described in Route 42. From Ōsaka onwards, the hills in the distance to the r. begin to draw in, the broad fruitful plain rapidly contracts until it becomes a mere strip fringing the seashore, and at the station of

Nishinomiya there begins to rise r. the screen of somewhat barren hills that help to give Kōbe its good climate by protecting that part of the coast from wintry blasts. The high land seen in the distance across the water is not, as might be supposed, an island, but a portion of the province of Izumi. The three tunnels passed through on this section of the journey are remarkable as going under river-beds. Owing to the proximity of the neighbouring mountains to the sea, quantities of sand and stones are swept down whenever the streams are swollen by rain. As a consequence of this, the river-beds tend constantly to raise themselves more and more above the general level of the country, which they traverse like dykes. Occasionally of course a dyke breaks down, and then there is an inundation with attendant loss of life and property. Soon after passing through

Sumiyoshi, an insignificant place not to be confounded with the well-known Sumiyoshi near Sakai, the train runs in to

Sannomiya, and the long journey is at an end, Sannomiya being the station for the foreign settlement of Kōbe. To go on one station further to what is technically called

Kōbe, would carry the traveller past his destination into the native town. It must therefore be distinctly borne in mind that if bound for Kōbe, one must book only as far as Sannomiya.

[For Kōbe and Neighbourhood, see Route 41.]

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ROUTE 39.

THE NAKASENDŌ.

Itinerary of the Nakasendō from Yokohama to Gifu.

YOKOKAWA to :—	*Ri.*	*Chō.*	*M.*
Sakamoto	1	31	4½
KARUIZAWA	2	31	7
Kutsukake	1	10	3
Oiwake	1	6	2¾
Otai	1	12	3¼
Iwamurata	1	3	2¾
Shionada	1	16	3½
Yawata		23	1½
Mochizuki.....		33	2¼
Ashida	1	9	3
Nagakubo	1	13	3¼
Wada.....	2	—	5
SHIMO-NO-SUWA	5	23	13¾
Shiojiri	2	30	7
Seba	1	28	4¼
Motoyama.....		28	2
Niekawa	2	—	5
Narai.....	1	29	4½
Yabuhara	1	12	3¼
Miyanokoshi.....	1	35	4¾
FUKUSHIMA....	2	11	5¾
Agematsu	2	11	5¾
Suwara	3	7	7¾
Nojiri.....	1	29	4½
Midono	2	11	5¾
Tsumago	1	8	3
Magome.....	1	34	4¾
Ochiai	1	7	3
NAKATSU-GAWA	1	—	2½
Ōi	2	25	6½
Ōkute.....	3	13	8¼
Hosokute	1	26	4¼
Mitake	2	33	7
Fushimi.....	1	8	3
Ōta.....	1	32	4½
Unuma	2	10	5½
Kanō	4	7	10¼
GIFU.....		24	1¾
Total.....	68	30	168

The Nakasendō, or 'Central Mountain Road,' is so named in contradistinction to the Tōkaidō, or 'Eastern Sea Road,' and the Hokurokudō, or 'Northern Land Road,' between which it occupies a middle position. It runs from Tōkyō to Kyōto, passing through the provinces of Musashi, Kōtsuke, Shinshū, Mino, Omi, and Yamashiro. The road seems to have been originally constructed early in the 8th century. Legendary history states, however, that in the reign of the Emperor Keikō (A.D. 71-130), his son, Prince Yamato-take, crossed over the Usui Pass during his conquest of Eastern Japan, suggesting the inference that some kind of track was believed to have existed there from the very earliest times. The railway route closely follows that of the ancient highway over the well-cultivated plain of Tōkyō, and is flat and uninteresting till Takasaki is left behind.

Though, properly speaking, the Nakasendō runs the whole way from Tōkyō to Kyōto, the portion between Yokokawa and Gifu is the only one now usually done by road, the Tōkyō-Takasaki-Karuizawa Railway, described in Route 12, having replaced the Nakasendō across the plain of Tōkyō, and the final flat piece between Gifu and Kyōto being also now travelled over by the Tōkaidō Railway (see Route 38). The distance between Yokokawa and Gifu may be accomplished in 6 or 7 days. Jinrikishas are practicable as far as the Wada-tōge, after which point it is only possible to use them on the flat portions of the road, unless one takes three or four coolies to each jinrikisha. The distance by road may be shortened by taking train to Tanaka on the Karuizawa-Naoetsu Railway, 1¼ hr. from Karuizawa. Travellers coming from the direction of Naoetsu and desirous of joining the Nakasendō, should alight at Ueda (see Route 32). Those coming from the Kyōto direction are advised to engage jinrikishas at Gifu, and to take them right through to Yokokawa. At Yokokawa it is more difficult to make such an arrangement for the journey to Gifu.

The Nakasendō traverses mountainous, sparsely cultivated districts, remote from populous centres, and the peasantry along the route have a pinched and poverty-stricken appearance. The accommodation, however, is fairly good. Milk, beer, potatoes, etc., may be procured at several places. The best time for travelling along the Nakasendō is the summer or autumn. Between

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January and April this route is not to be recommended, on account of the snow—especially on the passes.

For the portion of the road as far as Karuizawa, passing through *Sakamoto* (*Inn*, Kodake-ya), see p. 142.

After passing through

Kutsukake (*Inn*, Masu-ya), and **Oiwake** (*Inn*, Nakamura), the latter a place once possessing some importance, but now ruined by the railway having diverted the traffic from the highway, the Nakasendō makes a sharp turn to the l. and gradually descends the grassy base of Asama-yama.

[For the ascent of this volcano see p. 144.]

The ample sweep of the mountain is calculated to impress the beholder, and the walk over the springy turf is most exhilarating. Large blocks of lava that lie scattered about in all directions attest the violence of the eruption which occurred in 1783, when Oiwake and other places in the vicinity were completely destroyed. The track of the Karuizawa-Naoetsu Railway is crossed about 1 *ri* after leaving Oiwake.

Iwamurata (*Inn*, Wakamatsu-ya) was formerly the seat of a small Daimyō, Naitō Wakasa-no-Kami.

[At this place a road branches off l. to Kōfu viâ the Tsuyutare Pass. See p. 138].

Beyond **Shionada** the road crosses the Chikuma-gawa, also called Shinano-gawa, which, flowing northward, becomes one of the great rivers of Japan and falls into the sea at Niigata. Between *Yawata* and

Mochizuki (*Inn*, Kawachi-ya), a fine view of Yatsu-ga-take and the mountains E. of Matsumoto is obtained from a hill called Uryūzaka. From Mochizuki the road gradually rises over undulating country formed by the spurs of Tateshina-yama to *Ashita*, a poor vill. at the foot of the Kasatori-tōge. The ascent of this pass, 3,200 ft. above the sea, is short and easy, and from the tea-house at the top, the traveller can enjoy a magnificent prospect. The summit of Asama-yama rises grandly above Gimba-yama, with lesser heights stretching away in a line to the l., while below lies the wide moor that has just been traversed. At the foot of the pass on the other side (650 ft. down), is the village of

Nagakubo (*Inn*, Yamazaki-ya).

Wada (*Inns*, Hagawa-ya, Nagai) lies at the N.E. foot of the pass of the same name (*Wada-tōge*), the longest and highest on the Nakasendō, being 5,300 ft. above the level of the sea. Snow lies on it up to the end of April, but is seldom so deep as to block the road. Rather than stay overnight at Wada, which is often crowded in summer, most travellers prefer pushing on to the cluster of tea-houses (Kiso-ya and Tsuchi-ya are the best) collectively known as

Higashi Mochiya, 5 *chō* from the top of the pass. The glorious view from the summit may best be enjoyed by climbing one of the hills to the r. of the road, involving ½ hr. delay. To the N.E., rises Asama-yama; to the S.E. Tateshina and Yatsu-ga-take; S.W. the eye rests upon the basin of Lake Suwa; further to the W. stand Koma-ga-take and Ontake, while to the N.W. a great portion of the Hida-Shinshū range is visible. The descent to Shimo-no-Suwa soon leads to a dull valley between hills of no great height, every available nook of which has been brought under cultivation. The stone monument passed on the way is to the memory of six warriors who, surprised here by the enemy, committed *harakiri* rather than surrender. This was in December, 1863.

Shimo-no-Suwa (*Inns*, *Maru-ya, Kikyō-ya) lies in a large basin, the greater part of which is occupied by Lake Suwa. It is celebrated for its hot-springs, the principal of which, called *Wata-no-yu*, are

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situated at the top of the street where the Nakasendō turns to the r. and the Koshū Kaidō branches off to the l. The baths are very clean; the temperature, 113°.9 F. According to the inhabitants these waters contain silver. Of the two other principal sources in the vill., one called *Ko-yu*, which contains alum, has the high temperature of 145°.4; the other, called *Tanga-yu*, has a temperature of 114°.8. As in the case of many Japanese spas, Shimo-no-Suwa is apt to be noisy of an evening. In the day time it is busy with the silk industry. The only buildings of any interest at Shimo-no-Suwa are two temples dedicated to the Shintō goddess Yasaka-iri-hime, one of which is called *Haru-no-miya*, or the Spring Temple, the other, *Aki-no-miya*, or the Autumn Temple. In the grounds of the latter stands a cryptomeria remarkable for its gigantic size. A quarter of an hour's walk takes one to the lake which is almost circular in form, having a diameter of about 1 *ri*. Its depth is said to be 35 ft.

Lake Suwa freezes over most winters so solidly that heavily laden pack-horses can cross over to *Kami-no-Suwa*, near the S.E. extremity of the lake, with perfect safety. The inhabitants do not, however, venture upon the ice until it has cracked across, believing this to be a sign from heaven. Some attribute the cracking to the foxes. During the winter the fishermen make holes in the ice, through which they insert their nets and contrive to take a considerable quantity of fish, especially carp. From the S. end of Lake Suwa issues the Tenryū-gawa, which flows into the sea on the Tōkaidō. For the descent of the fine rapids of this river see p. 240.

From Shimo-no-Suwa the Nakasendō runs for some distance through rich rice-fields extending to the edge of the lake. To the foot of the Shiojiri-tōge is a distance of 21 *chō*. On looking back, views of Fuji are obtained from different points. The ascent of the pass is at first gentle, and in the steeper part there is a well-graded jinrikisha road. But pedestrians will do best to take the older and steeper path, which saves time and affords finer views. The finest view of all is to be obtained from a slight eminence to the l. of the road at the top, 3,340 ft. above the sea. Below lies the lake with villages studded over the adjacent plain. Of the high mountains that almost completely encircle the lake basin, Yatsu-ga-take is the most prominent. To the r. of the dip at the far-end of the lake, a portion of Fuji is seen behind the nearer range. The sharp peak further round to the r. is the Kōshū Koma-ga-take, and further away rises the long summit of Shirane-san. A little further back, the top of Ontake is just visible. Just behind are the lofty peaks of the range separating the plain of Matsumoto from the province of Hida. The descent on the other side is very easy. Passing through

Shiojiri (*Inn*, Kawakami), **Seba**, and

Motoyama (*Inn*, Hanamura-ya), we come to some charming scenery on the banks of the Saigawa, and follow that river to

Niegawa, where the inn kept by by Okuya Dembei is the most comfortable to be found anywhere on this route. Niegawa marks the commencement of the Kiso district, watered by the Kisogawa, which is famous for its beauty. Hence the alternative name of the *Kiso Kaidō*, by which the Nakasendō is sometimes mentioned. After Niegawa, the road crosses the river to *Hirasawa*, where cheap and useful lacquered articles are made in large quantities, and then re-crosses to

Narai (*Inns*, Echigo-ya, Tokkuri-ya), 3,330 ft. above the sea at the foot of the *Torii-tōge*. This pass, though short, is steeper than those hitherto crossed on the Nakasendō; the height of the summit is 4,200 ft., the distance from Narai to that point being 22 *chō*. From the top, the eye wanders over the valley through which the upper waters of the Kisogawa flow. The foliage is very fine,—beeches, horse-chestnuts,

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walnut-trees, and maples, which in autumn blaze with every tint of red and yellow.

The name of this pass is derived from the *torii* on the top, dedicated to Ontake, the summit of which mountain is visible hence on a clear day. Strange as it may seem, two battles were fought on this spot in the 16th century, between some of the rival chieftains who, during that period of anarchy, shared Eastern Japan amongst them. From the base of Asama-yama up to this point, the prevalent formation is stratified rock which breaks up into small sharp pieces extremely uncomfortable to the feet, while beyond it is chiefly granite which, when disintegrated, forms an excellent material for road-making.

The descent to **Yabuhara** (*Inns*, Kawakami, Kawashima-ya), 3,150 ft. above the sea, is by an easy gradient. The peasants, both male and female, of this neighbourhood wear a divided skirt of a peculiar cut. They also use an odd kind of spade, heavy and two-handled. The diggers stand opposite each other, one delving, the other using the second handle to assist in raising the blade for the next blow. Good potatoes are grown hereabouts, and are largely used, not only for food, but for the manufacture of spirits (*shōchū*).

[From Yabuhara a road follows the r. bank of the Kisogawa nearly up to its source, and passes over into the province of Hida.]

The road now follows the l. bank of the Kisogawa, crossing to the r. bank at a point where the valley contracts and begins to wind about. After passing

Miyanokoshi (*Inn*, Tonari-ya), there is a fine view near the village of Ueda of the Shinshu Koma-ga-take, which consists of several rugged peaks rising to an altitude of over 10,000 ft. The lower hill in front is called Suishō-zan, from the fact that rock-crystals are found in it. All the available ground near Miyanokoshi is planted with mulberry trees. Most of the silk produced finds its way to the looms of Nagahama in Omi.

Fukushima (*Inn*, Suimei-rō, picturesquely situated) is a good-sized town extending along both banks of the Kisogawa. The portion of the route between Fukushima and Agematsu surpasses all the rest of the Nakasendō both in charm and grandeur. Indeed, either Fukushima or

Agematsu (*Inn*, Hakuichi-ya) would be a delightful place for the lover of mountain scenery to stay at for a few days. Both Ontake and Koma-ga-take can be conveniently ascended from these points. (See Route 34.)

The next object of interest on the road is the monastery of *Rinzenji*, from the grounds of which a steep path descends to a platform of rock known as *Nezame no toko*, or 'the Bed of Awakening.'

This curious name is derived from a local tradition which avers that Urashima, the Japanese Rip Van Winkle (see Rte. 47), awoke in this spot from his long dream. Others, more matter-of-fact, explain the name to mean that the view 'wakes up,' that is, startles those who come upon it.

Besides the 'platform,' there are other rocks, precipitous and picturesque, to which fanciful names have been given, such as the Screen Rock, the Mat Rock, etc. The native guide-book says, 'The wonderful scenery at this spot surpasses even the most magnificent prospects in other parts. Its noble character can scarcely be fully appreciated by the mind or adequately described in language!'

The *Namegawa* is next crossed by a bridge from which there is a fine view of Koma-ga-take up the gorge. A little beyond this on the l., just before reaching Ogiwara, is the *Cascade of Ono*. Fifteen *cho* further on is the vill. of Tatsumachi, and 1½ *ri* more journeying brings the traveller to

Suwara (*Inn*, Sakura-ya), which lies in a more open part of the valley, nearer to the level of the river. At Hashiwa, a hamlet beyond Suwara, skins of the great falcon (*kuma-taka*) and of the

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sheep-faced antelope (*iwa-shika*) are hung out for sale. From

Nojiri (*Inn*, Furu-ya) to

Midono (*Inn*, Miyagawa) is the narrowest part of the valley; the rocks are steep, and the road overhangs the rushing stream. In many places it is laid on ledges built out from the rock, and at one point passes over a projecting rock by means of two bridges thrown across deep gullies. *Tsumago* should be avoided as a halting-place, the inns being unusually poor and malodorous. The road now ascends the *Magome-tōge* by a gentle gradient. The summit commands an extensive view of the province of Mino, with its low-lying, somewhat bare and sandy hills. On the other side of the pass is the vill. of

Magome (*Inn*, Kuno-ya), perched on the top of a wooded hill cut into terraces for the cultivation of rice. The descent from Magome is called the *Jik-koku-tōge*, said to be a corruption of *Jik-kyoku*, or 'ten turnings.' About 400 ft. below Magome, a post marks the boundary between the provinces of Shinshū and Mino. *Ochiai* lies in a hollow by the side of an affluent of the Kisogawa, which latter river here again comes in sight to the r. The road now crosses the spurs of Ena-san until reaching

Nakatsu-gawa (*Inn*, Hashiriki), which is situated close to the base of that mountain. From here the way is mostly hilly on to

Ōi (*Inn*, Ishikawa).

[Between Ōi and Mitake, a distance of 8 *ri* along the Nakasendō, 1 *ri* may be saved by diverging along branch roads called the *Shita Kaidō* and *Naka Kaidō*, passing through the village of *Kamado* (*Inn*, Suzuki), and avoiding the climb over the *Jū-san-tōge*. On this route lies a gorge lined with great black boulders of curious shape, known by such names as the 'The Devil's Washing Basin,' 'The Hanging Bell Rock,' etc. Crystals and pebbles of various colours are found here.]

The road from Ōi to Ōkute lies over a succession of hills called the *Jū-san-tōge*, or 'Thirteen Passes,' none of which are very high. From an elevation above the *Shichi-hon-matsu-zaka*, or Hill of the Seven Pine-Trees, there is a grand view of both Ontake and Koma-ga-take. The general aspect of the surrounding hills is bare.

Ōkute (*Inn*, Yamashiro-ya) is a neat town on the level. Between here and

Hosokute (*Inn*, Matsu-ya), the road passes over a series of hills called collectively the *Biwa-tōge*. At Hosokute the traveller should ask for a *tsugumi*, a kind of thrush preserved in yeast (*kōji-zuke*), which when slightly roasted is delicious, and forms a welcome addition to monotonous travelling fare. Passing through

Mitake (*Inn*, Kawaguchi-ya) and *Fushimi*, we cross the Kisogawa to

Ōta (*Inn*, Iwai-ya), from which place the river is navigable. From Ōta to Gifu there is little to mention, except that this part of the route is the most comfortable for jinrikisha riding. The well-kept road passes through vistas of green avenues, with beautiful glimpses of the Kisogawa which now becomes a broad and deep river.

Gifu (see p. 268).

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ROUTE 40.

BY STEAMER FROM YOKOHAMA TO KŌBE.†

While steaming down Tōkyō Bay, there is a good view of Fuji with the Hakone range in the foreground on the r.; on the l. is the flat shore of the province of Kazusa. At 1 hr. the ship will be near Kwannon-zaki, on which there is a fixed white light visible 14 miles, showing a red ray in a certain direction to guide vessels clear of Saratoga Spit (Futtsu-saki) and Plymouth Rocks to the southward.

One of the first British men-of-war to enter Tōkyō Bay, the old 'Impérieuse,' flag-ship of Admiral Sir James Hope, grounded on Saratoga Spit, and had to throw her guns overboard before she could be floated off.

Powerful forts have been constructed on Kwannon-zaki and on Saratoga Spit for the defence of the Bay. After passing Kwannon-zaki, the ship steers down the Uraga Channel, so called from the town of that name on the shores of a small harbour a few miles S.W. of Kwannon-zaki, which was formerly the port of entry for Tōkyō Bay. At 2 hrs. Tsurugi-saki, the south end of the channel, is rounded, where there is a light visible 24 m. Thence the track lies S.W. to Rock Island across the Bay of Sagami, which opens on the r., and close past the north end of Vries Island, described in Route 8. From 4 to 6 hrs. the ship will be running almost parallel to the coast of the peninsula of Izu, within 10 m. of the shore. A fine prospect may be enjoyed of its rugged mountain chain, with Fuji beyond, bearing N.W. At 6 hrs. Rock Island (*Mikomoto*), off the extreme S. of Izu, is reached; on it is a fine light visible 20 m. From Rock Island, the direct route is W.S.W. to the S.E. extremity of the province of Kishū. This course, which is followed in the summer months, leads the ship so far off shore that there is little to be distinguished. But in winter the N.W. winds generally blow so strongly that, to avoid the heavy sea, the ship, after passing Rock Island, is kept due W., crossing the mouth of Suruga Gulf, and at 9 hrs. is off Omae-saki, distinguishable at night by a red light visible 19 m. Fuji is now 60 m. distant, and will not be seen much after this point except in clear winter weather. From Omae-saki the track recedes for some hours from the land, which, being low, is not particularly interesting; and if the ship left Yokohama just before sunset, this part will be passed in the night. At 13 hrs. the ship is off Owari Bay, a deep bay stretching some 30 m. to the northward, narrow at the entrance, but widening out considerably inside. It is from Omae-saki to this point that the voyage is generally most trying to bad sailors. At 15 hrs. the ship is off Cape Shima, whence to Ōshima is a run of 70 m., gradually approaching the land, where fine views of the bold and picturesque mountains of the provinces of Kishū and Yamato are to be had.

This Ōshima is of course different from the Oshima (Vries Island) mentioned above. There are numerous Ōshima's off the Japanese coast, which is not to be wondered at, as the name means 'big island.' This particular Ōshima has been the scene of repeated maritime disasters. The latest and most terrible was the foundering of the Turkish man-of-war 'Ertougroul' in September, 1890, when 502 men perished out of a crew of 571.

From 16 hrs. to 29 hrs. is generally considered the most enjoyable part of the run from Yokohama to Kōbe, and the traveller should make a point of being on deck as much as possible. Rounding Ōshima, which is marked by a red light visible 18 miles, at 20 hrs., the vessel is close enough to the shore to note the thickly studded fishing villages, whose fleets

† The expressions 'at 1 hour,' 'at 2 hours,' etc., in the description of this voyage, signify 'when the steamer has been 1 hour out of Yokohama,' '2 hours out of Yokohama,' etc., taking 12 knots per hour as the average speed.

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of boats cover the water for miles. On both sides of the Kii (or Kishū) Promontory, whale-fishing with nets is carried on. Half an hour's steaming from Ōshima brings us to Shio Misaki, on which is a light visible 20 m., intended to guide vessels from the eastward. From Shio Misaki the track lies close along the shore—sometimes within 2 m., seldom more than 4 m.—to Hiino Misaki, a run of about 60 m., which, if made in daylight, will be even more enjoyable than the 70 miles mentioned above. The hills of the bold and rugged coast of Kishū to the r. are said to abound in pheasants, deer, bears, and monkeys. The land now visible on the l. is the East coast of the Island of Shikoku. At 25 hrs. the ship is off Hiino Misaki, and after steering due North for 26 m., will pass through Izumi or Yura Strait, which is about 6 m. wide, the passage for ships being narrowed to 2 m. by two islands called Ji-no-shima and Oki-no-shima, on the W. side of which latter is a lighthouse. From Izumi Strait to Kōbe is a run of 30 m. across a completely land-locked bay, with the large Island of Awaji on the l. Kōbe is generally reached at from 28 to 30 hrs., weather being favourable.

Passenger steamers usually remain 24 hrs. at Kōbe, which gives travellers an opportunity to visit Ōsaka and Kyōto.

The chief distances of the run between Yokohama and Kōbe, as made by the *Nippon Yūsen Kwaisha's* steamers, are as follows:—

Yokohama to:—	*Miles.*
Lightship	2
Kwannon-zaki	14
Cape Sagami	23
Rock Island	74
Ōshima	244
Hiino Misaki	297
Oki-no-shima	322
Hyōgo Point	346
Company's Buoy	348

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SECTION V.

WESTERN JAPAN AND THE INLAND SEA.

Routes 41—50.

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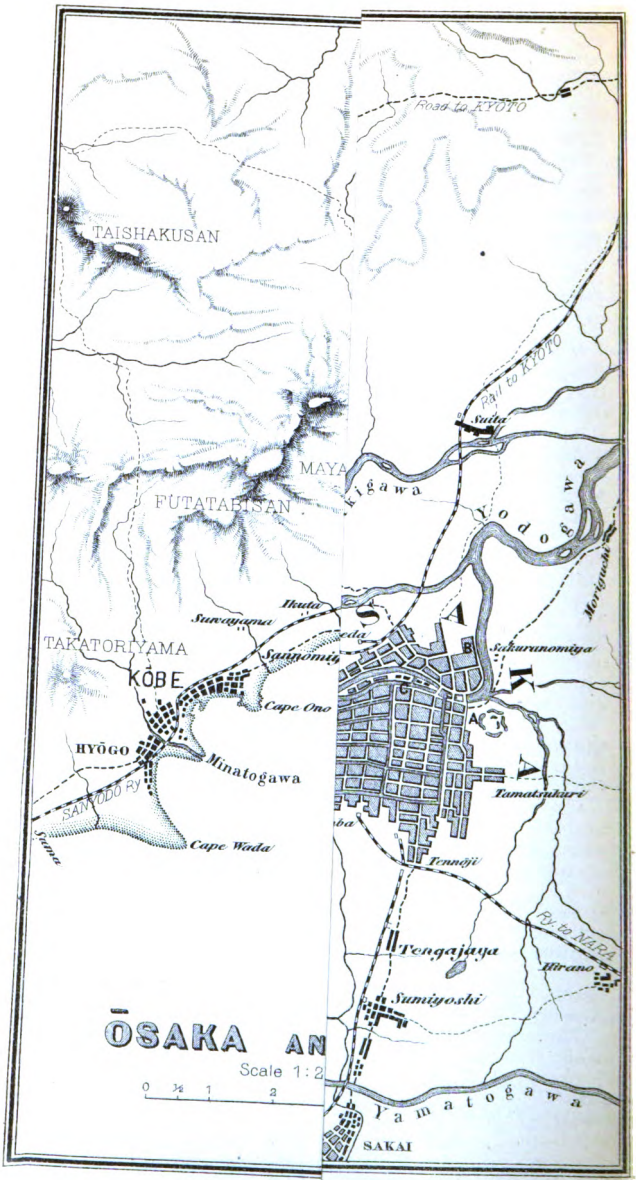

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ROUTE 41.

KŌBE AND NEIGHBOURHOOD.

IKUTA. NUNOBIKI WATERFALLS. SUWA-YAMA. MAYA-SAN (THE MOON TEMPLE). FUTATABI-SAN. OBU. MOMIJI-DERA. TAISANJI. TAKARAZUKA. BISMARCK HILL. SUMA, MAIKO, AND AKASHI ON THE SANYŌ RAILWAY. MINŌ. ARIMA. ROKKŌ-SAN. HYŌGO.

KŌBE.

Hotels.—Oriental, No. 80, near the centre of the Settlement; Hyōgo Hotel, facing the sea and close to the landing-place in the Settlement; Hôtel des Colonies.

Japanese Inn.—Tokiwa.

Consulates.—British (including Austro-Hungarian and Spanish), and German (including Italian) on the Bund; American, No. 15, Settlement; French, No. 21.

Banks.—Hongkong and Shanghai Bank, No. 2, Bund; New Oriental, No. 11, Bund; Agents for Chartered Mercantile Bank of India, London and China, No. 7; Agents for Chartered Bank of India, Australia and China, No. 26.

Churches.—Union Protestant Church (Anglican and Congregational services), No. 48; Roman Catholic, No. 37.

Curio-dealers.—Museum of Arts and Manufactures, No. 30, Settlement, a foreign store.

Native Curio-shops.—Echigo-ya and various others in Moto-machi; Ōhashi, for modern art products, at the end of Division Street near the railway.

Photographers.—Ichida, in Moto-machi (Main Street), native town; Kasuga, in Sakae-machi.

Newspapers.—"Hyōgo News" and "Kōbe Herald," daily.

Steamer Agencies.—Peninsular and Oriental Co., No. 109; Messageries Maritimes, No. 5; Norddeutscher Lloyd, No. 10; Canadian Pacific, No. 26; Nippon Yūsen Kwaisha, No. 2, Native Bund. Kōbe is also the centre for the numerous small steamers plying on the coast of the Inland Sea.

The Kōbe Club and the Recreation Ground for cricket, base-ball, lawn-tennis, &c., are at the E. end of the Settlement.

Theatre.—Daikoku-za, at Nankō-mae in the Japanese town. There is also one at Hyōgo called Benten-za.

The Post and Telegraph Office and the terminus (Kōbe station) of the Tōkaidō Railway from Yokohama to Kōbe are in the native town at the W. end of Sakae-machi. The station nearest to the Settlement for travellers to Ōsaka, Kyōto, and Yokohama is Sannomiya, 5 min. from the landing-place, following Division street. Kōbe station is also the terminus of the Sanyō line running down the shore of the Inland Sea, and travellers in that direction should, in order to avoid delay, start from Kōbe station, not from Sannomiya. No passports are required for Ōsaka; but persons travelling to places beyond that town in one direction, and to Himeji and beyond in the other, are compelled to produce passports before tickets are issued to them. Local passports for Kyōto, Nara, and the shores of Lake Biwa are procurable at the foreign department of the Prefecture; but strangers must apply for them through their consulates. More extensive passports are obtainable within three or four days from the Japanese Foreign Office in Tōkyō, on application through the Consulates.

Kōbe was opened to foreign trade in 1868. Previous to that time the native trade was carried on at Hyōgo, a large town adjoining Kōbe on the S.W., and giving its name to the whole Prefecture. The municipal affairs of the Settlement are managed by a Council consisting of the Japanese prefect, the foreign consuls, and three elected members of the community. Owing to the increase in the trade and population of the port, Kōbe is rapidly extending beyond the Settlement up the slope to the foot of the hills, as far as the

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limit within which foreigners are allowed to lease land and houses.

Kōbe is the favourite open port in Japan, owing to the purity and dryness of its air, and its nearness to many places of beauty and interest, such as Kyōto, Lake Biwa, Nara, and the Inland Sea. The neighbourhood abounds in pretty walks and picnic resorts, of which the following are the chief:—

1. **Ikuta.** The Shintō temple of Ikuta stands in a wood of cryptomerias and camphor trees, 5 min. walk behind the foreign Settlement. The deity worshipped is Waka-hirume-no-Mikoto, who may be styled the Japanese Minerva, as she is supposed to have taught the use of the loom and to have introduced clothing.

The temple is said to have been founded by the Empress Jingō on her return from her famous expedition against Korea, in honour of this goddess whom she had adopted as the patroness of her enterprise, and to whom she owed the victory gained by her arms. Hideyoshi, when despatching his expedition to Korea in the 16th century, caused prayers to be offered up at the shrine of this goddess. Prayers to her in seasons of drought or of excessive rain are said to be invariably answered. Festival, 3rd April. Annual fair, 23rd to 27th September.

2. The **Nunobiki Waterfalls** are about 20 min. from the Settlement, past the Recreation Ground. The path first reaches the *Me-daki*, or 'Female Fall,' 43 ft. high; then passing through a tea-house and over a covered bridge, it reaches other tea-houses which command a view of the upper, or 'Male Fall' (*O-daki*), 82 ft. high. Troops of large monkeys are sometimes seen in this neighbourhood. A good view of Kōbe and the surrounding country may be had from Sunago-yama, a detached hill near the fall. There is a tea-house at the top.

3. **Suwa-yama.** This spur of the range behind Kōbe, crowned by tea-houses where mineral baths may be taken, commands an extensive view of the town and sea-shore. It was here that, in 1874, the transit of Venus was observed by a party of French astronomers.

4. **Maya-san** is the name of one of the highest peaks (2,490 ft.) of the range behind Kōbe. The summit is about 2 hrs. walk from Kōbe, return 1½ hr. This place is known to foreigners as the *Moon Temple*—a purely fanciful designation, as the place has nothing to do with the moon, but is dedicated to Maya Bunin, the mother of Buddha. The temple stands on a platform at the top of a stone staircase, about 400 ft. below the top of the mountain, which is reached by passing through a door to the l. of the chapel in the rear, before ascending. The temple contains a small image of Maya Bunin, one of a pair made by order of Wu Ti of the Liang dynasty (A.D. 502-529), with the object of diminishing the mortality of women in child-birth, which was very great during his reign. It was obtained by Kōbō Daishi during his stay in China.

5. **Futatabi-san**, a temple dedicated to Kōbō Daishi, stands on a conical hill covered with trees behind the first range of hills to the N. of Kōbe. It is accessible either by a stiff climb of 1 hr. through a pass properly called Kuruma-dani, but known to the foreign residents as 'Hunter's Gap,' at the foot of which is a small spring containing sulphur, or by a more roundabout but less steep ascent entering a valley to the W. of Suwa-yama. The view from the top repays the climb, and the outlook to the N. is picturesque, giving a bird's-eye view of the lake and bare weather-worn hills known to foreigners as *Aden*, which locality the prospect somewhat resembles. The Japanese name is Shari-yama. In the autumn, the colouring of the foliage on Futatabi is particularly fine. Near the summit, on the r. hand going up, is the *Kame-ishi*, a rock the top of which is roughly fashioned into the head and fore-legs of a tortoise (*kame*).

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6. An agreeable round of a little over 3 hrs. may be made by passing Futatabi-san on the W., descending to Aden, and taking a path along the W. shore of the lake, which leads into the Arima road near Obu, whence the pedestrian can return to Kōbe viâ Hyōgo. Jinrikishas may usually be procured at the Obu-no-chaya, a tea-house a little way up the Arima road.

7. A pleasant walk may be taken by following up the waterfall stream above the falls; but a time should be chosen when the stream is not over-full, as the path crosses it some twenty times by means of stepping-stones. From points on this path the ascent may be made of Futatabi-san on the W., and of Maya-san on the E.

8. A track following the summit of the first range at the back of Kōbe from E. to W. affords, along its entire length, a fine view of the sea. One of the ways down near Suyama passes through the Cremation Ground, where cremation is carried on in a way more curious than agreeable to the senses of sight and smell.

9. **Zenshōji** or *Momiji-dera*, that is, 'Maple Temple,' lies some distance beyond Hyōgo. Though the walk there is uninteresting, the temple itself is prettily situated. Further again to the W., in the hills behind Takatori-yama or, 'Coal Hill,' lies *Taisanji*, a large collection of old temple buildings, situated in a valley surrounded by finely wooded hills.

10. A good walk may be taken by following the road from Karasuwara on the outskirts of Hyōgo, through the 'Horse-shoe Valley' to **Obu**. Particular notice should be taken of a precipitous rock high up the hillside on the l. hand. On its face the Buddhist invocation *Namu Amida Butsu* has been cut in gigantic characters, to accomplish which the person who carved them must have been suspended from the summit by a rope.

The railway now affords facilities for making a number of more distant excursions. Such are those to

11. **Takarazuka** (*Takarazuka Hotel, foreign style), 1 hr. by jinrikisha from Nishinomiya station. This place has good mineral baths and several pretty walks, especially those to the temples of Kōjin-san and Nagahama.

12. In the same direction is *Kabuto-yama*, called by the foreign residents **Bismarck Hill**, from the resemblance of the four trees on its summit to the four hairs which the great Chancellor is said to have on his head. Curious stone images and shrines are here to be seen perched on apparently inaccessible pinnacles. The climb, easy as far as the temple of Hachiman, is almost breakneck from there to the summit; but the view is magnificent, this hill being a landmark for the whole countryside and for ships navigating up the Kii Channel. From the bridge at Nishinomiya the top can be reached in 1½ hr.

13. **Suma**, **Maiko**, and **Akashi** are well-known places on the Sanyō Railway, where the Kōbe residents often hire summer lodgings. The following inns may be recommended:—Hoyō-in at Suma; Kame-ya at Maiko; and Hashimoto-ya at Akashi. At Akashi, which is a pleasant spot for picnics, there is a fine temple in honour of the ancient poet Kaki-no-moto-no-Hitomaro. Akashi is also remarkable as the place recently selected as the time meridian for all Japan.

From the time of Hitomaro early in the 8th century onward, the Japanese poets have never tired of singing the beauties of this pine-clad coast. Here also is laid the scene of some of the most celebrated chapters of the *Genji Monogatari*, the greatest of the classical romances, composed *circa* A.D. 1000. This coast has likewise been the scene of stirring historical events, more particularly of a great battle fought in the year 1184 between the armies of the rival clans of Taira and Minamoto, who

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were then still struggling for political supremacy, though the final triumph of the Minamoto in the person of Yoritomo was not far off. The battle was fought close to the W. end of Suma in a valley called Ichi-no-tani, and was the occasion of an incident famous in history and song as the 'Death of Atsumori.' (See *Kumagai Naozane*, p. 42.)

14. **Hirano.** This place, suitable for picnics, is situated 10 m. north of Kanzaki Station on the Tōkaidō Railway. A jinrikisha road leads to it, passing about half-way a very pretty gorge through which dashes a stream called Tsuzumi-gataki. The mineral spring of Hirano is the Apollinaris of Japan. Visitors will be shown over the establishment by the manager.

15. **Minō.** This place is best reached by train to Ōsaka, whence it is a 2 hrs. jinrikisha ride. The jinrikishas must be left at the entrance of the vill. Shortly beyond, the path enters a beautiful glen some 2 m. in length, terminated abruptly by a tall cliff over which falls a cascade 70 ft. high. The best time to visit Minō is in November, when the maple-trees glow with an almost incredible blaze of colours. It is also very pretty in April, when the cherry-trees are in blossom. Some way up the glen, on the r., is a temple with a little pavilion overlooking the stream—a favourite spot for picnics.

15. **Arima** (*Inns*, Sugimoto, Masuda, and Kiyomizu, all with European food and beds), the favourite hill station and summer resort of the Kōbe residents, lies 9 m. from Kōbe as the crow flies, and is 1,400 ft. above sea level. The air is cool, the scenery pretty enough though not remarkable, and there are pleasant rambles to be made in the vicinity. The arrangements at the mineral springs are not specially adapted for foreign visitors; but all the inns have an abundance of beautifully clear, cold water. Arima may be most easily reached by taking the train to Sumiyoshi, 15 min., and then walking over the Rokkō-san Pass, a distance of 8 m. for which 3 hrs. must be allowed. Persons incapable of walking so far can hire chairs at Sumiyoshi station, and get carried up in 4 hrs. The pass, which is about two-thirds of the way to Arima, lies 3,000 ft. above the sea. From the top of Rokkō-san itself, 200 ft. higher, a fine view may be obtained.

16. It is easy from Kōbe to visit the large and interesting Island of Awaji, which forms the subject-matter of Route 49, and to start on the tour down the Inland Sea sketched out in Route 50.

Hyōgo.

Hyōgo (*Inn*, Tokiwa) adjoins Kōbe on the S.W. It begins just beyond the Minato-gawa, which is easily distinguished by the tall pine-trees lining its banks. The bed of this river, like many others along this coast, is raised to a considerable height above the surrounding country, owing to the masses of sand and pebbles continually swept down from the neighbouring hills. It is generally dry, except immediately after heavy rain. The banks have been neatly laid out so as to form a public walk, which leads to the Shintō temple erected since the Restoration of 1868 to the memory of the loyal warrior Kusunoki Masashige.—The Buddhist temple of *Shinkōji*, possesses a large bronze Buddha which is worth a visit. In the same locality is a monument to Kiyomori, consisting of a pagoda-shaped pillar 20 ft. high. The temple of Seifukuji will be familiar by name to all admirers of Mitford's 'Tales of Old Japan,' as the scene of the *harakiri* which he witnessed and so graphically describes. More modern, having been only completed in 1891, is the Daibutsu at the temple of *Nōfukuji*. This large image of Buddha is 48 ft. high, and 85 ft. round the waist; the length of the face is 8¾ ft., the eye 3 ft., the ear 6 ft., the nose 3½ ft.,

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the mouth 2½ ft., the diameter of the lap 25 ft., and the circumference of the thumb 2 ft.

Hyōgo first rose into prominence in the latter part of the 12th century, when Kiyomori removed the capital from Kyōto to Fukuwara in the immediate vicinity. This change of capital only lasted six months—from the 26th June, 1180, to the 20th December of the same year; but Kiyomori's partiality for the place left permanent effects, he having diverted the bed of the Minato-gawa to its present course so as to prevent it from flooding the town, and having constructed the artificial island of Tsukijima which subsists to this day. The stony bed of the Minato-gawa was the scene, in A.D. 1336, of a bloody battle between the partisans of the rightful Emperor Go-Daigo, and Takauji, founder of the Ashikaga line of Shōguns. In this battle the famous loyal warriors Nitta Yoshisada and Kusunoki Masashige suffered a crushing defeat, after which Masashige, rather than fly, committed *harakiri*.

ROUTE 42.

ŌSAKA AND NEIGHBOURHOOD.

THE CITY: THE MINT, TENJIN SAMA, KŌZU-NO-MIYA, IKUDAMA-NO-JINJA, TENNŌJI, DŌTOMBORI, HONGWANJI TEMPLES. 2. NEIGHBOURHOOD: SUMIYOSHI AND SAKAI.

1.—THE CITY OF ŌSAKA.

Ōsaka, also pronounced **Ōzaka**, is reached by the Tōkaidō Railway from Kōbe in a little over 1 hr., and from Kyōto in 1½ hr.

Hotel.—Jiutei, in Nakanoshima, 10 min. from the Tōkaidō Railway station.

Japanese Inn.—Tokiwa.

Japanese Restaurant.—Seikwanrō.

Post and Telegraph Offices.—At the Umeda Railway station, at Shinsai-bashi, at Kōrai-bashi, and in the Foreign Settlement.

Theatres.—In the Dōtombori.

Curio Dealers.—Yamanaka, Oguni, and others at Kōrai-bashi.

Silk Mercers.—Mitsui, at Kōrai-bashi; Daimaru, in the Shinsai-bashi-suji; and Obashi-ya in Midō-suji.

There are many good shops of various kinds in the Shinsai-bashi-suji. The bazaars (*kwankōba*) deserve a visit. The best are the *Furitsu Hakubutsu-jō* between Umeda Station and Tennōji, the *Shōhin Mihon Chinretsu-jō* in Dōjima, and the *Shōgyō Club* at Imamiya.

For *Steam Communication* to Awaji and Inland Sea ports, see Routes 49 and 50.

Railway Stations.—There are three, viz., one at *Umeda* for the Tōkaidō, one in *Minatochō* for Nara, and one at *Namba* for Sumiyoshi and Sakai. Each of these stations is about 20 min. by jinrikisha from the others.

History and Topography.—This wealthy commercial city, situated at the mouth of the Yodogawa, covers an area of nearly 8 square miles. The earliest use of the name *Ōsaka* occurs in a document dating from the end of the 15th century, applied to part of the township of Ikudama. The ancient name of the city, still used in poetry, was *Naniwa*, said to be a corruption of *nami haya* 'wave-swift,' or *nami hana* 'wave-flowers,' because the fleet of Jimmu Tennō here encountered a boisterous sea on its arrival from Hyūga. In 1583 Hideyoshi resolved to make Ōsaka the seat of his power, judging that he could from this position most easily dominate the Daimyōs of the South and West. He therefore ordered a Castle to be constructed. Labourers were drawn from all parts of the country (except the domain of Ieyasu), and the work was completed in two years. The palace thus raised within the castle was probably the grandest building of which Japan ever boasted. It survived the taking of the castle by Ieyasu in 1615; and in 1867 and 1868 the members of the foreign legations were received within its walls by the last of the Tokugawa Shōguns. Will Adams, in his quaint style, gives a good idea of the splendour of the palace and the extent of the city in his day. He says: 'I was carried in one of 'the King's gallies to the court at *Osaca*, 'where the King lay about eightie leagues 'from the place where the shippe was. 'The twelfth of May 1600, I came to the 'great King's citie who caused me to be 'brought into the court, beeing a wonder-'full costly house guilded with gold in 'abundance. . . . We found *Ozaca* 'to be a very great towne, as great as

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'London within the walls, with many 'faire timber bridges of a great height, 'serving to passe ouer a riuer there as 'wide as the *Thames* at *London*. Some 'faire houses we found there but not 'many. It is one of the chiefe sea-ports 'of all *Iapan*; hauing a castle in it, mar-'uellous large and strong, with very 'deepe trenches about it, and many draw 'bridges, with gates plated with yron. 'The castle is built all of free-stone, with 'bulwarks and battlements, with loope 'holes for smal shot and arrowes, and 'diuers passages for to cast stones vpon 'the assaylants. The walls are at the 'least sixe or seuen yards thicke, all (as I 'said) of free-stone, without any filling in 'the inward part with trumpery, as they 'reported vnto me. The stones are great, 'of an excellent quarry, and are cut so 'exactly to fit the place where they are 'laid, that no morter is used, but onely 'earth cast betweene to fill vp voyd 'creuises if any be.' Excluding the palace, this remains an excellent description of the place as it exists to-day. The huge stones forming the walls of the principal gate of the castle attest the magnificent design of its founder. Outside the present fortress ran a second line of moat and parapet, the destruction of which was made a condition of peace by Ieyasu after the first siege of 1614. The moat varied in width from 80 yds. to 120 yds., and in depth from 12 ft. to 24 ft.; but it was completely effaced in about three weeks' time. On the 2nd Feb., 1868, the buildings within the castle were set on fire by a train laid by the Tokugawa party before their final retreat, and were completely destroyed in a few hours. The fortifications now serve as the headquarters of the Ōsaka Military District, and permission to inspect them may generally be obtained by presenting a visiting card at the principal entrance. The view from the top of the platform, on which stood the donjon (*tenshu*), is very fine. There is a remarkable well here called the *Kimmei-sui*, lit. 'Famous Golden Water,' which furnished a sufficient supply for the garrison in time of siege.

The city of Ōsaka lies upon the banks of the Yodogawa, the river draining Lake Biwa. Nakanoshima, an island in the centre of the stream, divides the river into two courses of about equal width. The scene here on summer evenings is of the gayest and prettiest description. Hundreds of boats float lazily upon the water, filled with citizens, who resort thither to enjoy the cool river breezes, while itinerant musicians, vendors of refreshments and fireworks, etc., ply amongst the merry throng doing a thriving business. The city is also intersected by numerous canals, which necessitate a great number of bridges and give it an appearance which may remind the traveller of Holland. Ōsaka always suffers to a greater degree than other cities in the Empire from epidemics, probably due to contamination carried by so much water communication. The three great bridges across the Yodogawa are the Temmabashi, the Tenjin-bashi and the Naniwabashi. The principal thoroughfare is the Shinsai-bashi-suji, which its fine shops, theatres, and bustling aspect render one of the most interesting streets, not only in Ōsaka, but in Japan. In summer this street derives quite an Oriental appearance from the curtains stretched across it to keep out the sun, and from the bright hues of many of the articles of merchandise.

The Foreign Settlement is situated at Kawaguchi, at the junction of two streams. Close by are the Custom Houses, and the wharves for the steamers that ply between Ōsaka and Kōbe, Shikoku, and the ports of the Inland Sea. Ōsaka, for all its bustle and prosperity, has not fulfilled the expectations formed of it as a centre of foreign trade. The affairs of the foreign municipality are managed by a committee constituted in the same way as at Kōbe.

The following are the chief places of interest, beginning with those nearest to the Tōkaidō Railway station, and making the round of the city. One day is sufficient for the whole.

The **Mint** (*Zōkei-kyoku*), about 20 min. in jinrikisha from the station, is well-worth a visit. This establishment was organised in 1871, and placed under Major T. W. Kinder, formerly of the Hongkong Mint, with a staff of British officials. The management has been entirely Japanese since 1889. The Mint now produces almost exclusively silver and copper coins. The work was first started with machinery purchased from the Hongkong Government after the Mint in that colony had been closed; but great additions have since been made. Besides the Mint proper, there are sulphuric acid works and a refinery.

Tenjin Sama, on the N. side of the river, not far from the Tenjin-bashi, is a popular temple dedicated to Sugawara-no-Michizane, and founded in the 10th century. The principal festival is held on the 25th June. The temple contains some good carvings, and the ex-voto sheds several pictures of merit. Crossing

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the river by the Tenjin-bashi and proceeding S. for about 1 mile, we reach

Kōzu-no-miya, on the hill to the l., which commands a fine view W. over the town towards the Straits of Akashi. This temple is dedicated to the Emperor Nintoku, b. 278 A.D. according to the received chronology. In the florist's garden (*Hyak-kwa-en*) at the foot of the hill, the shows of peonies at the latter end of April, and of chrysanthemums about the middle of November, are amongst the finest in Japan.

The **Ikudama no Jinja**, a little further S. up a flight of steps, is dedicated to the patron deities of the city, and is fabled to have been founded by Jimmu Tennō on the spot where the castle now stands. Hideyoshi removed the temple to its present site about the year 1596. The view from the back is the same as from Kōzu-no-miya. About a mile further S. stands the celebrated Buddhist temple of

Tennōji, which occupies an immense extent of ground on the S.E. of the city. It was founded by the celebrated Shōtoku Taishi about A.D. 600, but has frequently fallen into ruin, and been renovated at the expense of either the Mikados or the Shōguns. On entering the great south gate, we find ourselves in a large open space, the centre of which is occupied by a square colonnade, open on the inner side. On the r. is a chapel called *Taishi-dō*, dedicated to Shōtoku Taishi. It is a building of unpainted wood, roofed with thick shingles. Opposite to this is the *Indō no kane*, or 'Bell of Leading,' which is rung in order that the Saint-Prince may lead the dead into Paradise. Dolls, toys, and children's clothing are offered up before it. Near the tortoise pond to the r., is a building containing a stone chamber with water pouring into it from the mouth of a stone tortoise. The names of those who have recently departed this life are written on slips of thin bamboo, and held at the end of a long stick in the sacred stream, which also carries petitions to Shōtoku Taishi on behalf of the souls of the dead.

From the gallery at the top of the lofty five-storied pagoda, the whole city and surrounding country can be seen. The *Kondō*, or Golden Hall, is about 54 ft. by 48 ft., and the highly decorated shrine within is dedicated to the Nyo-i-rin Kwannon. The image, which is of gilt copper, is said to have been the first Buddhist image ever brought to Japan from Korea; but that honour is also claimed by the triple image of Amida, Kwannon, and Daiseishi at Zenkōji in Shinshū. Various treasures dating from the 7th and 8th centuries are preserved at Tennō-ji.

Returning by the same streets to the entrance of Kōzu-no-Miya, and going W., we soon find ourselves by the side of the Dōtombori canal, in a street consisting chiefly of theatres, variety shows, and restaurants. This part of Ōsaka is especially worth seeing in the evening. Turning to the r. at the Ebisu-bashi, we cross into the Shinsai-bashi-suji, about half-way down which, a little to the l., stand the two temples of the Hongwanji sect of Buddhists. The first is the **Higashi Hongwanji**, built about the year 1615. It contains some fine massive open-work carvings. The **Nishi Hongwanji** is a few hundred yards further north in the same street. Its gateway is a beautiful example of the application of the chrysanthemum in tracery and open-work carving. In the central shrine is a statue of Amida 3 ft. 6 in. high, with Shinran Shōnin on his l., in a richly carved and gilded shrine.

2.—Neighbourhood of Ōsaka.

The principal places of interest in the immediate neighbourhood of Ōsaka are Sumiyoshi and Sakai, both reached by the Hankai Rail-

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way. Trains run from either end at intervals of 40 min. during the day.

HANKAI RAILWAY.

Distance from Ōsaka.	Names of Stations.	Remarks.
	ŌSAKA (Namba).	
2½ m.	Tenga-jaya.	
3½	Sumiyoshi	Alight for temple.
6½	**SAKAI.**	

The large embankment seen between Ōsaka and Tenga-jaya is that of the Nara Railway.

Tenga-jaya is so called because Hideyoshi, when lord of the Empire, had a villa there, which is still maintained for the sake of its historical associations. It stands in a small grove visible to the l. from the carriage windows. The name of this place is familiar to all Japanese theatre-goers, as the scene of a famous vendetta which is often represented on the boards. The entrance to the temple of Sumiyoshi is passed just before reaching the station of that name.

The Temple of Sumiyoshi, dedicated to the three gods of the sea who, according to the legend in the *Nihongi* assisted the Empress Jingō in her expedition to Korea, is held in high veneration by the lower classes of Ōsaka, great crowds flocking to it on festival days (every *u-no-hi*, or 'day of the hare'). Outside are innumerable stone lanterns presented as ex-votos. In the pond over which passes a semi-circular bridge, live a number of tortoises with water-weed growing on their backs. These are popularly known as *mino-game*, from *mino* the grass-coat worn by peasants and boatmen in rainy weather, and *kame*, a tortoise. The Yamato-gawa is crossed near its mouth before entering

Sakai (*Inns*, Bokai-rō, Satsuma-ya), a large manufacturing centre. Its fine beach lined with tea-houses attracts many visitors from Ōsaka during the summer months. The lofty chimneys are those of brick, coke, and silk factories.

Sakai takes its name from its position close to the boundary of the three provinces of Izumi, Settsu, and Kawachi, having been originally called *Sakai-no-tsu*, that is, 'Boundary Harbour.' Until the end of the 14th century, when a fortress was built here by Yamana Ujikiyo, it was a mere village. The manufacture of hard-ware, carpets, and cosmetic powder are the principal industries. Konishi Tsu-no-kami, one of Hideyoshi's most distinguished officers and an early convert to Christianity, was born in this town, where his forefathers for several generations had carried on the business of druggists. Another equally celebrated native of Sakai was Sen-no-Rikyū, a great favourite with Hideyoshi, and often regarded as the father of the tea-drinking ceremonial (*cha-no-yu*). In the 16th century Sakai was one of the most flourishing of the Roman Catholic mission stations, and is frequently mentioned by the Jesuits and other early writers. Will Adams thus describes it: 'Right over against *Ozaca*, on the other side of the river, lyeth another great Towne called *Sacay*, but not so bigge as *Ozaca*, yet is it a towne of great trade for all the Ilands thereabout.'

At the *Monastery of Myōkokuji*, belonging to the Nichiren sect, are some fine specimens of the *sotetsu* (*Cycas revoluta*), often erroneously called the sago-palm. They were planted here by Miyoshi Jikyū about the middle of the 16th century. Ieyasu carried the best away to his own residence in 1582, but finding that it refused to flourish there, restored it to its home. It is popularly believed that this plant, the name of which means 'revival by iron,' is much benefited by that metal, and the earth round its roots is covered with iron coins thrown there by visitors. The warm climate of Sakai seems particularly favourable to the *sotetsu*, which is not indigenous to Japan.

In the front court of this temple are buried eleven warriors of the Tosa clan who were condemned to disembowel themselves for having shot down the same number of unarmed French sailors in the spring of 1868. It must be remembered

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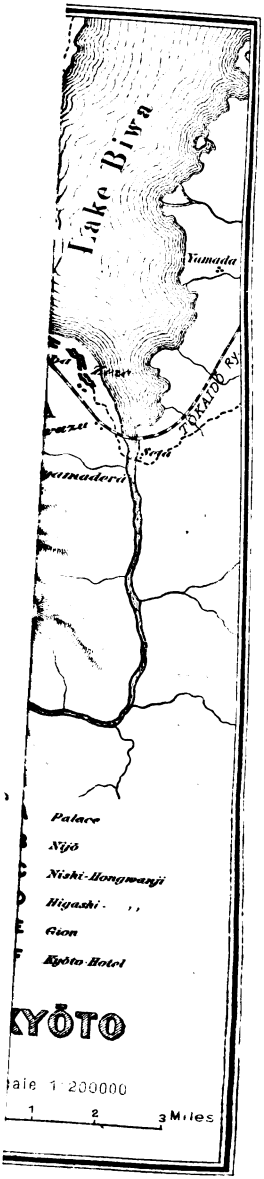

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that this form of capital punishment, barbarous as it may seem to Europeans, was at that time recognised as a privilege of the *samurai* class, and preferred by them to simple decapitation.

The sanctum in the main building is handsome. On the S.E. of the town is the *Burial-mound (misasagi) of Nintoku Tennō*, a double tumulus. The northern summit is 84 ft., the southern 100 ft. high, and the circuit of the base measures 1,526 yds. It is surrounded by a double moat, and in the immediate neighbourhood are nine smaller tumuli.

ROUTE 43.

KYŌTO.

ENVIRONS: IWASHIMIZU, ATAGO-YAMA, RAPIDS OF THE KATSURA-GAWA, UJI.

Kyōto, also called **Saikyō.**

Hotels.—* Kyōto Hotel, also called Tokiwa, in Kawara-machi; *Yaami, fine view; Nakamura-ya, also called Niken-jaya.

Japanese Inns.—Ikeshō, Kashiwa-tei, in Kiyamachi; Chakyū, near E. end of Sanjō Bridge.

Japanese Restaurants.—Takemura, Hachishin.

Religious Services.—Presbyterian, every Sunday morning in the library of the Dōshisha; Roman Catholic Church, close to the Kyōto Hotel.

Theatres and other places of amusement, in Shin Kyōgoku; two theatres in Shijō Kawa-Higashi.

Telegraph and *Post Office*, in Sanjō-dōri Higashi-no-Tōin.

Kyōto is noted for its pottery and porcelain, its embroideries, cut velvets, and brocades, its bronzes, and its *cloisonnés*. The following shops may be recommended:—

Pottery and Porcelain.—Kinkōzan, at Awata, where manufacture on a large scale for export is carried on; Nishida, at Gojō-zaka. There are many other manufacturers and dealers in Kiyomizu and at Gojō-zaka, but they work mostly on a small scale.

Embroidery, Velvets, and Mercery.—Takashima-ya, Orimono-Gwaisha, Nishimura, Dai-maru, Ōno (in Karasu-maru Shichijō).

Bronze, Cloisonné, and other Metal-Work.—Shōjōdō (Jōmi), in Teramachi Shijō-sagaru; Kanaya Gorosa; Namikawa, at Shirakawa-bashi (*cloisonné* only).

Curios (especial bronze, *cloisonné*, and porcelain).—Bōeki-Gwaisha, Kyūkyōdō, Takada, and Hayashi, at Furumon-zen; Ikeda, at Shimmonzen. The street called Manjūji-dōri is almost entirely occupied by curio-dealers of the more old-fashioned sort.

Lacquer.—Nishimura, in Teramachi.

Bamboo-Work.—Wada, in Kiyamachi.

Fans and Toys.—Nishida, at Higashi-no-Tōin Shichi-jō; Misaki in Shichi-jō-dori Yanagi-no-Baba.

The Mikado's Palaces (*Gosho* and *Nijō no Rikyū*), together with the Imperial villas (*Katsura no Rikyū* and *Shugaku-in*), are unfortunately no longer open to the general public. Permits can be obtained only by visitors of distinction, and by those bearing personal recommendations to the Minister representing their country. The same permit admits to all four, and none who are so favoured should omit to make use of the privilege, at least to the extent of visiting the two Palaces. Kyōto's other greatest sights are the San-jū-san-gen-dō, Nishi Hongwanji, Kiyomizu, Gion, and Chion-in temples, in addition to which at least one of the celebrated landscape gardens — say Kinkakuji or Ginkakuji—should be visited, as they are among the most characteristic products of Japanese estheticism. The best general view of Kyōto is to be obtained from a hill called Shōgun-zuka close to

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Maruyama on the E. side of the city, 1½ hr. excursion from the Kyōto Hotel. Maruyama itself, Kiyomizu-dera, and the Yasaka Pagoda also afford good general views.

No one visiting Kyōto at the proper season should fail to see the *Miyako-odori*, a kind of ballet given every evening from 5 to 11 o'clock at *Hanami-kōji*, near the Gion-za Theatre, entrance 50 *sen*, 1st class. The performances generally begin in mid-April, and last till early in June. Furthermore, no one having money in his purse should fail to visit the shops, which are perhaps the most attractive in Japan.

Though a superficial acquaintance with Kyōto may be gained in a couple of days, at least a week is necessary to form an adequate idea of its manifold beauties. Owing to the gradual shrinking of the city in modern times, many of the best sights are some distance away in the country and much time is spent in going from one to another by jinrikisha. The following is offered as a sketch of the order in which the various sights of Kyōto may best be visited. Careful sightseers will scarcely be able to see all that we have crowded into one day for the guidance of such as are pressed for time; but they can resume next day at the point where they left off, as the order follows regularly round the points of the compass, beginning with the north central portion of the city:—

1st Day.—The Mikado's Palace, —even a passing glance at the exterior is better than nothing— Kitano Tenjin, Hirano Jinja, Daitokuji, the Shintō shrine of Ota Nobunaga, Kinkakuji, Tōji-in, Omuro Gosho (if rebuilt and open to the public, which is doubtful, as it now ranks among the Imperial Palaces), Uzumasa, Seiryūji, Arashi-yama.

2nd Day.—The Nijō Palace (the exterior in any case), Katsura-no-Rikyū, Tōji, the Inari temple at Fushimi, Tōfukuji, San-jū-san-gendō, Daibutsu.

3rd Day.—Kenninji, Nishi Ōtani, Kiyomizu-dera, the Yasaka Pagoda, Kōdaiji, Shōgun-zuka, Maruyama, Higashi Otani, Gion, Chion-in, the Awata Palace.

4th Day.—Nanzenji, Eikwandō, Kurodani, Shinnyodō, the temple of Yoshida, Ginkakuji, Shimo-Gamo, Kami-Gamo, Shugaku-in (for those provided with the necessary permit).

5th Day.—Iwashimizu.

6th Day.—Atago-yama.

7th Day.—The Rapids of the Katsura-gawa.

8th Day.—Uji.

9th Day.—Hiei-zan.

History and Topography.—From the earliest ages, the seat of the Mikado's rule was generally in the province of Yamato; but owing to the ancient custom of not continuing to inhabit the house of a deceased parent, the actual site was usually changed at the commencement of each reign. At the beginning of the 8th century the capital was established at Nara, where it remained until A.D. 784, when the reigning sovereign Kwammu moved to Nagaoka, a spot at the foot of the hills about half-way between Yamazaki and Arashi-yama in the province of Yamashiro. In 793, he selected a fresh site at the village of Uda in the same province, and transferred his Court thither towards the end of the following year. In order to conciliate fortune, he is said to have bestowed on his new capital the name of Heian-jō, or the City of Peace; but this never came into use as the common designation of the city, which was spoken of as Miyako or Kyōto, the former being the Japanese, the latter the Chinese word for 'capital city.' When first laid out, the site measured nearly 3 m. from E. to W., and about 3¼ m. from N. to S. The Palace, which occupied about one-fifteenth of the area, was situated in the centre of the N. side, and a fine street 280 ft. wide led from the great gate down to the S. gate of the city. Nine wide streets, called Ichi-jō, Ni-jō, San-jō, and so on up to Ku-jō, intersected the city from E. to W., the widest of these measuring 170 ft., the narrowest somewhat less than half. Similar streets crossing them at right angles ran from N. to S., and between them at equal distances were lanes each 40 ft. in width. A double ditch, backed by a low wall with a gate at the end of each principal street, surrounded the whole of this huge square. In 1177 the Palace was destroyed by fire, and three years later the seat of government was removed by the all-powerful Minister Kiyomori to Fukuwara, the

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modern town of Hyōgo. The Court, however, soon returned to Kyōto, where it remained stationary until 1868. Both the city and the Palace have repeatedly fallen a prey to the flames, and as often been rebuilt, as far as possible in the original style. The present Palace was built after the great fire of 1854. Since the foundation of Yedo in 1590, Kyōto gradually declined in size and importance. Its population is only half of what the city is estimated to have held during the Middle Ages; and from Shichi-jō-dōri southwards, what once were busy thoroughfares are now laid out in market gardens.

Kyōto stands on the Kamogawa, which, for the greater part of the year, is a mere rivulet meandering over a wide pebbly bed. On the l. bank of the river are the suburbs of Awata and Kiyomizu. The town of Fushimi to the S. may also be accounted a suburb. The chief modern addition to the topography of Kyōto is, besides the line of railway, the Lake Biwa Canal which connects the neighbouring large lake with the Kamogawa, as described in Route 44.

The nomenclature of the Kyōto streets, apparently complicated, is in reality quite simple, being founded on a reference to the points of the compass and to the lay of the land which is slightly higher on the N. than on the S. Thus the expression *Shijō-dōri Teramachi Higashi iru* signifies that portion of the Shijō or Fourth Thoroughfare which lies a little to the E. of the East and West intersection of that thoroughfare by Teramachi. *Teramachi-dōri Shijō sagaru* signifies the portion of the North and South Thoroughfare called Teramachi lying a little to the South of the intersection of that thoroughfare by Shijō-dōri, the term *sagaru*, to 'descend,' being naturally applied to the South, as *agaru*, 'to ascend,' is to the North. The lanes mentioned higher up are called *Kōji*, whence such addresses as *Teramachi-dōri Ane-ga-Kōji*, which means, '*Ane* Lane off the Teramachi Thoroughfare.'

Some curious artificial scars or clearings will be observed on carefully scanning some of the pine-clad hills near the city. In these clearings it is that bonfires are lighted every 18th August at the close of the *Bon* festival (Feast of Lanterns). The most conspicuous of these marks is what is called the *Dai Monji*, or 'Chinese character for *Great*,' which is written thus, 大. It is situated to the N.E. of the city. To the N.W. is the *Hidari Dai Monji*, or 'Character for *Great* reversed,' thus 大, the difference between the two, though slight to European eyes, being instantly perceptible to any Japanese. There are several more of these marks which the guide will point out.

The Mikado's Palace (*Gosho*). This large mass of buildings covers an area of nearly 26 acres. It is confined within a roofed wall of earth and plaster, commonly called the *Mi Tsuiji*, and has six gates. The open space between the wall and the Palace was formerly covered with other lesser buildings in which the *Kuge*, or Court Nobles, resided. It is now cleared and open to the public, and in the S. E. corner of it is a Bazaar (*Hakubutsu-kwan*) open every year in spring.

Visitors are now admitted into the Palace through the *Mi Daidokoro Gomon*, or Gate of the August Kitchen, and are first shown into an ante-chamber where they sign their names in the Palace book. From there they are led into the *Seiryōden*, or Pure and Cool Hall.

It is so called from a small brook which runs under the steps. The foreign visitor to these Japanese palaces will probably think the term 'cool'—not to say 'chilly' and 'draughty'—most appropriate. Splendid as is the art displayed, no attempt was ever made towards heating or towards anything which we should call comfort.

The *Seiryōden* faces E., and measures 63 ft. by 46½ ft. Originally this suite of apartments was the ordinary residence of the sovereign; but in later times it was used only on the occasion of levées and important Shintō festivals, such as the worship of the Four Quarters on the morning of New Year's day. In one corner the floor is made of cement, on which earth was strewn every morning, so that the Mikado could worship his ancestors on the earth without descending to the ground. The papered slides are covered with extremely formal paintings by Tosa Mitsukiyo. Observe the Mikado's throne, a sort of catafalque with exquisite silk curtains of white, red, and black, the actual seat being a fine mat. The wood of this, as of all the buildings, is chamæcyparis (*hinoki*), the same species as is used for the construction of Shintō temples. The crest everywhere displayed is the sixteen-petalled chrysanthemum. The roofing is of the kind termed *hiwada-buki*—a kind of thick shingling—

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tiles appearing only on the very ridge. The empty sanded courts, the white plaster, and the red pillars of the walls give to the Palace a peculiar aspect of solemnity, almost of oppressiveness. Everything, even down to minutiæ, had its name, its function, and was never changed. For instance, the two clumps of bamboo in front of the *Seiryoden* have each a name handed down from hoary antiquity, one being the *Kan-chiku*, the other the *Go-chiku*, appellations derived from *Kan* and *Go*, two kingdoms in ancient China.

From the Seiryōden the visitor is conducted to the *Shishinden*, which faces S. and measures 120 ft. by 63½ ft.

The name *Shi-shin-den* is explained as follows: *shi* is purple, the true colour of the sky or heavens; *shin* denotes that which is mysterious and hidden from the vulgar gaze; *den* is simply 'hall.' This building was used for the enthronement of the Mikado, for the New Year's Audience, and other important ceremonies.

The large paintings in the panels of this hall represent Chinese sages. The originals were painted in A.D. 888 by the famous Kose-no-Kanaoka; but they were destroyed long ago, and the present pictures are merely copies of copies. The throne *(Mi Chōdai)*, though quite modern, is interesting. The stools on either side of it are intended for the Imperial Insignia,—the sword and the jewel. The pattern on the silken curtains is meant to represent the bark of an aged pine-tree. Observe that the Mikado sat on a chair in this instance, as did all those here admitted to an audience. A flight of 18 steps leads down into the court. These correspond in number to the original series of grades into which the Mikado's officials were divided. Those who were not entitled to stand on the lowest step were called *ji-ge*, or 'down on the earth,' to distinguish them from the *ten-jō-bito*, or 'persons who ascend into the hall.' On the l. is a cherry-tree called *Sakon no sakura*. When the Emperor Kwammu first built the palace, he planted a plum-tree in this position; but it withered away, and the Emperor Nimmyō (834 to 850) replaced it by a cherry-tree. The present one was transplanted hither thirty years ago. On the r. side is the *Ukon no tachibana*, a wild orange-tree, also a relic of ancient custom.

Sakon and *Ukon* were the names of ancient ranks, and the application of them to these trees may be compared to the knighting of the Sirloin of Beef by Charles II.

A corridor leads from the Shishinden to the *O Gakumonjo*, or Imperial Study, where the Mikado's tutors delivered lectures, and where courts were held for the cultivation of poetry and music. The decoration of the sliding screens in this suite calls for special notice. Most of the rooms, as will be noticed by those acquainted with the Japanese language, take their names from the subjects delineated in them. The wild geese in the *Gan no Ma* are by Renzan (Gantoku), d. 1859; the screens of the *Yamabuki no Ma* are by Maruyama Ōryū; the chrysanthemums in the *Kiku no Ma*, by Okamoto Sukehiko. The three rooms which form the audience chamber, called respectively *Gedan*, *Chūdan*, and *Jōdan*, are decorated with Chinese scenes. The wooden doors in the corridor are by Shōmura Ryūshō, Yoshida Kōkin, Hara Nankei, and Murakami Seijū.

North of the Imperial study, in a building measuring 57 ft. by 33 ft., and facing S. towards a small separate court, is a suite of rooms called the *On Mi Ma* (August Three Rooms). Here were held private audiences, and the *Nō* performances (a kind of lyric drama) were witnessed at a distance by the Mikado seated on the upper floor or *jōdan*. The *Nō* stage is under a separate roof, and cut off from the suite by a high paling, which was removed when a performance took place. The decorations of the rooms are in the Tosa style.

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The last suite of apartments to which visitors are now generally admitted is the *Tsune Goten*, or Usual Residence of the Mikados, consisting of 11 rooms, which, from the 13th century onward, formed the place in which generations of Mikados lived and died. The centre room of the suite facing E. was His Majesty's ordinary sitting-room, the four on the N. being occupied by his female attendants. At the W. end of this suite was the *Mōshi no kuchi*, literally 'Opening for Speech,' where men who had business with His Majesty stated their errand to the women, who then transmitted it to the Mikado. The Imperial bedroom was behind the sitting-room, and entirely surrounded by the other apartments, so that no one could get near His Majesty without the knowledge of his immediate attendants. Beyond the Tsune Goten lie the *Nōryōden*, or Palace for Enjoying the Cool Air, which was reserved for the Mikado's private pleasures, and the *Kita Goten*, or Northern Palace, containing the apartments of the Heir Apparent. There were formerly also palaces for the Empress, Empress Dowager, and Princesses, besides various other buildings now destroyed or removed. For instance, the *Kashiko-dokoro*, or Fearful Place, in which is preserved the sacred mirror of the Sun-Goddess, has been transferred bodily to Jimmu Tennō's mausoleum in the province of Yamato.

The large white building in foreign style, noticed on the hill r. on quitting the Palace, is the **Dōshisha**, a Christian University founded in 1875 under the auspices of the American Board Mission. Intimately connected with its success is the name of the Rev. Joseph Neeshima, one of the most eminent of the early Japanese converts to Presbyterianism. This flourishing institution now includes a special Theological Department, a Girls' School, a Science School, a Hospital, and a Nurses' Training School.

Kitano Tenjin is a temple dedicated to Tenjin Sama (see p. 32), by which latter name indeed it is generally known. Entering through the great stone *torii* on the S., we find tea-houses, and stone lanterns presented by votaries of the god. A small two-storied gate-house, gaudily decorated in colours, forms the entrance to the temple enclosure. It is called the *San-kō no Mon*, or Gate of the Three Luminaries, i.e. the Sun, Moon, and Stars, from representations of those heavenly bodies which may be distinguished with much difficulty among the carvings on the beams of the gateway. The oratory, built by Hideyori in 1607, forms the N. side of a square, the other three sides being colonnades, with the Gate of the Sun, Moon, and Stars on the S. Its dimensions are 58 ft. by 24 ft. The cornice is decorated with colour in the style prevalent at that period. The chapel behind, 38½ ft. by 32½ ft., is separated from the oratory by a chamber paved with stone, having its roof at right angles to the roofs of the oratory and chapel. Behind is the *Jinushi no Yashiro*, or Temple of the Lord of the Soil, said to have been founded in A. D. 836, and numerous other small chapels. The treasury is built of wooden beams, the section of each beam being a right-angled triangle with the right angle outside, a form of construction much followed in this portion of Japan. East of the colonnade are the *kagura* stage and the building in which the god's car *(mikoshi)* is kept. The temple was founded originally by adherents of the Ryōbu Shintō sect, and is still an excellent specimen of the style of that variety of Shintō, which is much mixed with Buddhism and miscellaneous popular superstitions. The numberless stone lanterns, the stone and metal bulls (offered up here because Tenjin is said to have ridden on one of those animals), the ex-voto shed *(ema-dō)* with its grotesque pictures, the elaborately carved and painted

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gate-ways, the swaying lanterns—all testify to a form of worship of the baser popular sort. One of the queerest features of the main building is a set of framed pictures of the Thirty-Six Geniuses of Poetry, made of woven stuffs, which have been recently presented by the manufacturers, and thus serve as an advertisement.

Pictures of the Thirty-Six Geniuses of Poetry are among the usual adornments of Shintō temples.

Hirano Jinja. This temple deserves passing notice, as a good example of a place of worship rebuilt according to the architectural canons of 'pure Shintō.' The oratory is an open shed hung with pictures representing the Thirty-Six Geniuses of Poetry. Beyond it are five chapels—two pairs connected by a watch-room, and one detached. They are dedicated to minor Shintō deities. The annual festival is held on the 2nd May. The cherry-trees in the grounds are much visited during the season of blossom, especially at night. They are of many varieties, and each tree has some fanciful, poetical name.

Daitokuji.

Daitokuji, belonging to the Zen sect of Buddhists, was founded by Daitō Kokushi, an abbot of the early part of the 14th century, to whom, as to so many others, a miraculous birth and precocious wisdom are ascribed. The manner of his conception is said to have been that his mother dreamt one night that a wild goose came flying towards her with an open blossom in its beak, and that soon afterwards she found herself to be with child.

This once magnificent temple still merits a visit on account of its stately proportions. One of its gates —the *Higurashi no Mon*, so called because a day might be spent in examining its carvings—should be specially noted; also the fine gilt image of Shaka in the *Garan-dō*. Daitokuji is celebrated for the treasures stored away in its godowns. No temple in Japan, so it is averred, possesses an equally large number of valuable *kakemonos*. Though most of the best pieces are thus hidden from view, the Apartments richly deserve the careful scrutiny of all persons interested in Japanese pictorial art. The entire set of sliding doors (*fusuma*) dividing room from room were painted by Kano Tan-yū, from whose brush also are folding screens representing scenery in China, the four seasons, children at play, etc. A pair of screens with splendidly coloured peacocks is by Ōkyo; others by Kano Tanshin depict popular occupations and trades. The sepia drawing by Tan-yū of a man making a monkey dance, which occupies one wall of the innermost room, is particularly famous. An interesting old portrait bust in wood represents Ota Nobunaga.

The Shintō shrine of **Ota Nobunaga**, on the slope of Funaoka-yama, is prettily situated near Daitokuji. The summit of the hill, which can be reached in a couple of minutes, commands a beautiful panorama of the city and surrounding country.

This temple was built in 1880 by private admirers of the hero, who is now worshipped as a Shintō god.

Kinkakuji, more properly *Rokuonji*, a monastery of the Zen sect, takes its popular name from the *kin-kaku*, or 'golden pavilion,' in the grounds attached to it.

In 1397, Ashikaga Yoshimitsu, who had three years previously surrendered the title of Shōgun to his youthful son Yoshimochi, obtained this place from its former owner, and after extending the grounds, built himself a palace to serve nominally as a retreat from the world. Here he shaved his head, and assumed the garb of a Buddhist monk, while still continuing in reality to direct the affairs of state.

The garden is beautifully laid out. In the middle is a lake with pine-clad shores and pine-clad islets, whose quiet charm none would expect to find so close to a large metropolis. The lake is stocked with carp, which, when visitors appear there, crowd together at the stage below the Pavilion, in expectation of being fed. All the palace buildings have disappeared. The Pavilion alone remains, much

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dimmed by age. It stands on the water's edge, facing S., and is a three-storied building, 33 ft. by 24 ft. In the lower room are a seated effigy of Yoshimitsu in shaven pate and priestly garb, and gilt statuettes of Amida, Kwannon, and Seishi, by the carver Unkei. In the second storey is a small Kwannon in an imitation rock-work cave, with the Shi-Tennō.

The paintings on the ceiling by Kano Masanobu are now scarcely recognisable. The third storey was completely gilt, the gold being laid on thickly over varnish composed of hone powder and lacquer upon hempen cloth. The ceiling, walls, and floor were thus treated; and even the frames of the sliding screens, the railing of the balcony, and the small projecting rafters which form the roof of the balcony, were, as a careful examination will show, covered with the precious metal. Nearly all the gold has disappeared, but the original woodwork is complete, with the exception of a few boards that have been put in to replace some that had decayed. The effect, now so dingy, must have been dazzlingly beautiful. On the top of the roof stands a bronze phœnix 3 ft. high, also formerly gilt.

The large hill seen to the r. from the third storey of the Pavilion is Kinukasa-yama.

This name means Silk Hat Mountain, and was given in allusion to the incident of the ex-Mikado Uda having ordered it to be spread with white silk one hot day in July, in order that his eyes at least might enjoy a cool wintry sensation.

The guide will probably wish to lead the traveller round the grounds at the back of the Pavilion, where Yoshimitsu's footsteps and doings are tracked with minute care,—the place where His Highness drank tea, the place whence the water for his tea came, the place where he washed his hands, etc.; but these can have little interest for any but a Japanese. The *Apartments*, on the other hand, deserve careful inspection, on account of the sliding screens which they contain by Kano Tan-yū and Jakuchū, of the folding screens by Kōrin and Sōami, of the numerous *kakemonos* by Shūbun, Eishin, Ōkyo, Kōrin, Sesson, and other celebrated artists, notably two by Chō Densu representing the three religious teachers Confucius, Chwang Tzu, and Buddha, besides various relics and autographs of the Ashigawa Shōguns and other illustrious personages. The priest who shows all these treasures to visitors, sometimes ends up by treating them to tea in the *cha-no-yu* style.

Tōji-in, founded by Ashikaga Takauji in the 14th century, will interest the historical student as containing effigies of nearly all the Shōguns of the Ashikaga dynasty, beginning with Takauji in the centre chamber, a lacquered wooden seated figure in the court-robe called *kari-ginu*, with the courtier's wand (*shaku*) in the r. hand, and wearing a tall black court cap (*taka-eboshi*). Opposite to him is Ieyasu (of the Tokugawa dynasty). In the next room are, beginning at the l., †(2) Yoshinori, (4) Yoshimochi, (6) Yoshinori II., (8) Yoshimasa, (10) Yoshizumi, and (12) Yoshiteru. The other room contains the effigies of (3) Yoshimitsu, (7) Yoshikatsu, who died at the age of ten, (9) Yoshinao, (11) Yoshitane, (13) Yoshiharu, a degenerate-looking, dwarfish man, and (15) Yoshiaki, fat and sensual in appearance. Most, if not all, may be looked on as contemporary portraits of the men they represent. Observe that in their time (14th, 15th, and 16th centuries), the Japanese fashion was to wear a moustache and small pointed beard. The Apartments of this monastery also contain various *kakemonos* by Kano Tan-yū and other famous

†The numbers in brackets refer to the order of each in the dynasty to which they all belonged.

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artists. The sliding screens in sepia are all by Kano Sanraku. Those round one of the rooms depict the acts of devotion of the Four-and-Twenty Paragons of Filial Piety.

During the period of fermentation which preceded the restoration of the Mikado's authority, it was the fashion among the opponents of the feudal *régime* to load the memory of the Ashikaga Shōguns with the insults that could not safely be offered in a direct manner to those of the Tokugawa line; and one morning in April, 1863, the people of Kyōto woke to find the heads of the effigies of Takauji, Yoshinori, and Yoshimitsu pilloried in the dry bed of the Kamogawa at the spot where it was then usual to expose the heads of the worst criminals. Several of the men concerned in this affair were thrown into prison, whence they where transferred to the custody of certain Daimyōs, and not released for some years afterwards.

Myōshinji is a large temple of the Zen sect, founded by Kwanzan Kokushi, an abbot of the 14th century.

Omuro Gosho, also called Ninnaji, is a monastery founded towards the end of his life by the Mikado Kokō.

In A.D. 899 the ex-Mikado Uda chose it as his place of retirement, and occupied the palace built for him here from 901 until his death in 931. In 890 a decree was issued constituting Ninnaji a residence for 'descendants of the Mikado,' or *Monzeki*, as they are called, a term applied extensively in later years to monasteries founded to provide the miscellaneous Imperial offspring with homes, and also conferred as a title of distinction upon abbots of other than Imperial blood. The Mikado Shujaku entered the priesthood in 952, and took up his residence here, but no other ex-sovereign ever occupied it. Up to 1868 there had been thirty three successive priest-princes, the last of whom was the present Prince Higashi Fushimi.

Burnt to the ground in 1887, this monastery, now counted among the Imperial summer palaces, is being rebuilt (1891) in a suitably ornamental style, and will doubtless, when finished, be well-worth a visit. The grounds, which are spacious, show to best advantage during the season of the cherry-blossoms. There is a fine five-storied pagoda, which, with a few other of the lesser buildings, escaped the fire.

Half a *ri* beyond Omuro Gosho lies **Takao-zan**, celebrated for its *Momiji-yama*, or 'maple mountain,' on one side of a romantic glen. There is a tea-house on the top with a delightful prospect.

Uzumasa, more properly called *Kōryūji*, stands far out of the city at the end of the Nijō street.

This very ancient Buddhist temple is said to have been founded in A.D. 604 by Shōtoku Taishi, who consecrated it to certain Buddhist gods whose images had been brought from Korea. The principal edifice, called the Kōdō, was, however, not erected before 836, and this having been burnt down about 1150, the present structure was built out of timber saved from the flames. The other buildings are of much later date—17th and 18th centuries—and are now (1891) undergoing repairs.

This temple will have special attraction for the student of Japanese statuary, which can nowhere, except at Nara, be studied in such a multitude of very early specimens.† Most of them are about life-size or else half life-size. The most interesting of these wooden statues is one of Shōtoku Taishi at the age of thirty-three, said to have been carved by himself. It is clad in a silken robe of imperial yellow, presented by the Mikado at his accession, in accordance with ancient custom. In its r. hand the image holds the courtier's wand, in its l. a censer. Besides the yellow robe, it wears wide trowsers of white silk damask and a black court hat. The features have a very natural expression, but the paint on the face has become discoloured by time. In the temporary *kondō* are the Buddhist images from Korea. The most important of these is a gilt wooden figure of Nio-i-rin Kwannon, about 3 ft. high, seated upon a stool, the r. foot lifted and laid on the l. knee, the l. hand

†He will of course remember that many of these, though called Japanese, are either Korean or else carved under the instruction of Korean teachers. See the very interesting opening pages of Anderson's 'Catalogue of Japanese and Chinese Paintings in the British Museum.'

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resting on the r. foot. The face is supported on two long fingers of the r. hand. Drapery formal. The hair is drawn back from the forehead, and tied in a knob at the top. The features are perfectly natural, and wear a pensive expression. The hands are beautifully modelled, the arms rather thin, though showing a good idea of form; but the feet have recently been restored in a clumsy manner. The gold has been nearly all rubbed off. Round the shrine are the 'Twelve Divine Generals' *(Jū-ni-ten)*, who so frequently accompany the god Yakushi, of which latter there is an image dating from the 9th century. A curious feature is a box about 1½ ft. square, containing no less than 1,000 microscopic images of Jizō *(Sen-tai Jizō)*.

Saga no Shaka-dō, more popularly called *Seiryūji*, is a large temple of the Jōdo sect of Buddhists, to which lads and girls 13 years old make a pilgrimage on the 13th day of the 3rd month in order to obtain wisdom—a pilgrimage which goes by the name of the *jū-san-mairi*. The present building is about two centuries old. Behind the altar, is a magnificently gilt shrine of Shaka, with painted carvings presented by the mother of Iemitsu, third Shōgun of the Tokugawa dynasty. On the doors being opened, a curtain is drawn up, which discloses another set of doors, gilded and painted, and then a second curtain splendidly embroidered. R. and l. are seated images of Monju and Fugen.

The image of Shaka is said to be Indian, and to have been executed from life by the sculptor Bishukatsuma (Vishvakarman), but it has more the appearance of a Chinese work. Chōnen, a monk of Tōdaiji at Nara, is said to have brought it over in the year 987. According to the legend, it was carved when Shaka Muni was absent in the heaven called Tosotsu-Ten (*Tushita*), preaching to his mother, during which time his disciples mourned over his absence. King Uten (Udâyana) gave red sandalwood from his stores, and the saint's portrait having been drawn from memory by Mokuren (Mâudgalyâyana), the sculptor went to work and speedily completed the statue, which was placed in the monastery of Gion Shōja (the Jêtavana Vihâra). On the return of Shaka after an absence of 90 days, the image descended the steps to meet him, and they entered the monastery together.

Arashi-yama is a picturesque gorge up the River Katsura, here called the Ōigawa, and higher up the Hōzugawa. The hills are everywhere covered with pine-trees. There are also plantations of cherry-trees, brought from Yoshino in the 13th century by the Emperor Kameyama, and of maple-trees which add greatly to the natural beauty of the spot in spring and autumn. The place boasts some good tea-houses, especially the Nakamura-ya and Hototogisu. The rafts seen on the river bring down timber from the province of Tamba. Hard by, in the vill. of Saga, is *Tenryūji*, formerly a vast congeries of temples and priests' dwellings, of which, however, a fire that took place during the civil war of 1864 has left but few remnants standing.

May 1

The Nijō Palace *(Nijō no Rikyū)*.

This site originally held a mansion erected by Nobunaga in A.D. 1569 for Yoshiaki, the last of the Ashikaga dynasty of Shōguns. The present edifice dates from 1601, when Ieyasu built it to serve as a *pied-à-terre* on the occasion of his visits to Kyōto. During his time and that of his successors, the Tokugawa Shōguns, it was known as *Nijō no Shiro*, or the Nijō Castle. On the 6th April, 1868, the present Mikado, just re-invested with his full ancestral rights by the revolution then in progress, here met the Council of State, and in their presence swore to grant a deliberative assembly and to decide all measures by public opinion. After this, the Castle was for some time used as the office of the Kyōto Prefecture, but was taken over in 1883 as one of the Imperial summer palaces. Though as many as possible of the wall paintings, being on paper, were rolled up and put away during the occupation of the palace by the prefecture, much harm was done to painted doors and to precious metal-work by the almost incredible vandalism and neglect which ran riot at that period all over Japan, when to deface antique works of art was considered a sign of civilisation and 'progress.' The restoration of the Nijō Palace to something like its former splendour dates from 1885-6, at which time the Imperial crest of the sixteen-petalled chrysanthemum was substituted in

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most places for that of the Tokugawa Shōguns.

This palace, a dream of golden beauty within, is externally a good example of the Japanese fortress, with its turrets at the corners and its wall of cyclopean masonry. It is only, however, a fraction of its former self. The present building is what was called the *Ni no maru*, or Second Keep, the *Hommaru*, or Chief Keep, having been destroyed by fire about 100 years ago. Alighting at a fine gate called *Karamon* or *Yotsu-ashi-mon*, decorated with exquisite metal-work and gilt carvings, the visitor is admitted through a side-door into a court planted with pine-trees. Opposite stands a second gate, called *O Kuruma-yose*, gorgeous with gold and colours and curious carvings of peonies and phœnixes, the work of Hidari Jingoro, brought from Hideyoshi's famous palace at Fushimi. Turning to the r., the visitor is then admitted to the Palace proper, where, having signed his name in the book, he is shown over the various suites of rooms, the chief character of which is spaciousness, while the profuse employment of gold as the ground of the mural decorations, and the unusual size and boldness of the paintings on that gold ground give to the whole an aspect of grandeur, power, and richness rarely seen in a country whose art, generally speaking, restricts itself to the small and the delicate. All the wood used in the construction is *hinoki* and *keyaki*; that of the doors is cryptomeria. The rooms are named according to the objects painted on the sliding screens round their walls. Some have willow-trees, some palm-trees and tigers, some immense eagles hovering over pine-trees life size; others have fans, large baskets of flowers, etc., all by artists of the Kano school. The coffered ceilings, too, where not injured, are very handsome. The floors, formerly covered with soft mats of a specially rich thickness, are now reduced to the bare boards—a strange discord in the golden magnificence. Their removal is said to have been caused by the desire to imitate European usage and lay carpets down, but this has never been done. The carvings in the *ramma* of some of the rooms are exquisitely minute. One pair, in particular, attributed to Hidari Jingorō, in the suite called *Ōhiroma*, which represents peacocks, is a triumph of art. A peculiarity of some of these carved *ramma* is that, though appearing to be open-work and therefore identical on both sides, the two sides are in reality quite different from each other. Thus, where the obverse has peacocks, the reverse will have peonies. Most of the suites of apartments are connected by wooden doors having fine, bold paintings by unknown artists. One of these paintings is celebrated in the artistic world under the name of *Naonobu no nure-sagi* ('the wet heron by *Naonobu*'). It represents a heron perched on the gunwale of a boat. During the reign of prefectural vandalism, this precious work of art was used as a notice-board to paste notifications on! The *Sotetsu no Ma*, or 'Palmetto Room,' was entirely and irrecoverably defaced at the same time.

The most splendid apartment of all is the *Go Taimenjo*, or Hall of Audience, the last room in the suite called *Ō-hiroma*. It positively blazes and sparkles with gold, and the extraordinary size and boldness of the pine-trees painted all around it produces, in its simplicity, an impression which, when the place was the scene of the reception by a Shōgun of his prostrate vassals, the Daimyōs, must have been overwhelming. The metal fastenings are all gilt, and of exquisite workmanship. They represent chiefly phœnixes, conventional foliage, and the Tokugawa crest. Here too the mats have been replaced in the

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old style—an evidence of good taste prompted, so it is said, by the remarks of foreign visitors. Notice the two levels in the apartment. The raised portion *(jōdan)* was for the Shōgun, the lower *(gedan)* for ordinary mortals. The last apartment of the suite called *Kuro-join* is a smaller but equally gorgeous reception room—all gold, with double cherry-trees in full blossom. Observe the two beautiful shelves *(chigai-dana)*, one of which shows some rude early examples of *cloisonné* work,—small medallions with the Shōgun's crest. The style of decoration of the *Shiro-join*, the innermost suite of all, differs from the rest, the *fusuma* being of dull gold painted in sepia with Chinese scenes by Kano Kōi. At the very end of the Palace is another great Audience Hall, called *Chokushi no Ma*, or Apartment of the Imperial Ambassadors. It is resplendent with gold and great trees—peach, maple, etc.—painted life-size, and has a beautiful coffered ceiling and gilt metal fastenings. The minor rooms passed just before reaching it, and decorated with wild geese and herons, were intended for Daimyōs to transact business in.

Katsura no Rikyū (Katsura Summer Palace).

Formerly this retreat belonged to Princess Katsura, a member of the Imperial family. It has now been taken over as a summer palace or pleasure resort for the Mikado himself.

The building itself is a ramshackle place, not differing in style from any ordinary Japanese house. Only those will care to inspect it to whom every pencil-stroke of the artists of the Kano school, especially Kano Tan-yū, is precious. The walls are decorated by those artists, chiefy in sepia; but most of the paintings are in a very bad state of preservation. The square bamboo frame to the r. on entering is called *Tsuki-mi-dai*, that is, 'the moon-gazing frame,' from the circumstance that it was used by the inmates to sit out on and watch the moon rising over the pine-trees. The object of visiting this place is to see the *Garden*, which is a perfectly representative example of the best style of Japanese landscape gardening, as practised by Kobori Enshū and the other aristocratic enthusiasts who, under the general name of *cha-no-yu*, or 'tea ceremonies,' cultivated all the arts from which esthetic enjoyment can be derived. All the summer-houses in this garden are in the *cha-no-yu* style — very plain and primitive, as its canons ordain. Then too there are pools, artificial streams, rustic bridges, large stepping-stones brought from the two extremities of the Empire, trees trained in artificial shapes, islets, moss-clad hillocks, stone lanterns. The lake is full of a water-plant called *kohone*, which generally bears only yellow flowers, but here has red ones as well.

Tōji.

A Buddhist temple was first erected on this site in the middle of the 8th century, but was converted in A.D. 794 into a place of entertainment for envoys from China and Korea. Two years later, it reverted to its original purpose, and being, in A.D. 823, bestowed by the reigning Mikado on Kōbō Daishi, became the head-quarters of the Shingon sect of Buddhists whose doctrines that great saint had recently introduced from China. The buildings, which dated from 796, were burnt down in 1486. The present structures date from about 1640. It was close to this temple that stood in ancient times the city gate called *Rashō-mon*, the scene of a portion of the legend of the Ogre of Ōeyama (see Route 47). Another legend attaches to the pagoda. This edifice, it is said, after completion, began to lean to one side. Kōbō Daishi, nothing daunted, prayed that it might be restored to the vertical position, and forthwith the pagoda stood straight. A more rationalistic version of the story is that Kōbō Daishi corrected the tendency of the tower to lean to one side by digging a pond on the other; and a pond full of lotuses is shown to this day as a mute witness to the truth of the legend.

Tourists are advised to visit this temple on the 21st day of the month, when the festival of Kōbō Daishi is held. Otherwise the place is apt to

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look desolate, especially now that the disestablishment of Buddhism is causing all but a few of the most popular temples to fall into neglect and consequent decay. Most of the buildings are in a rude style, with mud floors, pillars and beams coloured red with oxide of iron, and white plaster walls. Several of the images are attributed to the chisel of Kōbō Daishi. The Reception Rooms of the monastery are very handsome, but special permission must be obtained in order to visit them.

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The Shintō Temple of Inari (*Inari no Yashiro*), on the road to Fushimi.

This popular Shintō temple, the prototype of the thousands of Inari temples scattered all over the country, was founded in A.D. 711, when the Goddess of Rice is said to have first manifested herself on the hill behind. Kōbō Daishi is said to have met an old man in the vicinity of Tōji carrying a sheaf of rice on his back, whom he recognised as the deity of this temple, and adopted as the 'Protector' of that monastery. Hence the name *Inari*, which signifies 'Rice-man,' and is written with two Chinese characters meaning 'Rice-bearing.' The first temple consisted of three small chapels on the three peaks of the hill behind, whence the worship of the goddess and her companion deities was removed to its present site in 1246. Inari is said to have assisted the famous smith Kokaji to forge one of his historical swords, and to have here cut the rock with it in order to try its blade—a legend which forms the subject-matter of one of the *Nō*, or Lyric Dramas. Hence this temple is regarded with special reverence by smiths and cutlers. The Inari deities annually visit the Shintō temple of Ise, leaving Kyōto on the 29th April and returning on the 20th May, the journey being performed in their sacred cars. The best time to visit Inari is either on the 9th April, when the annual festival is held, or on the days of the Horse and Serpent in each month, when devotees make the circuit of the mountain (*o yama mawa*). Streams of pilgrims may be found circulating up and down all night long on the night between these two days.

The chief entrance is by the great red *torii* on the main road, then up a flight of steps, and through a large gate flanked by huge stone foxes to the *haiden*, or oratory. Thence one comes to the chief chapel (*honden*), passing l. the ex-voto shed and r. the *kagura* stage, and further on two stone foxes on pedestals, protected by cages to prevent them from being defiled by birds. The pillars of the portal of the chief chapel are plain; but the rest of the walls and pillars are painted red or white. Curtains (*misu*) hang down in front, and before each of the six compartments is suspended a large metal mirror about 18 in. in diameter. Two gilt *koma-inu* and *ama-inu* guard the extremities of the verandah. They have bright blue manes, and on the legs, locks of hair tipped with bright green. Behind, to the r., is a white godown in which the sacred cars are usually kept. They are celebrated for the great value of their decorations in gold, silver, copper, and iron. The plain building to the extreme l. is the temple office (*Shamusho*).

A path to the l. leads up to a second level space where stand various insignificant shrines; then up another flight of steps to a shrine called *Kami no Yashiro*, where begins what is termed the *Hora-meguri*, or 'Circuit of the Mountain Hollows,' so called on account of various fox-holes by the way. The beginning is marked by innumerable small red *torii*, placed so close together as to form a regular colonnade. Rather than make the entire circuit, visitors pressed for time will do well to strike off r. after a few minutes to a place where there is a little tea-house (*Sasayama-tei*) on the top of a minor hill commanding a good view. This point can be reached in ¼ hr. from the entrance to the temple grounds. The entire circuit of the mountain will take at least 1 hr. On the way are passed large stone boulders with inscriptions, and walls round them, and numerous *torii* in front of each. At each of these 'boulder shrines' is a large tea-shed. The top is called *Ichi-nomine*, or more popularly *Suehiro-*

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san. One descends another way, the view just below the summit being particularly fine towards the S., including Uji with its river, the Kizugawa, Momoyama, Fushimi, Yawata, Yamazaki, and on the other side the swamp of Ogura, the Kamogawa, the Katsura-gawa, and the Yodogawa. On the way down are a shrine called *Chōja no Jinja*, a number of sacred boulders as before, and some fox-holes called *O Samba*, supposed to be the places in which the vixens give birth to their young. Just above the latter, 2 *chō* off the road, a fine view of the city is obtained. The path is good the whole way. The mountain is celebrated for producing the best mushrooms (*matsutake*) in Japan. The streets in the neighbourhood of the temple are crammed with little earthenware dolls and effigies called *Fushimi ningyō*.

Tōfukuji, one of the chief monasteries of the Zen sect, was founded by Shōichi Kokushi in the 13th century. It is noted for the maple-trees lining both sides of a gully which is spanned by a bridge or gallery called *Tsū-ten-kyō*, that is, 'the bridge communicating with heaven.' This gallery and a tower in the roof give to Tōfukuji an original and striking appearance. Of the formerly very extensive buildings, only a few now remain. The temple contains some good wooden images, and a number of *kakemonos* of the Five Hundred *Rakan* by the famous artist Chō Densu, who spent several years here as an acolyte. But its greatest treasure is a huge *kakemono* by the same artist of Shaka's Entry into Nirvâna (*Nehanzō*), 24 ft. by 48 ft. It is dated 1408, when the artist was 50 years old. In the Apartments, which were rebuilt in 1889, are some screens by Tosa Mitsunobu, Kano Eitoku, and Kano Motonori, together with *kakemonos* by good artists.

Sen-yūji lies in a hollow surrounded by pine-clad hills. It is remarkable as having been for over six centuries (1244-1868) the burial-place of the Mikados; but as neither their tombs nor the various treasures of the temple are shown, there is little object in visiting it. The glimpse which can be caught of the mortuary shrine of Kōmei Tennō, father of the present Mikado, shows it to be handsome.

The chief treasure of Sen-yūji is one of Buddha's teeth, said to have been brought from China by the third abbot, Tankai. The story goes that as soon as the Buddha died, a demon named Sōshikki stole this tooth and ran away with it, but was pursued by the god Ida Ten, and forced to restore the precious relic. Sixteen centuries later he presented it to a Chinese priest to whom he was under an obligation, and from this priest it passed into Tankai's hands. It is kept in a beautifully designed reliquary of gilt metal in the shape of a pagoda, about 3 ft. high, the upper part being of Chinese, and the platform on which it stands of Japanese workmanship, dating from the Ashikaga period (14th-16th centuries). The tooth is enormous, and evidently belonged to some large quadruped, probably a horse.

The insignificant little wooden bridge passed between Tōfukuji and Sen-yūji deserve a word of mention. It is called *Yume no Uki-hashi*, or the Floating Bridge of Dreams, and was the place where, on the occasion of an Imperial interment, the fruit, cakes, and other perishable offerings to a dead Mikado were thrown away into the rivulet below as the procession marched slowly at midnight towards the place of sepulture.

San-jū-san-gen-dō, the Temple of the 33,333 images of Kwannon, the Goddess of Mercy.

Founded in 1132 by the ex-Emperor Toba who placed in it 1,001 images of Kwannon, to which the Emperor Go-Shirakawa afterwards added as many more in 1165, it was completely destroyed with all its contents in 1249. In 1266 the Emperor Kameyama rebuilt it, and filled it with images of the Thousand-handed Kwannon to the number of 1,000. Its dimensions are 389 ft. by 57 ft. In 1662 the Shōgun Ietsuna restored the building, which takes its name, not from its length, but from the thirty-three spaces between the pillars, which form a single row from end to end.

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Few temples in Japan are more impressive than this, with its vast assemblage of gilded images rising tier behind tier. Each image is 5 ft. high, and all represent the Eleven-faced Thousand-handed Kwannon. There are 1,000 of these, the total number of 33,333 being obtained by including in the computation the smaller effigies on the foreheads, on the halos, and in the hands of the larger ones. Three hundred of the large images were executed by Kōkei and Kōei, two hundred by Unkei, and the remainder by Shichijō Daibusshi. Though all represent the same divine personage, it will be found that in spite of the general resemblance, no two have the same arrangement of hands and articles held in them. The large seated figure in the centre is also a Kwannon, while standing round it are Kwannon's eight-and-twenty followers (*Bushū*).

Tradition says that the ex-Mikado Go-Shirakawa, being troubled with severe headaches which resisted all the usual remedies, made a pilgrimage to the temples of Kumano to pray for relief. He was directed by the gods to apply to a celebrated Indian physician then resident at a temple in the capital. On returning he at once proceeded thither, and engaged in prayer until midnight, when a monk of noble mien appeared, and informed him that in a previous state of existence His Majesty had been a pious monk of Kumano named Renge-bō, who for his merits had been promoted to the rank of Mikado in this present life; but that his former skull was lying in the bottom of a river still undissolved, and that out of it grew a willow-tree which shook whenever the wind blew, thereby causing His Majesty's head to ache. On awaking from this vision the ex-Mikado sent to look for the skull, and having found it, had it enclosed in the head of the principal Kwannon of this temple.

It used formerly to be the custom for skilful archers to try how many arrows they could shoot from one end to the other of the verandah on the W. front of the building. This was called *ō-ya-kazu*, or the 'greatest number of arrows.' In 1686 a retainer of the prince of Kishū is said to have won the prize, shooting 8,133 out of 15,053 arrows right to the end.

The grounds of the San-jū-san-gen-dō will shortly contain a Fine Art Museum (*Bijutsu-kwan*), to be completed in 1892. Also in the same enclosure is the celebrated

Daibutsu, or Great Buddha.

In 1588 Hideyoshi built a temple to hold a large image of Roshana Butsu, the God of Light, in imitation of Yoritomo, who had originated the project of constructing a Daibutsu at Kamakura. The temple was 200 ft. from the ground to the ridge of the roof, and the wooden image was 160 ft. high. Both were destroyed by an earthquake in 1596. In the following year he rebuilt the temple, and placed in it the famous triple image of Amida, Kwannon, and Daiseishi, which he caused to be removed for this purpose from Zenkōji; but after his death his widow restored it to the temple at Zenkōji, and set about the construction of a new Daibutsu. By the labour of several hundred workmen and artisans, a huge image was completed up to the neck; but as they were engaged in casting its head, the scaffolding accidentally took fire, and all efforts to extinguish the flames, being ineffectual, the temple was speedily burnt to ashes This disaster occurred on the 15th January, 1603; but no attempts to repair it were made until Ieyasu, in pursuance of his policy of weakening his young rival Hideyori by inducing him to undertake the reconstruction of famous buildings on a scale of magnificence calculated to exhaust his finances, persuaded him and his mother that due regard for Hideyoshi's memory imposed upon them the obligation of seeing that his intention of rearing a worthy fane to Buddha was not finally frustrated. They joyfully adopted the suggestion, and at once set about the restoration of both image and building on the same colossal scale as before. By the spring of 1614 both were successfully completed, and the population of the capital and surrounding provinces flocked in crowds to witness the opening ceremony. But the High Priests who, with the aid of a thousand bonzes of inferior grade, were to perform the dedicatory service, had hardly taken their places and commenced to repeat their liturgies, when two mounted messengers suddenly arrived from the Shōgun's Resident, with orders to interrupt the proceedings and forbid the consecration. The disorder that ensued among the assemblage, baulked of the sight for which many of them had come a long distance, and ignorant of the cause of this unexpected termination of their holiday, ended in a riot which the police were unable to repress, and the city is said to have been actually sacked by the infuriated crowd of country people. It afterwards became known that Ieyasu had taken offence at the wording of the inscription on the great bell, into which the characters forming his name were introduced, by way of mockery, as he pretended to think, in the phrase *Kokka anko*, 'May the state be peaceful and pros-

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perous' (*ka* and *ko* being the Chinese for *ie* and *yasu*); while in another sentence which ran, 'On the east it welcomes the bright moon, and on the west bids farewell to the setting sun,' he chose to discover a comparison of himself to the lesser, and of Hideyori to the greater luminary, from which he then inferred an intention on the part of Hideyori to attempt his destruction.

The dimensions of Hideyori's structure were: height 150 ft., length 272 ft., and depth 167½ ft., while the roof was supported by 92 pillars of from 4½ to 5½ ft. in diameter, composed of timbers bound together by stout iron rings, one or two of which have been preserved. The seated figure of the Buddha was 58½ ft. high. In 1662 an earthquake destroyed both the building and the image, and the greater part of the latter was melted down into copper coins. In 1667 a wooden image of the same dimensions, lacquered a bronze colour, was constructed in its stead. This was damaged by lightning in 1775, but restored, only to be set on fire again by the same agency in 1798 and utterly consumed. The present image was built in 1801 at the expense of a public-spirited merchant of Ōsaka.

The Daibutsu consists only of a head and shoulders without a body; but even so, it reaches to the ceiling of the lofty hall in which it is kept. The material is wood. The head is gilt, but not the shoulders. The dimensions are stated as follows:—

Height	58 ft.	
Length of face	30 ,,	
Breadth of face.....	21 ,,	
Length of eyebrow	8 ,,	
Length of eye	5 ,,	
Length of nose	9 ,,	
Breadth of nostril	2 ,,	3 in.
Length of mouth.....	8 ,,	7 ,,
Length of ear	12 ,,	
Breadth of shoulders ..	43 ,,	

Round the walls hang 188 cheap modern pictures of Kwannon painted on paper, each inscribed with a stanza of poetry. There are also some large pieces of iron, relics of the pillars of the former building. At the top of a gallery behind the image is a rude altar containing a black image of Fudō, which Hideyoshi used to consider as his guardian spirit in battle. By going round this gallery, one sees into the inside of the image, which is hollow but contains a quantity of beamwork.

The huge *Bell* already alluded to is seen on quitting the Daibutsu. It is nearly 14 ft. high, 9 in. thick, 9 ft. in diameter, and weighs over 63 tons, being thus one of the two biggest bells in Japan. Its companion in size is at Chion-in, also in Kyōto. That at Nara comes third. The Daibutsu bell hangs in a new belfry dating from 1884, the ceiling of which is gaudily decorated with paintings of Buddhist angels.

The new Shintō shrine, called *Toyokuni no Yashiro*, near to the belfry on the l. as one departs, is dedicated to Hideyoshi, who was buried on a hill close by. The handsome gate, which is an old one, was brought from his palace of Momoyama at Fushimi.

Opposite is the *Mimi-zuka*, or Ear Mound, beneath which were buried the ears and noses of Koreans slain in the war which Hideyoshi waged against their country in the years 1592 and 1597. They were brought home by his soldiers instead of the more usual trophies of heads, as evidence of the exploits performed in his service.

Kōshōji, a large temple next door to the Nishi Hongwanji (see next page), was founded in the 15th century, but the present buildings date only from the 18th century. The interior of the building is 28 yds. square, and is in the same style as the Nishi Hongwanji. In the Apartments are to be seen good paintings of storks by Kano Eitei, of about the year 1700, and a suite of three side-rooms containing paintings by artists of the Shijō school.

Honkokuji, close to the Nishi Hongwanji on the N., is remarkable chiefly for the vast area over which its buildings are scattered, and for the fact that it was the first monastery founded by Nichiren when he established the sect which bears his name.

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Nishi Hongwanji, the headquarters of the Western branch of the Hongwanji sect of Buddhists, is a grand massive structure, as usual with the temples of this sect. The principal gate is decorated with beautifully carved designs of the chrysanthemum flower and leaf. The wire netting covering its interior part is placed there, as in a good many other edifices, in order to prevent birds from building their nests among the rafters. The apparently useless wall just inside the gate serves the purpose of securing privacy for the temple by shutting out the view from the street. The large tree (a *Gingko biloba*, Jap. *icho*) in the courtyard is supposed to protect the temple against fire, by discharging showers of water whenever a conflagration in the vicinity threatens danger. The interior of the main building is 138 ft. in length by 93 ft. in depth, and the floor covers an area of 477 mats. As usual in the temples of this sect, the nave (*gejin*) is perfectly plain, of *keyaki* wood, with white plaster walls. R. and l. of the chancel are two spacious chambers 24 ft. by 36 ft., with gilt pillars and walls, decorated with the lotus-flower and leaf. In them hang large *kakemonos* nearly 200 years old, inscribed with invocations to Amida in large gold characters on a dark blue ground surrounded by a glory, and portraits of the successive Heads of the sect. The front of the nave is completely gilt, and has gilt trellised folding-doors and sliding screens decorated with snow scenes, representing the plum-tree, pine, and bamboo in their winter covering, the *ramma* being filled with gilt open-work carvings of the peony. The cornice is decorated with coloured arabesques. In the centre of the chancel *(naijin)* is the shrine, covered with gilt and painted carved floral designs. It contains a seated effigy in black wood of the Founder about 2 ft. high, said to be from his own hand. Before it stands a wooden altar, the front of which is divided into small panels of open-work flowers and birds against a gilt back-ground. This central apartment has a fine cornice of gilt and painted wood-work, and a coffered ceiling with the *shippō* and *hana* crest on a gold ground. The dim light renders much of the detail obscure. The building was erected about 1591 or 1592, and the decorations have been since renewed every 50 years.

Next to the main temple, but of smaller dimensions, is the *Kodō* or *Amida-dō*, 96 ft. wide by 87 ft. in depth, divided in the same way, but having only one apartment, 30 ft. by 36 ft., on each side of the central chapel, with a dead-gold wall at the back, and a coffered ceiling with coloured decorations on paper. Fancy portraits of Shōtoku Taishi and the 'Seven Great Priests of India, China and Japan,' including Hōnen Shōnin, founder of the Jōdo sect, from which the Shin or Hongwanji sect is an offshoot, hang in these two apartments. A handsome shrine, with slender gilt pillars and a design composed of the chrysanthemum flower and leaf, contains a gilt wooden statuette of Amida, about 3 ft. high, so much discoloured by age as to look quite black. It is attributed to the famous sculptor Kasuga Busshi. Over the gilt carvings of tree-peonies in the *ramma* are carvings of angels in full relief. A sliding-screen close to the entrance on the r. of the altar, painted with a peacock and pea-hen on a gold ground, perched on a peach-tree with white blossoms, by one of the Kano school, is worth special notice. Application should be made for permission to visit the State Apartments, which are very fine. On the way in are some sliding panels by Kano Eitoku, which were brought from Hideyoshi's castle at Fushimi. The largest room *(Taimenjo)*, 69 ft. deep and 54 ft. wide, has good paintings on the walls by Kano Hidenobu; the

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storks in the *ramma* are attributed to Hidari Jingorō. Next comes a small room with bamboos on a gold ground, and a coffered ceiling with floral paintings, by artists of the Kano school. Another room has wall-paintings of geese in all positions on a gold ground. It must be noted, however, that these paintings are on large sheets of paper, which have been fixed in their places after having been executed in a horizontal position.

True wall-paintings, that is, paintings executed on a vertical surface, are extremely rare in Japan, the only well-authenticated examples known to us being the series of paintings on lacquer at the back of the main altar in the temple of Kwannon at Asakusa in Tōkyō, those on plaster in the *Kondō* of the monastery of Hōryuji near Nara, and some in the lower storey of the pagoda of Tōji.

The room beyond is decorated with chrysanthemums on the walls, and fans in the compartments of the ceiling. We next pass through an apartment decorated with peacocks and cherry-trees, and gilt carvings of the wild camellia and phœnix in the *ramma*; then a room with Chinese landscapes on a gold ground, and carvings of wistaria in the *ramma*, and another with Chinese architectural scenes and landscapes. These form the suite called *O-biroma*, or Chief Audience Room, and the paintings are from the brush of Hasegawa Ryōkei. In the courtyard opposite to this suite, is a stage for the performance of the *No*. Passing a small room decorated with Chinese hunting scenes, and proceeding along a corridor, we reach an apartment called *Taikō Kubi-jikken no Ma*, that is, the room where Hideyoshi used to inspect the heads of his opponents killed in battle, also from the castle of Fushimi, with drums painted on the ceiling and gilt open-work carvings of the flying squirrel and grapes in the *ramma*.

Leaving the Apartments, we cross a small court to the gateway known as the *Chokushi Mon*, or Gate of the Imperial Messenger, formerly sparkling with gold, but now somewhat faded. The carvings are attributed to Hidari Jingorō. The figure on the transverse panels is Kyo-yo (Hsü-yu), a hero of early Chinese legend, who, having rejected the Emperor Yao's proposal to resign the throne to him, is represented washing his ear at a waterfall to get rid of the pollution caused by the ventilation of so preposterous an idea; the owner of the cow opposite is supposed to have quarrelled with him for thus defiling the stream, at which he was watering his beast. The buildings in foreign style hard by the Nishi Hongwanji, just outside what is known as the *Daidokoro-Mon*, or Kitchen Gate, are a seminary for young priests and a girls' school, both under the control of this temple, and both imparting a modern education. If time permits, the traveller may end his inspection of the Hongwanji by going over the *Hi-un-kaku*, or Pavilion of the Flying Clouds, removed here from Hideyoshi's Palace of Momoyama at Fushimi. In one of the upper rooms is a sketch on a gold-paper ground, attributed to Kano Motonobu (but more probably by Kano Eitoku), called the *Gyogi no Fuji*, or Fuji of Good Manners, because the outlines can hardly be distinguished unless the spectator takes up a respectful attitude on the floor.

Higashi Hongwanji.

This, an offshoot of the Nishi Hongwanji, was founded in 1602, and destroyed by fire in 1864 during the unsuccessful attempt made by the followers of the Prince of Chōshū to seize the person of the Mikado. The new edifice now in process of erection is expected to be completed in 1892.

Though as yet unfinished, this temple well deserves a visit on account of its noble proportions, and as showing what a fine Buddhist temple looks like when new. When completed, it will probably be the largest Buddhist temple in Japan. So far as plan and style are concerned, the orthodox model of the

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temples of this sect has been faithfully adhered to, both in the *Daishi-dō*, or Founder's Hall (the main building), and in the subsidiary *Amida-do*. Note the splendid bronze lanterns, four in number, at the entrance. The wood of all such portions of the temple as are meant ultimately to meet the eye is *keyaki*; the beams in the ceiling are of pine. There are some good carvings of the signs of the zodiac, of waves, of bamboos, etc. The chief dimensions of the main building are approximately as follows:

Length	210 ft.
Depth	170 „
Height	120 „
Number of large pillars..	96
„ tiles on roof..	163,512

Notwithstanding what has often been said with regard to the decay of Japanese Buddhism, the rebuilding of this grand temple has been and continues to be a strictly popular enterprise. All the surrounding provinces have contributed their quota—vast sums in the aggregate—while many peasants, considering gifts in kind to be more honourable and, as it were, more personal than gifts in money, have presented timber or other materials. The name of the architect of the main building is Itō Heizaemon, a native of Owari. The Amida-dō is by Kinoko Tōsai, a citizen of Kyōto.

Kennin-ji, a monastery of the Zen sect, founded by the abbot Eisai in 1203, has little, from a tourist's point of view, to justify its local celebrity. The grounds are extensive, and contain numerous suites of apartments for the use of the monks, who have the reputation of profound Buddhistic learning. A fair for the sale of 'old clo,' is held here on the 10th of every month.

From the name of this temple is derived the term *kenninji*, applied to fences of split bamboos fastened close together against horizontal lattens.

Nishi Ōtani is the burial-place of the larger portion of the body of Shinran Shōnin, transferred here in 1603 from a spot now included within the grounds of Chion-in. The stone bridge spanning the lotus-pond is termed *Megane-bashi*, from its resemblance to a pair of spectacles. Several of the ornamental knobs on the balustrade can be turned round. A flight of steps leads to the handsome main gate, inside which l. stands, as usual in the temples of this sect, the *Taiko-dō*, a handsomely carved two-storied structure, which is used as a place of confinement for refractory priests, and receives its name from the drum (*taiko*) which they are set to beat as a penance. There are some handsome bronzes in front of the main temple, a new building, plain outside, but with a sufficiently handsome interior, a striking effect being produced by the restriction of gold ornamentation to the vicinity of the altar. A gilt figure of Amida stands in a gold lacquer shrine.

In the court behind is an office for the reception of the ashes of members of the sect from all parts of the country, whose relations pay to have their remains deposited with those of Shinran Shōnin, instead of going to the expense of a monument in the adjacent cemetery. The Kyōto members, on the contrary, are interred in the cemetery. Opposite is the oratory in front of the tomb, which is so concealed behind a triple fence as to be invisible. The path up the hill leads through the cemetery to the W. gate of

Kiyomizu-dera.

The origin of this temple is lost in the mists of antique fable. According to the legend, the novice Enchin, having dreamt that he saw a golden stream flowing down into the Yodogawa, went in search of it, and ascending to its source, found there an old man sitting under a tree, who gave his name as Gyōei, and said: 'I have been here for the last two hundred years repeating the invocation to Kwannon, and waiting for you to relieve me. Take my place for a while, that I may perform a journey which is required of me. This is a suitable spot for the erection of a hermitage, and the log which you see lying here will supply the

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material for an image of the Most Compassionate One,' (i.e. Kwannon). With these words he disappeared, leaving the novice in charge of the solitude. After a while, finding that the old man did not return, Enchin climbed a neighbouring hill, and discovered a pair of shoes lying on its summit, from which he inferred that the mysterious old man was none other than Kwannon in human form, who had left the shoes behind on re-ascending to heaven. He now determined to make the image of the god, but found his strength insufficient, and passed several years looking at the log, vainly planning how to overcome the difficulty. Twenty years had elapsed, when one day good luck guided the warrior Sakanoe-no-Tamura-Maro, who was in pursuit of a stag, to this very spot. While he was resting, Enchin represented his difficulties to the hunter, who was struck with admiration at the untiring devotion of the novice, and subsequently, having taken counsel with his wife, gave his own house to be pulled down and re-erected by the side of the cascade as a temple for the image, which was now at last completed.

A steep street of shops, where little earthenware dolls (*Fushimi ningyō*) of every variety are to be had, leads up to the temple, which is situated in a striking position on the hill-side and commands a justly celebrated view of the city. The two-storied gateway at the top of the steps dates from the Ashikaga period, and contains a pair of huge Ni-ō. One may pass either through it, or through another gate higher up which abuts on the three-storied Pagoda. To the l. of and beyond the Pagoda are several minor chapels. The visitor then passes up through a colonnade to the *hondō* or main temple, whose rough-hewn columns and bare floor produce an unusual impression. Indeed the whole aspect of Kiyomizu is unique and original, notwithstanding a certain dowdiness which seems to have settled down upon it. The main temple is dedicated to the Eleven-faced Thousand-handed Kwannon, whose seated image, a little over 5 ft. high, is contained in a shrine that is opened only once in thirty three years. R. and l. are images of the Eight-and-twenty followers of Kwannon, and at each end of the platform stand two of the Shi-Tennō. The shrine at the E. end contains an image of Bishamon, who, as tradition tells us, appeared to Tamura-Maro, in company with Jizō (whose image, attributed to the sculptor Enchin, is enclosed in the W. shrine), and promised him aid in his expedition against the Ainos of N.E. Japan. Pictures of the three hang at one end of the inner chapel. The building is 190½ ft. long by 88½ ft. in depth, and 53 ft. in height from the platform. It has a wooden platform in front, called the *butai* (dancing stage), supported on a lofty scaffolding of solid beams, and two small projecting wings which serve as orchestra (*gakuya*). An open hall full of ex-voto pictures, extending the whole length of the front, abuts on the dancing stage. To it succeeds a long narrow matted corridor called the *naijin*, while the closed chamber which contains the shrines is called *nai-naijin*; the front part of this is sunk below the floor and paved with squared stones. Lights are always kept burning in the temple, and worshippers pass in and out all night. A feature adding to the peculiar aspect of the place is the abyss which divides the main temple from the *Oku-no-in* dedicated to Kwannon, which is built out from the opposite hill on piles. It stands on the site of Gyōei's hut. Below is a small cascade called the *Otowa no taki*. On the hill to the l. are various smaller shrines.

The **Yasaka Pagoda**, five storeys high, is worth ascending for the sake of the near and complete view which it affords of the city; but the ladder-like staircase is unpleasantly steep for ladies. This pagoda, like many others in Japan, is dedicated to four Nyorai, namely, Hōjō on the S., Amida on the W., Ashuku on the E., and Shaka on the N. On the eight panels of the doors are paintings on a thin coating of plaster. Of the four images, that of Shaka alone is old. On the in-

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terior walls and pillars are paintings of various Buddhist deities.

This pagoda is said to have been founded by Shōtoku Taishi about the end of the 6th century, but another account makes it date from 679. The present building dates from 1618.

Kōdaiji, noted for its relics of Hideyoshi, belongs to the Rinzai branch of the Zen sect.

Founded in A.D. 838, it underwent many vicissitudes, and was rebuilt in 1605 by Hideyoshi's widow, in order that services might be performed there for the benefit of the souls of Hideyoshi and his mother. In 1863 some *rōnins* set the principal buildings on fire, because it was announced that the ex-Prince of Echizen, whom they looked upon as an enemy of the Mikado's party, was about to take up his quarters there. The greater part of the buildings perished on this occasion; but some few portions, together with the fine garden, still remain.

The visitor is first ushered into the Apartments, which, though of of modest proportions, contain some good works of art. There are gold screens by Kano Motonobu, Kano Kōi, and Hasegawa Tōhaku. One by Matahei is very curious, as representing the arrival of Korean envoys at Sakai in Japan, while a brilliant but anonymous *kakemono* depicts the Chinese emperor Shinno-Shikō. There are also various relics of Hideyoshi and his wife —his writing-box in mother-of-pearl the black lacquered 'horse' on which she hung her clothes, etc.

From the Apartments the acolyte who acts as cicerone will show the way to the *Garden*, which was designed by the celebrated esthete, Kobori Enshū. Its picturesque effect is much heightened by the two lofty pine-clad hills that rear their heads over the trees at the back. We next pass up a gallery, which was brought from Hideyoshi's palace of Momoyama. Hideyoshi used to sit on the little square in the middle of this gallery to gaze at the moon. Then one comes to the *Kaisan-dō*, or Founder's Hall, the painted ornamentation of which is highly original in style. The ceiling is made of the top of Hideyoshi's wife's carriage, and from a portion of the roof of the war-junk prepared for Hideyoshi's use in his expeditions against Korea. The four panels of the shrine were painted by Kano Motonobu. A curious incense-burner in front of the little altar was brought from Korea by Katō Kiyomasa, and is shaped like an octopus. The dragon on the ceiling is by Kano Eitoku. From the Founder's Hall we pass up another covered gallery named the *Gwaryō no Rōka*, that is, the Corridor of the Sleeping Dragon, to the *O Tamaya*, or Mortuary Chapel, which contains a seated effigy of Hideyoshi in a shrine having panels of black lacquer with designs in thin gold taken from his wife's carriage. The hat was one given to him by the Emperor of China. On the opposite side is the effigy of his wife (Kita-no-Mandokoro) in the garb of a Buddhist nun. The Thirty-six Poets, by Tosa Mitsunobu, hang round the walls. Four sliding screens by Kano Motonobu, much injured by time, are also shown. Note the gold pattern on the black lacquer steps inside the altar. It represents rafts and fallen cherry-blossoms floating down the current of a river. The way leads down the gallery again, and so out. The guide may offer to take the traveller up to the *Shigure no Chin* and *Karakasa no Chin* on the hill behind; but they are not worth spending time over, being mere little thatched summer-houses, old and quite abandoned.

Shōgun-zuka is about 570 ft. above the river.

It takes its name, which means the Generalissimo's Mound, from the tradition that when the Emperor Kwammu removed his capital to its present situation, he buried here the effigy of a warrior in full armour, provided with a bow and arrows, to act as the protecting deity of the new city.

This eminence commands a wide prospect over the city and surrounding country, up to the mountains bounding the province of Yama-

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shiro on the W. and N. Just below are the two-storied gateway of Chion-in and the temple of Gion, from which Shijō Street can be traced right across the city. Above the Shijō bridge are the Sanjō and Nijō bridges, below it that of Gojō. The high mountain with a clump of trees on its top bearing nearly N.W. is Atago-yama. A long white wall under it indicates Ninnaji or Omuro Gosho, to be recognised also by its pagoda. In front of this again is the Nijō Palace. By following the line of the Nijō bridge we perceive the garden of what was formerly the Palace of the abdicated Mikado, and behind it the Palace of the reigning Mikado. A little W. of N. is the broad bed of the Kamogawa; at the base of the mountain range from which this river issues lies the temple of Kami-Gamo, beyond which is the mountain road to Kurama. At the junction of the Kamogawa and Hirano-gawa is a dense grove which conceals the temples of Shimo-Gamo and Kawai. The summit of Hiei-zan bears N.E. by N. Half-way between its foot and the spectator lie Kurodani with its pagoda and numerous buildings, and the large roof of Shinnyo-dō with its pagoda further W. Nearer is the two-storied gate of Nanzenji, half-hidden among the trees. A little S. of W. are the two high roofs of Nishi Hongwanji and the single large hall of Kōshōji. A little further S. is the pagoda of Tōji beyond the railway station, and S.W. in the far distance are Tennō-zan at the end of the Western Hills (*Nishiyama*), above Yamazaki station, and the Yodogawa flowing gently along its half-choked bed towards the sea. From the E. brow of the hill the view commands the Tōkaidō and the railway winding round the base of the opposite range.

Nearer than Shōgun-zuka to the city proper, is **Maruyama**, a suburb almost exclusively occupied by tea-houses—the resort of holiday-makers bent on dancing, drinking, or bathing. Some may find it more convenient to visit the Higashi Ōtani, Gion, and Chion-in temples first, and to take Maruyama and Shōgun-zuka afterwards.

Higashi Ōtani, is the burial-place of a portion of the remains of Shinran Shōnin, founder of the Monto or Hongwanji sect, of Kennyo the founder of this its Eastern branch, and of Kennyo's successors the later abbots. The grounds are extensive, and finely situated on a hill-side facing Atago-yama and Kurama-yama. An avenue of pine-trees leads up to the gateway, which is decorated with good carvings of chrysanthemums. The chapel (*hon-dō*), though small, is a glorious specimen of Buddhistic art,—lovely in its rich simplicity of gold with no other colours to distract the eye. On the altar is a wooden statuette of Amida by the sculptor Kwaikei. In a shrine at the side hangs a portrait of Shinran Shōnin. Observe the 'wheel of the law,' repeated nine times on the frieze above the main altar. A flight of steps behind the chapel leads up to the tomb, in front of which stands a beautiful gate carved by Hidari Jingorō. The panels at the sides of this gate, originally gilt, represent l. the carp ascending a cascade—the symbol of effort and success in life—and r. the lioness casting her cub down a precipice in order to harden it, both favourite motives with the artists of Japan. On the top of the tomb lies a remarkable stone called the 'tiger-stone' (*tora-ishi*). The arrangements for interring members of the sect are similar to those at the Nishi Ōtani (see p. 304). In the grounds near the chapel is a splendid bronze fountain, lotus-shaped with a dragon rampant atop. As in the Nishi Ōtani temple, so here too there is a *Taiko-dō* for the confinement of refractory priests.

Gion no Yashiro, less often called *Yasaka no Yashiro*, stands close to Higashi Ōtani.

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This Shintō temple is said to have been founded in A.D. 656 by a Korean envoy in honour of Susano-o. Gion-ji was the name given to a Buddhist temple dedicated to Yakushi and Kwannon which stood in the same enclosure, and by popular usage the name Gion came to be applied to the Shintō temple as well. *Gion*, it may be observed for the sake of those familiar with Indian Buddhism, is the Japanese rendering of *Jētavana Vihāra*, the name of the park or monastery presented to Buddha by Anāthapindaka.

Though widely known and much frequented by worshippers, this temple produces an impression of shabbiness. The chief building *(honden)* is 69 ft. long by 57 ft. in depth, and is roofed with a thick layer of bark. The annual festival takes place on the 15th June.

Chion-in, the principal monastery of the Jōdo sect, stands on a hill in Eastern Kyōto in a situation recalling that of many fortresses. Near its gate in Awata-guchi is the celebrated pottery of Kinkō-zan.

This temple was founded in 1211 by Enkō Daishi, also known as Hōnen Shōnin. He was born in 1133 of respectable parents in the province of Mimasaka, and various portents are said to have accompanied his birth. At the age of nine he was entered as a pupil at a seminary in his native province; but his teacher, recognising his exceptional powers, sent him up to the great monastery on Hiei-zan in 1147, with a letter containing only these words: 'I send you an image of the great sage Mouju.' On the letter being presented, the priest to whom it was addressed asked where the image was, and was much astonished when the child alone appeared before him. But the young novice soon justified the implied estimate of his great intellectual powers, and made such rapid progress in his studies that at the end of the same year he was judged fit to be admitted to the priesthood. The prospect was held out to him of ultimately obtaining the headship of the Tendai sect, but he preferred to devote himself to the study of theology, and finally developed a special doctrine of salvation, or the road to the 'Pure Land,' from which the new sect was named *Jōdo*, this word having the same meaning as the Sanskrit *Sukhacâti* or 'Pure Land,' the heaven of Amida. In 1207 he settled at Kyōto near the site of the present monastery, and there breathed his last in A.D. 1212 at the age of 79.

The buildings were twice destroyed by fire in the 15th century and once again in the beginning of the 16th. Ieyasu rebuilt the monastery in 1603, but it was burnt again in 1633, with the exception of the two-storied entrance-gate, the library, and the Seishi-dō. Its restoration was immediately commenced, and in 1630, during the reign of Iemitsu, the whole was completed.

A broad avenue between banks planted with cherry-trees leads up to the main entrance, or *Sammon*, a huge two-storied structure 81 ft. by 37½ ft., the total height from the ground being 80 ft. A staircase on the S. side gives access to the upper storey, which contains images of Shaka, with Sudatta and Zenzai Dōji on his r. and l., and beyond them on each side eight *Rakan* in elaborate dresses, all about life-size, the work of a carver of Buddhist images named Kōyū. The cornices and cross-beams are richly decorated with coloured arabesques, geometrical patterns, and fabulous animals. The ceilings, which lose their effect by being too low, have dragons and angels on a yellow ground. The gallery outside commands a charming view of the city through the pine-tree tops, while to the N. towards Hiei-zan the prospect is wonderfully beautiful. At the S. end there is another pretty view of the densely wooded hills. Two flights of steps, one steep, the other rising gently, conduct us to the great court, and to the front of the *Hondō*, or Main Temple. On the r., on a small elevation among the trees, stands the bell-tower, completed in 1618, containing the *Great Bell*, height 10.8 ft., diameter 9 ft., thickness 9½ in., weight 125,000 catties (nearly 74 tons), cast in 1633. The *Hondō*, which faces S., is 167 ft. in length by 138 ft. in depth, and 94½ ft. in height from the ground, thus being the largest building of the kind in Kyōto. It is dedicated to Enkō Daishi, whose shrine stands on a stage, called the *Shumi-dan*, at the back of the chancel, within a space marked off by four tall gilt pillars. The gilt metal lotuses in bronze vases,

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which stand before the front pillars, reach a height of 21 ft. from the floor, being nearly half the height of the building. The dimensions and the confinement of decoration to this single part render this interior very effective. On the W. of the chief shrine is a second containing memorial tablets of Ieyasu and his mother and of Hidetada, while on the opposite side (E.) are Amida in the centre and the memorial tablets of successive abbots. Under the eaves of the front gallery is an umbrella, said to have flown thither from the hands of a boy whose shape had been assumed by the Shintō god of Inari, guardian deity of this monastery.

East of the Main Temple is the Library, containing a complete copy of the Buddhist canon. Behind the Main Temple, and connected with it by a gallery, is the *Shūeidō*, containing two good altars, one of which holds Amida by Eshin Sōzu, with Kwannon and Seishi r. and l., the other a very large gilt Amida by the brothers Kebunshi and Kebundō. To the r. of the big image sits Monju in the costume of a priest. After viewing these, one is shown over the *Goten*, or Palace built by Iemitsu, which is divided into two parts, called respectively the *Ō-Hōjō* and *Ko-Hōjō*. The decorations on the sliding screens by artists of the Kano school are very fine. There are two rooms painted with cranes and pine-trees by Naonobu; then other rooms with pine-trees only, by Naonobu and Nobumasa, once occupied by the Mikado. At the place where the sets of apartments meet is a wooden door with a cat, much admired by the Japanese because it appears to front the spectator from whatever point of view he may observe it. One fine room by Eitoku has snow scenes, unfortunately somewhat faded. The next room, also adorned with snow scenes, was the reception room of the Imperial Prince who acted as high priest (Kwachō-no-Miya). The Sixteen *Rakan* in the next room to this are by Nobumasa. Returning to the back of the *O-Hōjō*, we reach a small eight-matted room decorated by Naonobu with the plum and bamboo, which is called *Miya Sama no o Tokudō no Ma*, that is, 'the room in which the Prince was initiated into the priesthood.' The chrysanthemums in the room next to this are by Nobumasa, by whom too are the celebrated sparrow *(nuke-suzume)* which flew through the screen after it was painted, and the *i-naori no sagi*, or 'egret in the act of rising.' In the verandah are a pair of wooden doors painted with pine-trees, which are said to have been so life-like as to exude resin. After these come rooms by Tan-yū, with willow-trees and plum-blossoms covered with snow. The monastery is rich in MSS. which, however, can only be seen by making application through the city authorities. The tomb of Enkō Daishi is situated further up the hill, and is reached by ascending the steps E. of the *Hondō*. Close to Chion-in is the

Awata Palace (*Awata no Goten*).

It was first built as a place of retirement for the Emperor Seiwa in A.D. 879, after his abdication of the throne. He died here in the following year. The present buildings are of more modern date.

The Apartments have sliding screens by artists of the Kano school,—Eitoku, Mitsunobu, Motonobu, etc.—some much faded, others beautifully preserved. There are also beautiful gold folding screens by Tankei Moriyoshi, Bokushinsai, and others. Several of the wooden doors connecting the various suites have quaint coloured paintings of the cars (*dashi*) used at the Gion festival. The garden was planned by Sōami.

On the way to Nanzenji one passes what looks like a railway, but is really only a portage between the two sections of the Lake Biwa Canal, where the boats which navigate on either side are placed on

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trucks and rolled along for a few hundred yards. Through the grounds of Nanzenji, too, passes the aqueduct that conveys water from Ōtsu to Kyōto, a red brick structure whose arches rather add to than deteriorate from the picturesqueness of the place.

Nanzenji.

This temple of the Rinzai division of the Zen sect originally belonged to Miidera at Ōtsu; but about 1280 the ex-Emperor Kameyama appropriated it for his own residence, and in 1289 converted it into a monastery of the Zen sect. The present main temple was built by Ieyasu in 1606. The two-storied gateway facing W., 66 ft. by 32 ft, was built in 1628 by Tōdō Takatora, prince of Tsu in Ise, at the cost of a year's revenue. The famous robber Ishikawa Gōemon is said to have made his residence in the gate-house which preceded the present building.

The *Hattō*, as the main temple is called, produces a somewhat striking effect, on account of its mixture of richness and simplicity, the dark blue tiled floor picked out with white and the plain brown wooden columns contrasting with the rich red and black altar and the gold of the images enthroned aloft thereon. These images represent Shaka, Fugen, and Monju, flanked by the Ni-ō lacquered with vermilion brought from Korea, as were also the two bronze bowl-shaped gongs in front. E. of the altar are the original founder of the Zen sect (the Chinese Hui-k'o), Daruma, Rinzai Zenji, originator of the subdivision of the Zen sect called after his name, and Nannin Kokushi, the 'second founder,' or restorer of the monastery in modern times. In the unusually large two-storied gate-way are Shaka and the Sixteen *Rakan*, the colours in good preservation. The cornice and wall-plate are gorgeously decorated with coloured diapers and arabesques. On the cross-beams are painted the unicorn *(kirin)* and flying dragon; on the ceiling, the phœnix and angels in subdued colours on a pale yellow ground. The whole interior presents a magnificent example of this style of decoration. In two small black lacquered shrines are kept effigies of Takatora and Ieyasu.

Eikwandō, a temple of the Jōdo sect on the flank of Higashi-yama, is specially worth visiting in the lotus or the maple season; and those interested in Buddhist legends will like to see the famous image called *Mi-kaeri no Amida*, or Amida Looking over his Shoulder.

Originally founded about the middle of the 9th century, this temple was restored by the priest Eikwan (b. 1032, d. 1111), whence its present name.

The main temple, in which the image stands, was repaired about ten years ago in handsome style. The image is 2½ ft. high, the drapery well-rendered, the head half turned round to the l. as if looking backwards. It is kept enclosed in a shrine on the main altar, and those desirous of seeing it must apply to the priest in charge. The image will then be unveiled with some little pomp and circumstance, lights lighted, and a bell rung, while the priest mounts up on the altar beside the image and recites the legend. A curtain is then drawn up, and the image stands revealed in a dim religious light.

The legend is that Eikwan, who used to spend his time in walking round the image repeating the formula *Namu Amida*, one day heard his name called twice or thrice, and looking round perceived the image with its face turned in his direction, and so it has remained fixed until this day. Eikwan's own statue is one of those placed to the r. of the altar and a little behind it, so that Amida now permanently looks in his direction. A sequel to the legend says that a certain Daimyō, Lord of Akashi, having doubted the image's power, struck it on the r. side in order to see what would happen, when blood flowed from the wound down on to its breast.

Kurodani is a monastery of the Jōdo sect, beautifully situated on the side of a hill.

It stands on the spot where the founder, Hōnen Shōnin, built his humble cabin on abandoning the Tendai school of Hiei-zan, and is named after the 'black ravine' on that mountain, where he had previously resided. The monastery of Kurodani was

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begun at the end of the 13th century, and gradual additions were made until it was completed in the beginning of the 15th. After being destroyed by fire and rebuilt two or three successive times, the whole establishment was re-erected in the latter part of the 18th century. The chief historical interest of Kurodani is its connection with the true and touching story of *Kumagai Naozane* (see p. 42), who here exchanged the sword of the soldier for the monk's rosary and life-long penance.

In front of the main temple are two beautifully trained pine-trees,—one called *Ōgi no Matsu* because fan-shaped, the other to the r., *Yoroi-kake-matsu* because Naozane is said to have hung up his armour on it. The altar of the main temple is a truly grand mass of gold, with a gold baldachin in the centre, while all round hang beautiful silk banners *(maru-bata)* and the metal ornaments known as *keman*, which represent the head-dresses of fairies. A richly gilt shrine contains the effigy of Hōnen Shōnin, carved by himself in 1207, and first brought to this monastery in 1609; it is a seated wooden figure with the paint rubbed off by frequent cleaning. Two long lacquered boards, with texts containing the fundamental truths of the sect, hang on the pillars r. and l. of the altar. Behind the altar in the gallery is a large bold picture of Seishi Bosatsu, called *happō shōmen*, because the eyes seem to look straight at the beholder wherever he stands. It is by Tansaku. Some very large and splendid *kakemonos* are hung up in this temple from time to time. One is a painted *mandara*, that is to say, a representation of the Buddhist paradise with its complicated arrangement of 'many mansions.' It is a modern copy of a very celebrated piece of embroidery in lotus threads by Taema Chujō-Hime. The other, dating from 1669, is embroidered, and is a magnificent specimen of that art. It represents Buddha's Entry into Nirvâna (*Nehanzō*).

In the Apartments, which are fine and spacious, a number of works of art are preserved. There are some fine black and gold sliding screens by Kubota Beisen representing a terrific dragon, a folding screen by Tosa-no-Mitsuoki with scenes from the *Genji Monogatari*, a curious *kakemono* of the mourning for Hōnen Shōnin by his disciples, a grotesque black statuette of Jurōjin by Hidari Jingorō, a remarkable *kakemono* of 50 Buddhas whose bodies and halos turn out on inspection to be nothing but the Chinese characters *Namu Amida Butsu* constantly repeated, a gilt statue of Amida by Eshin, and round the walls of the same room the whole biography of Hōnen Shōnin in a set of minutely and brilliantly painted *kakemonos* by an unknown artist. In another room is enshrined, in a richly wrought gilt case, a noteworthy *kakemono* of Jizō submitting to be burnt in order to save others *(Yata no Jizō)*. There are also some old *kakemonos* by Chinese artists, a black image of Shinran Shōnin by himself at the age of 35, and in a separate room a *kakemono* of Naozane, together with his rosary, his enormous rice-pestle, and his tremendously long and heavy sword. No wonder that the hero is alleged to have been 7 ft. 8 in. in stature. Next come more images—Amida by Jikaku Daishi with Fudō and Benten, and beyond these a *kakemono* of the 25 *Bosatsu*, Amida in the middle with rays of light streaming from his eye. Behind the Apartments lies a pretty garden, the pond meandering through which is called *Yoroi-sute no Ike*, because Naozane is said to have thrown his armour into it.

On quitting the temple, the visitor should glance in l. at the fine large gilt image of Amida by Genshi Sōzu in the lesser shrine dedicated to that deity. Behind this, at a little distance, is the graveyard where Naozane and Atsumori lie buried. The *Kumagai-dō*, dedicated to the memory of the former, is not worth visiting, neither are the graves. One may, however, on the way to

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the next sight, the temple of Shinnyo-dō, walk through the cemetery, which is extensive and prettily situated on the side of a hill crowned by a pagoda, and contains several good large bronze Buddhas. Most of the graves are those of Kyōto trades-folk.

Shinnyo-dō, a large temple of the Tendai sect, has on its high altar an image of Amida attributed to Jikaku Daishi. The inscription in the tablet over the entrance is by Kōbō Daishi.

The characters on this tablet are, or should be, 眞如堂, *Shin-nyo-dō*. But the middle one is not perfectly formed, whence the proverb *Kōbō mo fude no ayamari*, 'Even Kōbō Daishi sometimes wrote wrong,' as we say that 'Homer nods.' Kōbō Daishi, be it remarked, was as famous for his calligraphy as for his piety and intellectual and physical vigour.

Yoshida no Yashiro is an ancient Shintō temple prettily situated on a hill-side. It is octagonal, a form seldom seen in Shintō temples, and is painted white and vermilion.

Ginkakuji, properly *Jishōji*, is in the vill. of Jodōji-mura, out of the N. E. end of Kyōto at the base of a range of hills forming a spur of Hiei-zan.

In 1479 Ashikaga Yoshimasa, after his abdication of the Shōgun's dignity, built himself a country house here, the wall of which extended as far as the hill on which stands Shinnyo-dō. He is said to have had that temple removed because it stood in his way, but afterwards repenting of the act, to have restored it to its original site at his own expense. The two-storied building, called *Ginkaku* (Silver Pavilion), was a summer-house in the garden of his principal reception hall, built in imitation of the *Kinkaku*, or Golden Pavilion, of one of his predecessors (see p. 292). The garden was designed by Sōami. It was at Ginkakuji that Yoshimasa, with Sōami and Shukō, his favourites, practised the tea ceremonies, which their patronage elevated almost to the rank of a fine art.

The visitor is first shown over the Apartments, the artist of which *par excellence* is Buson. His sliding screens are all either black and white, or else in the very pale-coloured style called *usu-zaishiki*. After the rooms adorned by his brush comes one with an image of Yoshimasa in priestly robes, rather black with age but startlingly life-like, and next a tiny tea-room, the first in Japan built in accordance with the canon prescribing 4½ mats as the proper size for such rooms. It has some very sketchy sliding screens by Sōami and Okyo, and a sketch of plum-blossoms by Hōgen Motonobu—so slight that none but an enthusiastic devotee of the tea ceremonies is likely to appreciate it. One is then led into the *Garden* which produces a charming effect, derived in part from the high, thickly pine-clad hill behind, lending it a really natural aspect. The curiously shaped heap of white sand seen on entering the garden is called *Gin Shadan*, the Silver Sand Platform. Here Yoshimasa used to sit and hold esthetic revels. The smaller one behind is called the *Kō-getsu-dai*, or Mound Facing the Moon, where he used to moongaze. There is a lake of course, as in all these gardens, and as usual each stone, each bridge, each tree of any size has its name. The rill is called *Sen-getsu-sen*, or the Moon-Washing Fountain; a stone in the pond is the Stone of Ecstatic Contemplation; a little bridge is the Bridge of the Pillar of the Immortals, etc., etc. The Pavilion (*Ginkaku*) is so dilapidated as to be no longer worth visiting. Enquiry shows that it never was really coated with silver, as its name would imply, Yoshimasa having died before he had got so far. A visit to this place generally ends by the priest who acts as guide offering the visitor tea in the *cha-no-yu* style.

Shimo-Gamo.

This ancient Shintō temple, dedicated to Tamayori-hime under the name of Mioya-no-kami, was founded in A.D. 677. It was one of the twenty-two chief temples of the Empire, and is still one of those which are maintained at the expense of the State.

This temple stands in a splendid grove of patriarchal maples, crypto-

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merias, and evergreen oaks. Particularly curious are two tall *sakaki (Cleyera japonica)* outside the main gate, which are joined together by a branch that has grown from one trunk into the other. These trees, which are much visited by women who desire to live in harmony with their husbands, are called *renri no ki*, and have a small *torii* in front showing that they are considered divine. The temple is surrounded by a painted colonnade, with a red two-storied gate-house in the centre, opposite to which is the *haiden* or oratory, a shed 24 ft. by 18 ft. To the r. are two other sheds called the *hosodono*, for the musicians who play for the performers of the *Adzuma-mai* dance in honour of the gods, and the *hashidono* built over a walled canal, used by the reader of the *norito* or ritual. The canal is called *Mitarashi-gawa*, or River of Lustration. The remaining buildings are of the same character as in other Shintō shrines. Outside the watch-house which faces the main gate is suspended a long picture of Kōmei Tennō's procession to this place in 1863,—a great event at the time, as it was a practical demonstration of the possibility of the Mikado coming forth from his palace to take part in worldly matters, and thus inaugurated the system under which his son, the present Mikado, governs as well as reigns. One of the smaller shrines is the object of a peculiar superstition. It is believed that evergreens of any species resembling the *hiiragi* (a kind of holly) in general appearance, but having no spines on the leaves, will be converted into that species if planted before this chapel, and shrubs supposed to be in process of transformation are pointed out by the hostess of the adjacent tea-stall. The chapel is appropriately styled *Hiiragi no Miya*. The principal annual festival is celebrated on the 15th April, when the double cherry-blossoms which adorn the adjacent race-course are all out. The races, however, do not take place till the 5th May.

A pretty road leads from Shimo-Gamo to Kami-Gamo through an avenue of pine-trees 50 *chō* long, formerly the scene of many an Imperial progress, with the Kamogawa to the r., up whose course the avenue goes, while Hieizan rises behind it and Kurama-yama ahead.

Kami-Gamo.

This temple is usually said to have been founded in 677 by the Emperor Temmu in honour of Wake-ikazuchi-no-Kami, but there seems to be some uncertainty attaching to its early history. According to the legend, as Tama-yori-Hime, daughter of the god Kamo-no-Take-tsumi, was walking by the side of the stream, there came floating towards her a red arrow winged with a duck's feather, which she picked up and carried home. Shortly afterwards she was discovered to be pregnant, and she eventually gave birth to a son. The father was unknown, and as her parents disbelieved her declaration that she had never known a man, they determined, as soon as the child could understand what was said to it, to arrive at the secret by resorting to a kind of ordeal. Inviting all the villagers to a feast, they gave the child a wine-cup, telling him to offer it to his father; but instead of taking it to one of the company, he ran out of the house and placed it in front of the arrow which Tama-yori-Hime had thrust into the roof. Then transforming himself into a thunderbolt, he ascended to heaven, followed by his mother. This myth evidently originated in an attempt to account for the name of the River *Kamo*, which means 'duck.'

The temple buildings are quite plain and beginning to look old. The brick red colour of the outer and inner palings is striking, though scarcely pretty. In the season of the cherry-blossoms the place is gay with visitors and tea-booths. At other seasons it is scarcely to be recommended, except to those who, making a prolonged stay at Kyōto, desire to become acquainted with all its environs, and can take Kami-Gamo on the way to

Kurama-yama, a favourite walk 2 *ri* further off among the hills.

The name *Kurama* is said to be derived from an incident in the life of the Emperor Temmu, who in A.D. 683, in order to

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escape from Prince Ōtomo, fled hither on a 'saddled horse,' which he left tied up at this spot.

The walk back from Kuramayama to Kyōto may be varied by striking over the hills to Shizuhara and Ōhara, thence to Yase 1½ *ri*. Here the women wear trowsers, and carry burdens on their heads, supported on a thick cushion. From Yase to the Sanjō Bridge is 2½ *ri*.

Shugaku-in is an Imperial garden at the base of Hiei-zan, planned by the Mikado Go-Mizuno-o in the 17th century. The pagoda of Tōji is the most conspicuous object in the view over the city, rising up in the gap between Otoko-yama and Tennō-zan. The fine cherry-trees and maples were planted by Kōkaku Tennō, grandfather of the present Mikado.

Environs of Kyōto.

As may easily be seen by reference to the map, several of the temples and other places already mentioned are, strictly speaking, in the environs of Kyōto rather than within the limits of the city itself, owing to the already mentioned shrinkage of the latter in modern times. The following are, however, still further afield, demanding each the greater part of a day to be done comfortably.

1. **Iwashimizu Hachiman-Gū** is situated to the S.W. of Kyōto on the l. bank of the Yodogawa, close to the vill. of Yawata, opposite Yamazaki station on the Tōkaidō Railway.

This Shintō temple, also called Otoko-yama, is dedicated to the Emperor Ōjin who is worshipped as the god of war under the title of Hachiman. The reason for this particular form of apotheosis is not apparent, as no warlike exploits are recounted of the monarch in question. Perhaps it may be owing to the tradition that his mother, the Empress Jingō, carried him for three years in her womb whilst making her celebrated expedition against Korea.

The temple stands on a hill some 300 ft. above the river, and is built in the Ryōbu-Shintō style, on a stone-faced platform 10 ft. high. In former times pilgrims were allowed to walk round the outer edge of the corridor surrounding the building, so that they were able to see the golden gutter between the eaves of the oratory and chapel. This is still said to be in its place, in spite of the great temptation to convert it into current coin. From the E. gate a few flights of steps descend to the well called Iwa-shimizu, that is, 'Pure rock water,' after which the temple is named.

Crossing the river by the Ishibano-Watashi (ferry), the visitor should ascend Tennō-zan to the pagoda of Takara-dera, 200 ft. above the bank.

Here are buried some of the Chōshū men who performed *harakiri* on the top of the hill above, after the repulse of the attack made on the Mikado's palace by the warriors of that clan in 1864. Three hundred feet higher is a gigantic stone *torii*; and a little further, on the slope where they killed themselves rather than surrender to be treated as common criminals, stands the monument raised to their memory by the prince of Chōshū. This hill and the narrow pass between it and the river, occupied by the vill. of Yamazaki, are famous in Japanese history as the battlefield where Hideyoshi routed the forces of the traitor Akechi Mitsuhide in 1582, and thus avenged the assassination of his patron Nobunaga. Yamazaki and the villages of Yawata and Hashimoto opposite were also the scene of hard fighting in the beginning of 1868, when the Tokugawa troops were being driven backwards upon their base by the victorious *samurai* of Satsuma and Chōshū.

Other places which native holiday-makers would combine in the same day's expedition are *Ao no Kōmyōji*, *Nagaoka no Tenjin*, and *Hashimoto*.

2. **Atago-yama** is a conspicuous peak to the N. W. of Kyōto, about 2,900 ft. above the sea. The ascent of it may advantageously be combined with a visit to *Omuro Gosho* (see p. 294), *Uzumasa* (p. 294), and *Seiryūji* (p. 295), which all lie in the same direction. A short distance beyond Seiryūji is a red *torii* at the bottom of a hill called *Kokoromi-zaka*, which might be

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rendered 'Test Hill,' as it puts the pilgrim's endurance to a first trial before he reaches the more arduous ascent to the summit of the mountain. Descending to the vill. of Kiyotaki, 17 *chō*, we cross the stream which lower down unites with the Ōigawa to form the Katsura-gawa, and then begin to climb a very steep path to the Minakuchi-ya. On the way up are two resting-places which command a fine view of the plain. The last half of the ascent is much less steep, and the distance from the last tea-house to the summit is but 5 *chō*. On the l. a glimpse is caught of the Ōigawa and the town of Kameoka in the plain of Tamba. There is a fine bronze *torii* with a boar in relief at the top of the ascent. Several flights of stone steps lead up to the front chapel, which is dedicated to the creatress Izanami and her child the God of Fire, whose birth caused her death. The most common ex-voto is a picture of a wild boar. At the back is a second chapel dedicated to Toyouke-hime, the Goddess of Food, and two other deities. Charms are sold by the priests as a protection against fire.

3. **Kurama-yama.** See p. 313.

4. **Rapids of the Katsuragawa.** This expedition makes a pleasing variety in the midst of days spent chiefly in visiting temples. The distance from the Kyōto Hotel to the vill. of Hōzu, where boats are engaged for the descent of the rapids, is under 6 *ri*; but the road, though practicable for jinrikishas the whole way, is hilly and rough in places, so that two coolies should be taken. A good plan is to engage jinrikishas for the whole round, as none can be counted on at the landing-place at Arashi-yama, the point to which the descent of the river is made. There is no extra charge for taking them in the boat. Fare for jinrikishas for the whole trip, including the return from Arashi-yama to the Hotel, $1½. The charge for a large boat to descend the rapids is $3½; but it is advisable to reach Hōzu before noon, as the boatmen make a double charge after that hour, on the ground of their not being able to reascend the river the same day. Visitors from Kōbe or Ōsaka should alight from the train at Mukōmachi, the station before reaching Kyōto, and join the road at Katagiwara, thereby saving in distance 2 *ri* 9 *chō* and the additional journey by rail. At Mukōmachi jinrikishas ($1 for the whole trip) can be engaged; the distance to the junction of the roads at Katagiwara is 18 *chō*.

The villages of Kutsukake and Ōji are traversed before reaching Hōzu, the point of embarkation. The rapids commence almost immediately. The bed of the river is very rocky, but the stream at its ordinary height not particularly swift. The scenery is charming. The river at once enters the hills which soon rise precipitously on either hand, and continues its course between them for about 13 m. to Arashi-yama. Of the numerous small rapids and races, the following are a few of the most exciting:—*Koya no taki*, or Hut Rapid, a long race terminating in a pretty rapid, the passage being narrow between artificially constructed embankments of rock; *Takase*, or High Rapid, *Shishi no Kuchi*, or The Lion's Mouth, and *Tonase-daki*, the last on the descent, where the river rushes between numerous rocks and islets. One *ri* before reaching Arashi-yama, the Kiyotaki-gawa falls in on the l. The descent takes on an average about 2 hrs., but varies slightly according to the amount of water in the river. From the landing-place at Arashi-yama to the Kyōto Hotel is a journey of 1 hr. by jinrikisha.

5. **Uji** (*Inns*, Yorozu-ya on the Kyōto side of the river, and Kikuya on the other side) lies a little under 4 *ri* S. of Kyōto. There is a

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good jinrikisha road the whole way. This neat little town, picturesquely situated on the Yodogawa, here called Ujigawa, which drains Lake Biwa, is surrounded by tea plantations that have been famous for many centuries as producing the finest tea in Japan.

Tea is believed to have been introduced from China in 805 by the Buddhist abbot, Dengyō Daishi. The Uji plantations date from the close of the 12th century.

The tea begins to come to market about the 10th May, but the preparation of the leaf can be seen going on busily in the peasants' houses for some time later. The finest kinds, such as *Gyokuro* (Jewelled Dew), are sold at very high prices—as much as from $5 to $7½ a pound. Those, however, who expect to see large firing or selling establishments will be disappointed. Each family works independently in quite a small way, and gives to the tea produced by it whatever fancy name it chooses. The citizens of Kyōto visit Uji in the summer to see the fire-flies, and to enjoy the charming view up the river which recalls that from Arashi-yama. It is a good picnicking place at all seasons.

Uji's chief sight is the ancient Buddhist temple of *Byōdō-in*, belonging to the Tendai sect and connected in history with the name of the famous warrior Gen-sammi Yorimasa.

The monastery dates from 1052. Here Gen-sammi Yorimasa committed suicide in 1180 after the battle of Uji Bridge, where with 300 warriors he resisted the 20,000 men of the Taira clan, in order to afford time for Prince Mochihito to make his escape. After prodigies of valour had been performed by this little band, most of whom fell in the defence of the bridge, Yorimasa retired to Byōdō-in, and while his remaining followers kept the enemy at bay, calmly ran himself through with his sword in the manner of an ancient Japanese hero. He was then 75 years of age. Yorimasa is famous in Japanese romance for having, with the aid of his trusty squire I-no-Hayata, slain the monster called *Saru-tora-hebi* which tormented the Emperor Nijō-no-in.

The large stone monument of irregular shape, seen to the l. on entering the grounds of Byōdō-in, was erected in 1887 to hand down the praises of Uji tea to posterity. The building beyond the lotus pond is the *Hōō-dō*, or Phœnix Hall, one of the most ancient wooden structures in Japan, perhaps the most original in shape, and formerly one of the most beautiful, though now unfortunately a good deal decayed. It derives its name from the fact that it is intended to represent a phœnix, the two-storied central part being the body and the colonnades r. and l. the wings, while the corridor behind forms the tail. The ceiling is divided into small coffers inlaid with mother-of-pearl. Round the top of the walls runs a sort of frieze representing the Twenty-five Bosatsu and various female personages. The doors and the walls r. and l. and behind the altar are covered with ancient Buddhist paintings by Tamenari, now almost obliterated, of the Nine Regions of *Sukhavâti* (Jap. *Kubon Jōdo*), the Pure Land in the West, where the saints dwell according to their degree of merit.

The altar or stage was originally covered with *nashiji* gold lacquer inlaid with mother-of-pearl; and as every inch of the walls and columns was elaborately decorated with paintings, the effect of the whole when new must have been truly dazzling. By criminal neglect this gem of art was left open to every wind of heaven for many years, and what between the ravages of the weather and the ravages of thieves, the place has been reduced to its present state of decay.

On the roof are two phœnixes in bronze, 3 ft. high, which serve as weathercocks.

The *Hondō*, or present main temple, which is much newer, has nothing calling for special mention. The Apartments, though poor, contain various objects of interest,—*kakemonos*, illustrated scrolls, and relics of Yorimasa, among other things his flag which is inscribed

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with Sanskrit characters, his bow, saddle, and armour, a small coloured image of him in priestly garb which looks like a portrait, and a very old *kakemono* representing his life and adventures. There is also a flag interesting as a very early example of the Japanese national device of the red sun on a white ground. On the sun are inscribed the characters *Namu Amida Butsu*, and a date corresponding to the 30th November, 1185. The collection contains furthermore quite a number of small Buddhist images.

The walk up the stream to the temple of Kōshōji (ferry), returning over the Uji bridge, is very pretty. The most agreeable way of returning to Kyōto is to take boat, and drop down to the Kyōbashi at Fushimi in about an hour, whence home by jinrikisha. Observe that an expedition to Uji may be combined with a visit to the *Daibutsu* (see p. 300), *San-jū-sangen-dō* (p. 299), *Tōfukuji* (p. 299), and the temple of *Inari* (p. 298). Instead of following the main road from Kyōto to Uji, some recommend a détour viâ the temples of *Fuji-no-mori* and *Obaku-san*. Both of these ancient and once celebrated edifices have, however, fallen into such lamentable decay as really not to be worth going out of one's way to see.

Fuji-no-Mori is dedicated to Toneri Shinnō, the chief compiler of the *Nihongi*, or 'Chronicles of Japan,' A.D. 720. *Obaku-san*, founded in 1659 by a Chinese priest named Ingen, possesses a complete set of wooden blocks for printing the Chinese version of the Buddhist scriptures.

Those who prefer jinrikisha riding to the train might go from Kyōto to Nara viâ Uji—not much more than a half-day's run—passing through the vill. of Nagaike and along the banks of the Kizugawa.

6. **Lake Biwa**, either viâ *Ōtsu* or over *Hiei-zan*. (See next Route for details.)

ROUTE 44.

Lake Biwa.

KYŌTO TO LAKE BIWA. ŌTSU. ISHIYAMA-DERA. MIIDERA. KARASAKI. ASCENT OF HIEI-ZAN. HIKONE. NAGAHAMA. CHIKUBUSHIMA.

1.—General Information.

Glimpses of this beautiful lake, whose southern and eastern shores are classic ground, can be obtained from the carriage windows by those travelling on the Tōkaidō Railway between the stations of Maibara and Baba; but they are glimpses only. To explore the best portions of the Lake Biwa district thoroughly, the proper plan is, taking Kyōto as the starting-point, to go to Ōtsu either by rail or jinrikisha, or else to go over Hiei-zan, as explained in detail below, to do the southern end of the lake from Ōtsu as a centre, and then to take one of the little lake steamers from Ōtsu to Hikone and Nagahama, returning to Ōtsu by rail, and thence either westwards to Kyōto or eastwards in the direction of Yokohama.

The Lake of Ōmi, generally called **Lake Biwa** (*Biwa-ko* in Japanese) on account of a fancied resemblance between its shape and that of the Chinese guitar, is about 36 m. long and 12 m. wide. Its area is approximately equal to that of the Lake of Geneva. Its height is stated by Dr. Rein to be about 100 metres (333 ft.) above the level of the sea; and its greatest depth is said to be the same, but in most places is much less. From Katata towards Seta it becomes very narrow, while the northern part is oval in shape. On the W. side the mountain ranges of Hiei-zan and Hira-yama descend nearly to the shore, while on the E. a wide plain extends between Musa and Toriimoto towards the boundary of Mino. There are a few small islands in the lake, of which Chikubu-shima near the N. end is the most celebrated. According to a legend long firmly believed in by the Japanese, the lake was produced by an earthquake in the year 286 B.C., while Mount Fuji rose out of the plains of Suruga at the same moment. Constant reference is made in Japanese poetry and

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art to the 'Eight Beauties of Ōmi' (*Ōmi Hak-kei*), the idea of which was derived, like most other Japanese things, from China, where there are or were eight beauties at a place called Siao-Siang. The Eight Beauties of Omi are: the Autumn Moon seen from Ishiyama, the Evening Snow on Hirayama, the Blaze of Evening at Seta, the Evening Bell of Miidera, the Boats sailing back from Yabase, a Bright Sky with a Breeze at Awazu, Rain by Night at Karasaki, and the Wild Geese alighting at Katata. As usual, convention enters a good deal into this Japanese choice of specially lovely scenes; but all foreigners will admit the great general beauty of the southern portion of the lake.

A new feature—useful though not beautiful—added to the neighbourhood of Ōtsu by the modern thirst for progress is the *Lake Biwa Canal*, begun in 1885, and consisting of two branches, one for purposes of navigation, the other for irrigation and water power. The main branch is 6¾ m. long, the secondary branch 5½ m., the total fall 143 ft. Some portions of the Canal are open, others pass through long tunnels. The main branch connects with the Kamogawa, the river by which Kyōto is watered. At Keage near the entrance of the city, where the branches divide, the boat traffic is worked by an inclined plane, the boats being put into a wheeled cradle, which is pulled up and let down by means of a wire rope worked by water power from the Canal above. From the foot of this plane there is another stretch of open Canal, with a regulating lock between it and the river. A curious personal item worth mentioning in connection with this Canal is the fact that the idea of it originated with a young student of the College of Engineering at Tōkyō, who, having propounded it in his graduation essay, obtained permission to put it into practice himself, and thus, though a mere youth and though deprived of the use of his right hand—all his drawings having been beautifully executed with his left—rose immediately to the position of one of the leading engineers in the country. His name is Tunabe Sakurō. The Canal was opened to traffic in the spring of 1890, and while answering the purposes for which it was intended, has not verified the fears of some who imagined that the level of the lake would be permanently lowered. The cost of the undertaking is officially stated at 1½ million *yen*. The natural drainage of the lake is by a river flowing out of its S. end, which bears in succession the names of Setagawa, Ujigawa, and Yodogawa. It passes close to Fushimi, a suburb of Kyōto, and falls into the sea at Ōsaka.

Small steamers ply daily between Ōtsu and Hikone, Maibara, and Nagahama on the E. coast of the lake, and along the W. coast between Ōtsu, Katata, Katsuno, etc., on the W. coast, ending up at Shiotsu on the N. extremity.

2.—Kyōto to Ōtsu by Jinrikisha. Ōtsu and Neighbourhood.

The run from Kyōto to Ōtsu by the Tōkaidō Railway takes about ¾ hr. The Ōtsu station, called **Baba**, stands some way out of the town. For this reason, and also on account of the excellence of the highway, which is part of the historic Tōkaidō and still retains some of the bustle and picturesqueness of former days, many prefer to do the distance by jinrikisha. One may also thus advantageously combine a visit to the *Kinkozan Potteries* at Awata on the E. outskirt of Kyōto, which are extensive and most interesting, the visitor being shown the whole process, from the kneading of the clay to the painting in gold and colours and the firing of the completed pieces. Leaving Awata, we pass l. the *Lake Biwa Canal*, just at the place (Keage) where the portage by rail takes place. After ascending a gentle rise called Hino-oka-tōge, we next see r. the former *Execution Ground (shi-oki-ba)*, now turned into a rice-field, and then l. the *Tumulus of Tenji Tennō*, a Mikado of the 7th century. It is a mound overgrown with pine-trees, like all the hill-sides hereabout. The vill. of *Yamashina*, which stands on the boundary between the provinces of Yamashiro and Ōmi, and which has furnished a title to one of Japan's Imperial Princes, is soon reached, and after it the villages of *Oiwake* and *Ōtani*, where the high-road and the railway run side by side. The gentle hill next ascended is called *Ōsaka* (properly *Au saka*, 'the hill of meeting,' of course having nothing whatever to do with the city of Ōsaka).

On the top formerly stood a barrier, or *octroi*, constantly referred to in Japanese

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poetry, and thus described by Semi-maro, one of the bards of the *Hyaku-nin Is-shu*, or 'Century of Poets,' in a stanza which every Japanese knows by heart:

The stranger here from distant lands,
The friend his home-bound friend may greet,
For on this hill the barrier stands,
The gate where all must part and meet.

Just over the top of the hill there is a tiny shrine to Semi-maro. Lake Biwa then comes in view, and in a minute more we are in

X **Ōtsu** (*Hotel*, Minarai-tei, semi-foreign), a flourishing town, capital of the province of Ōmi and of the prefecture of Shiga, standing on the shore of the lake.

This city has gained an unenviable place in the annals of contemporary Japan, through the attempted murder there of the Czarewitch on the 11th May, 1891. The would-be assassin, Tsuda Sanzō, had distinguished himself on the loyal side in the Satsuma Rebellion, and having subsequently entered the police service, was actually on duty at the time as one of the Czarewitch's guards. Some of the good people of Ōtsu proposed to alter the name of their city, which had thus become infamous; but though such changes are by no means rare in Japan, this particular suggestion has not been adopted.

On a hill close to the town stands the famous Buddhist temple of

X **Miidera**, dedicated to Kwannon.

This monastery was founded in A.D. 675 by the Emperor Tenji, and rebuilt in magnificent style in the following century. The present structure, which dates only from 1690, is poor. The granite obelisk is quite modern, having been erected to the memory of the soldiers from this prefecture who fell fighting on the loyal side against the Satsuma rebels.

The view is entrancing, especially from the obelisk. On the spectator's extreme l. is Hiei-zan, then Hirayama; next, in faint outline, the island of Chikubu-shima near the N. end of the lake, with the high land of Echizen behind; straight ahead are other mountains not specially famous, excepting pointed Chōmeiji-yama, and Mikami-yama, (Mukade-yama) shaped like a miniature Fuji. To the extreme r. is Tanakami-zan. At the spectator's feet are the lake and the town of Ōtsu, with the Canal coming straight towards him.

Not quite 1½ *ri* N. of Ōtsu, along the W. shore of the lake by a level jinrikisha road, is **Karasaki**, famous all over Japan for its giant pine-tree, which is one of the most curious trees in the world and perhaps the very largest of its species — not in height, but in extent. Its dimensions are stated as follows:

Height, over	90 ft.
Circumference of trunk, over	37 „
Length of branches from E. to W.	240 „
Length of branches from N. to S.	288 „
Number of branches, over...	380 „

Most of the branches spread downwards and outwards, fan-like, towards the ground, being in most places so low that one has to crouch in order to pass under them, and are supported by a whole scaffolding of wooden legs and stone cushions. The holes in the trunk are carefully stopped with plaster, and the top of the tree has a little roof over it to ward off the rain from a spot supposed to be delicate. In front of this tree, for which immemorial age has gained the reputation of sanctity, stands a trumpery little Shintō shrine called *Karasaki Jinja*.

Those having time to spare should continue on 20 *chō* further along this road to **Sakamoto** (several X inns), where, on the slope of Hiei-zan, embosomed among tall pines and cryptomerias, is a large Shintō temple dedicated to Hiyoshi, or Sannō Sama, the god of the mountain, together with a number of subsidiary shrines, some so small as almost to look like toys. The stillness of the now half-deserted temples, the shade of the grand old trees, and the plashing of rills of water through the spacious grounds, produce a charming impression. No spot could be better fitted for a

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picnic. There are two more Shintō shrines 8 *chō* higher up the hill.

The best expedition on the opposite, or S.E., side of Ōtsu is to the long bridge of Seta and the temple of Ishiyama-dera, a charming jinrikisha ride. After leaving Ōtsu, one passes through *Zeze*, which is practically a suburb of Ōtsu (most Japanese prefer the Sakamoto-ya inn at Zeze to any of those at Ōtsu). Observe r. the barn-like temple of Empuku-in, with quaint images—some painted, some unpainted—of the Five Hundred *Rakan* seated on shelves placed round three sides of the hall. On leaving Zeze, the road leads over a sort of common called Awazu-no-hara. Here the cultivated plain to the r., the avenue of pine-trees lining the road, the blue lake to the l., and the hills encircling the horizon — some brilliantly green with pine-trees, some bare and white, some blue in the distance, with broad spaces between, and the cone of Mikami-yama ahead — this *tout ensemble* forms an ideal picture of tranquil and varied loveliness. Two *chō* past the vill. of Torigawa, stands the celebrated

Long Bridge of Seta (*Seta no Naga-hashi*), spanning the waters of the lake at the picturesque spot where it narrows to form the Setagawa, so called from the vill. of Seta on the opposite bank. A bridge has existed in this spot from the earliest times. The present structure was last repaired in 1875. Properly speaking, the bridge is two bridges, there being an island in mid-stream, on which they meet. The first bridge is 215 Japanese ft. long, the second 576 ft. A tiny Shintō shrine on the opposite bank of the river, to the r., is dedicated to the memory of Tawara Tōda Hidesato, a famous hero of romance, who is said to have lived in the tenth century. The following legend concerning him and the Long Bridge and Mikami-yama hard by, which is also called Mukade-yama, that is, Centipede Mountain, is taken from the 'Japanese Fairy Tale Series,' where it bears the title of

My Lord Bag-o'-Rice.†

Once upon a time there was a brave warrior, called My Lord Bag-o'-Rice, who spent all his time in waging war against the Mikado's enemies.

One day, when he had sallied forth to seek adventures, he came to the Long Bridge of Seta, spanning the river just at the place where it flows out of the Lake. When he set foot on this bridge, he saw that a Serpent twenty feet long was lying there basking in the sun, in such a way that he could not cross the bridge without treading on it. Most men would have taken to their heels at so frightful a sight. But My Lord Bag-o'-Rice was not to be daunted. He simply walked right ahead,—squash, scrunch, over the Serpent's body. Instantly the Serpent turned into a tiny Dwarf, who, humbly bowing the knee, and knocking the planks of the bridge three times with his head in token of respect, said: 'My Lord! you are a man, you are! For many a weary day have I lain here, waiting for one who should avenge me on mine enemy. But all who saw me were cowards and ran away. You will avenge me, will you not? I live at the bottom of this lake, and my enemy is a Centipede who dwells at the top of yonder mountain. Come along with me, I beseech you. If you help me not, I am undone.'

The Warrior was delighted at having found such an adventure. He willingly followed the Dwarf to his summer-house beneath the waters of the lake. It was all curiously built of coral and metal sprays in the shape of sea-weed and other water-plants, with fresh-water crabs as big as men, and water-monkeys, and newts, and tadpoles, as servants and body-guards. When they had rested awhile, dinner was brought in on trays shaped like the leaves of water-lilies. The dishes were water-cress leaves,—not real ones, but much more beautiful than real ones; for they were of water-green porcelain with a shimmer of gold; and the chopsticks were of beautiful petrified wood, like black ivory. As for the wine in the cups, it *looked* like water; but as it *tasted* all right, what did its looks signify?

Well, there they were, feasting and singing; and the Dwarf had just pledged

† *Tawara*, part of the hero's name, means 'rice-bag.'

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the Warrior in a goblet of hot steaming wine, when thud! thud! thud! like the tramp of an army, the fearful monster of whom the Dwarf had spoken was heard approaching. It sounded as if a continent were in motion; and on either side there seemed to be a row of a thousand men with lanterns. But the Warrior was able to make out, as the danger drew nearer, that all this fuss was made by a single creature, an enormous Centipede over a mile long; and that what had seemed like men with lanterns on either side of it, were in reality its own feet, of which it had exactly one thousand on each side of its body, all of them glistening and glinting with the sticky poison that oozed out of every pore. There was no time to be lost. The Centipede was already half-way down the mountain. So the Warrior snatched up his bow—a bow so big and heavy that it would have taken five ordinary men to pull it—fitted an arrow into the bow-notch, and let fly. He was not one ever to miss his aim. The arrow struck right in the middle of the monster's forehead. But alas! it rebounded as if that forehead had been made of brass.

A second time did the Warrior take his bow and shoot. A second time did the arrow strike and rebound; and now the dreadful creature was down to the water's edge, and would soon pollute the lake with its filthy poison. Said the Warrior to himself: 'Nothing kills Centipedes so surely as human spittle.' And with these words, he spat upon the tip of the only arrow that remained to him,—for there had been but three in his quiver. This time again the arrow hit the Centipede right in the middle of the forehead. But instead of rebounding, it went right in and came out again at the back of the creature's head, so that the Centipede fell down dead, shaking the whole country-side like an earthquake; and the poisonous light on its two thousand feet darkened to a dull glare like that of the twilight of a stormy day.

Then the Warrior found himself wafted back to his own castle; and round him stood a row of presents, on each of which were inscribed the words, 'From your grateful Dwarf.' One of these presents was a large bronze bell, which the Warrior, who was a religious man as well as a brave one, hung up in the temple that contained the tombs of his ancestors. The second was a sword, which enabled him ever after to gain the victory over all his enemies. The third was a suit of armour which no arrow could penetrate. The fourth was a roll of silk which never grew smaller, though he cut off large pieces from to time to make himself a new court dress. The fifth was a bag of rice, which, though he took from it day after day for meals for himself, his family, and his trusty retainers, never got exhausted as long as he lived. And it was from this fifth and last present that he took his name and title of 'My Lord Bag-o'-Rice;' for all the people thought that there was nothing stranger in the whole world than this wonderful bag, which made its owner such a rich and happy man.

Returning to the vill. of Torigawa, we follow for a short distance down the r. bank of the Setagawa to

Ishiyama-dera. In the vill. just before reaching the temple are numerous tea-houses where lunch may conveniently be taken.

This famous monastery was founded in 749 by the monk Ryōben Sōjō, in obedience to a command of the Emperor Shōmu. Having been destroyed by fire in 1078, it was rebuilt a century later by Yoritomo. The present main temple was built by Yodo-Gimi, the mother of Hideyori, towards the end of the 16th century. The name *Ishiyama-dera*, lit. 'the temple of the rocky mountain,' is derived from some large black rocks of fantastic shape, which crop up out of the soil in the middle of the grounds, and have been utilised by the priests for purposes of landscape gardening.

The temple grounds occupy the lower part of a thickly wooded hill on the r. bank of the river, and extend almost down to the water's edge. Passing along an avenue of maple-trees and ascending a flight of steps, the visitor reaches the platform where stand the already-mentioned black rocks, above which again is the Main Temple, dedicated to the Two-Armed Omnipotent Kwannon. The building, which is partly supported on piles, is dingy within. The altar is so dark that the image of Kwannon can scarcely be distinguished. It is 16 ft. high, and is attributed to Ryōben. In its interior is hidden the real object of worship, a small image six inches in height, once owned by the famous Prince Shōtoku Taishi. On pillars in front of the altar hang prayer-wheels and a fortune-box *(o mikuji-bako)*, the latter being a cylinder containing little brass chopsticks marked with notches,—one, two, three, and so on up to twelve. The anxious enquirer shakes one of

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these out of a small hole at one end of the cylinder, notes the number of notches on it, and then reads off, from a board hanging higher up, a verse containing what may be called his fortune, but is in many cases rather a short homily addressed to his characteristic defect. The date inscribed on the cylinder is 1888. The paper labels that will be noticed on the pillars are stuck there by pilgrims, and contain their names, addresses, and date of pilgrimage—are in fact a sort of visiting card. The small image near the entrance is Bishamon. A little room to the r., known as the *Genji no Ma*, is said to have been occupied by Murasaki Shikibu, a famous authoress of about A.D. 1000, during the composition of her great romance, the *Genji Monogatari*. A small fee to the custodian will unlock the door, and enable the visitor to inspect the ink-slab she used, a M.S. Buddhist Sûtra said to be in her handwriting, and some mineralogical specimens.

The grounds contain several minor temples and other buildings. Walking up past the pagoda, one reaches the *Tsuki-mi no Chin*, whose name means literally 'the Moon-Gazing Arbour'. This point affords a charming view of the lake, the river, the long bridge, and the mountains enclosing the basin of the lake to the E., the foreground being, however, somewhat spoilt by rising ground all along the l. bank of the river. Ishiyama-dera is famous for the beauty of its maple-trees in autumn.

All the above can easily be seen within the limits of one day—Miidera, Karasaki, and Sakamoto being taken in the morning, and the Long Bridge with Ishiyama-dera in a short afternoon. A second day will be required to do the chief places on the E. shore of the lake—Hikone and Nagahama, with perhaps Chikubu-shima.

Hikone (*Inns*, *Raku-raku-tei, near the castle-moat, with beautiful garden; Matsu-ya) is picturesquely situated on the shore of the lake, and possesses the remains of a fine feudal castle, formerly the seat of a Daimyō called Ii-Kamon-no-Kami.

This castle was about to perish in the general ruin of such buildings which accompanied the mania for all things European and the contempt of their national antiquities, whereby the Japanese were actuated during the first two decades of the present *régime*. It so chanced, however, that the Mikado, on a progress through Central Japan, spent a night at Hikone, and finding the local officials busy pulling down the old castle, commanded them to desist. The lover of the picturesque will probably be more grateful to His Majesty for this gracious act of clemency towards a doomed edifice than for many scores of the improvements which the present Government has set on foot, more especially when the so-called Improvements relate to architecture.

About 3½ *ri* from Hikone, in the hills towards Seki-ga-hara, is a fish-breeding establishment *(Yōgyoba)*, where salmon and salmon-trout are reared according to the most approved modern methods. The place may be also reached from Maibara station, whence the distance is but 2 *ri* 13 *chō*.

Nagahama (*Inn*, Masu-ya at railway station), also on the lake, is the finest town between Ōtsu and Tsuruga, and enjoys a delightful view.

This place is celebrated for its crape called *Hama-chirimen*, for *tsumugi* woven from spun silk, and for mosquito netting, most of which is made in the surrounding villages by weavers who receive the thread from the dealers in the town and return it to them made up. When the crape comes from the weavers, it presents the appearance of gauze, and has to be boiled by persons called *neriya*. Upon drying it shrinks considerably in breadth, and assumes the wrinkled texture proper to crape. There are two qualities, one perfectly white, which alone is suitable for dyeing scarlet, and another of a pale bluish tint, which will take all other dyes. A large quantity of the raw silk used in this manufacture is produced in the neighbourhood.

The island of **Chikubu-shima**, which is not often touched at by

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the lake steamers, can be reached from Nagahama, 3 *ri* by boat. A better plan still is to take a jinrikisha from Nagahama to the vill. of Hayazaki, whence it is only a passage of 50 *chō*. Remember that Lake Biwa, like most lakes, is subject to sudden squalls, so that it is always advisable to engage an extra boatman in case of need. Chikubu-shima, which is high and thickly wooded, has a small temple to the goddess Benten. It is a wonderful sight, at the approach of evening, to see the birds flocking in thousands to the island to roost.

The return journey by train from Nagahama to Ōtsu calls for no special description, the mountains etc. that are seen being those already often mentioned.

3.—Kyōto to Ōtsu over Hiei-zan.

This delightful alternative way of reaching Ōtsu from Kyōto may be taken either on foot or on horseback, jinrikishas also being available for about 1½ *ri* at the beginning of the excursion and for 2 *ri* at the end, from Sakamoto (see p. 319) along the shore of Lake Biwa to Ōtsu. The whole trip can be accomplished on ponies in about 6 hrs., or say one short day, including a picnic on the mountain. The same time is required if, instead of proceeding on to Ōtsu, the party prefer to return to Kyōto. In either case the day's programme may be so arranged, on starting from Kyōto, as to include a visit to Ginkakuji and Shugaku-in (the latter only for those having admission to the Kyōto palaces, see p. 287). The view from the summit of Hiei-zan is among the finest in Japan, comprising, as it does, a magnificent panorama of the valley of Kyōto and of Lake Biwa and its shores. Only towards the N. is the prospect cut off by Hira-yama. Arrangements should be made for lunching at the summit, in order to enjoy the view at leisure. The spot, known by the name of Shimei-ga-take, is grassy, and rises to a height of some 2,700 ft. above the sea level.

The original name of Hiei-zan was Hie-no-yama, perhaps meaning the 'Chilly Mountain;' and the Shintō temple of Hie at Sakamoto at the E. foot of the mountain, popularly known as Sannō Sama, is called after it. During the middle ages Hiei-zan was covered with Buddhist temples and seminaries, the total aggregate of such buildings being stated at the extraordinary number of 3,000; and the monks, who were often ignorant, truculent, and of disorderly habits, became the terror of Kyōto, on which peaceful city they would sweep down after the manner of banditti. At last, in the 16th century, the great warrior Nobunaga, in order to revenge himself upon the monks for having sided with his enemy Asakura, Lord of Echizen, attacked the temples and committed them to the flames. The monks were dispersed far and wide until the accession to power of the Tokugawa Shōguns, who re-established the institution on a smaller scale, the number of the seminaries being limited to 125.

On the way down the mountain towards the lake many now deserted shrines are passed, till at the base the fine temple buildings just above the vill. of Sakamoto are reached. The way thence into Ōtsu is through Sakamoto and Karasaki, where a halt should be made to look at the giant pine-tree (see p. 319).

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ROUTE 45.

NARA AND NEIGHBOURHOOD.

Nara is now best reached by train from Ōsaka. One of the intermediate stations, Hōryūji, possesses considerable interest.

ŌSAKA-NARA RAILWAY.

Distance from Ōsaka.	Names of Stations.	Remarks.
	ŌSAKA (Minato-machi).	
2¼m.	Tennōji.	
4¾	Hirano.	
7¼	Yao	Alight for temple of Shigi-sen.
10	Kashiwabara.	
15¾	Ōji	Change for Takada and Sakurai.
18	Hōryūji.	
22¼	Kōriyama.	
25¾	NARA.	

The line, leaving the S.E. end of Ōsaka, passes along a wide, cultivated plain encircled at a considerable distance by mountains, those ahead and to the r. being the mountains of Yamato, the province in which Nara stands. The scenery is picturesque between Kashiwabara and Ōji, after which latter place on to Nara it becomes flat.

From **Yao** it is 50 *chō* to *Shigi-sen*, the scene of a famous victory by Shōtoku Taishi over the rebel Mononobe-no-Moriya. The temple is dedicated to Bishamon, who is supposed to have lent his assistance to the victor. It is adorned with the crest of centipedes peculiar to that divinity. There is rather a good view.

At **Kashiwabara** is a temple called Dōmyōji to which yearly pilgrimages are made. The vill. of **Hōryūji** (*Inns*, Daikoku-ya, Kase-ya) takes its name from a very ancient monastery, which, though somewhat battered by time, well merits a visit from all lovers of art and antiquity.

The monastery of Hōryūji is the oldest Buddhist temple in Japan, having been founded by Shōtoku Taishi and completed in A.D. 607. Owing to its unusually important collection of art treasures, it has attracted the attention of art critics and of the Imperial Government, the latter having in 1887 given a sum of the $10,000 towards its support. There is also a local *Hozon-kwai*, or Society for the Preservation of the Temple. The temple is always open, excepting on certain special occasions. A fee of $1 should be given to the custodian, who will show the visitor the various objects of art (*reihō-mono*).

Instead of entering by the main gate, called *Akezu-no-mon*, it is usual to take a short cut through the Hachiman gate close to the inns. In this way the *Yume-dono* is first visited, and the principal part of the monastery is taken afterwards. The Yume-dono, or Hall or Dreams, an octagonal building in the centre of an enclosure surrounded by a closed gallery, is dedicated to Kwannon.

On the E. of the image of this goddess is that of the Eleven-faced Kwannon (600 years old), and on the W., Shōtoku Taishi, 1,100 years old. The Yumedono is now generally kept closed. Behind it is a long building, in the r. part of which, called the *Shariden*, the pupil of the left eye of Buddha is kept. It is shown every day at noon. The walls are covered with paintings by a Chinese artist named Shun-in. In the l. part of the building, called *Go Eiden*, are wall-pictures representing the events of the prince's life, attributed to Hada no Chishin, A.D. 1069. In this room is the ancient bronze image called the *Yume-tagai no Kwannon*, which is invoked to counteract the effects of bad dreams. Other buildings near by are the *Dembō-dō* connected by a small bridge, and *Sōgenji*.

Leaving this part of the monastery, we pass through a gateway and come to a building which contains a small eques-

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trian statue of Shōtoku Taishi subduing Moriya-no-Daijin; the incident is depicted in greater detail upon the ex-voto painting outside. In the corresponding building, called Taishi-dō or *Shōryō-in*, which is said to be in the same style as the *Shishin-den* or Chief Reception Hall of the ancient palace of Nara, is an image of the prince at the age of 35, attributed to himself, and a Nyo-i-rin Kwannon and Jizō by a Korean sculptor of the 6th century.

We now approach the chief temples, which are contained in an oblong enclosure surrounded by a large closed gallery or *kwairō*. The *Ni-ō* in the two-storied gateway are remarkable statues; the black one is carved out of a single cryptomeria trunk, and the red one opposite is of wood covered with clay. The *Kondō*, which stands a little on the l. of the entrance, and the pagoda, are all that are left of the original buildings, and are the oldest wooden structures in Japan, their age being more than twelve centuries and a half. The *Kondō* contains, on the S. side, a bronze image of Buddha, formerly gilt, attributed to Tori Busshi, flanked by Yakuō Bosatsu and Yakujō Bosatsu. On the E. side is Yakushi Nyorai, also by Tori Busshi, with Nikkō Bosatsu and Gwakkō Bosatsu r. and l. The W. side is occupied by Amida, accompanied by Kwannon and Seishi. These three images were cast in 1231 to replace the original ones, which had been stolen. The wooden figures of Tamon-Ten and Kichijō-Ten date also from the middle of the 13th century. The Shi-Tennō are by two Chinese sculptors, and belong to the middle of the 7th century. The bronze image of Yakushi and the wooden figure of Fugen are said to have been brought to Japan by the Indian priest whose name is translated Zemui. On the N. side is another bronze Amida, flanked by Kwannon and Seishi, said to have belonged to Kōmyō Tennō (A.D. 1336 to 1348). The lanky wooden figure of Kokuzō Bosatsu, 8 ft. high, and the wooden Kwannon are said to be Indian. The walls are covered with paintings of Buddhist subjects, executed in a noble manner, attributed to the sculptor Tori Busshi and a Korean priest of the same early period. These are of extreme interest and value for the history of art in Japan. Of their great antiquity there can be little doubt, and the excellence of the style in itself confirms the opinion that they are the work of Korean artists, for they are superior to anything known to have been produced by Japanese painters. The ground-floor of the pagoda contains some very curious tinted terra-cotta groups ascribed to Tori Busshi; on the S., Amida with Kwannon and Daiseishi; on the E., Monju and Jōmyō Koji or Yuima; on the N., the entry of Shaka into Nirvâna; and on the W. his cremation. The expression on the countenances of some of the weeping disciples is excellent; their costume represents what was supposed by the sculptor to be Indian dress. The *Dai-Kōdō*, or great Lecture Hall, on the N. side of the closed gallery, is dedicated to Yakushi and a host of other deities.

On a mound behind is the *Mine no Yakushi*, an octagonal building dedicated to Yakushi. This image and the twelve smaller images representing the Signs of the Zodiac are attributed to Gyōgi Bosatsu. This temple is a unique sight, being literally hidden under the enormous number of short swords and metal mirrors placed there as offerings by men and women respectively, whose prayers for restoration to health have proved efficacious. Drills, presented by persons who have been

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cured of deafness, also line the walls in great numbers. The *Kami no dō*, a building on the r., contains colossal images of Shaka, Monju, Fugen, the Shi-Tennō, a group representing the death of Buddha, and paintings depicting the eight scenes of his existence, viz. his birth in the Tushita heaven, his conception by Maya Bunin, his birth on earth, admission into the priesthood, temptations, perfection, preaching, and entry into Nirvâna. In the building called Sankyō-in, on the W. side of the closed gallery, is an image of Shōtoku Taishi at the age of 42, besides an Amida by Gyōgi, a Monju, a Miroku, and the Shi-Tennō.

The principal annual festival at Hōryūji is celebrated on the 22nd day of the 9th moon, according to the old Japanese calendar.

[Some 12 *chō* from Hōryūji stands **Tatta**, formerly pronounced *Tatsuta*, which is famous in Japanese poetry for the maples lining the banks of the river that passes by it. Near Hōryūji too is the *misasagi*, or tumulus, of Suinin Tennō, a prehistoric Mikado supposed to have reigned at the beginning of the Christian era. It is a large and striking gourd-shaped mound, planted with trees and having a broad new moat round it, and at one end a small *torii* forming the approach to a neat gravel walk.]

Kōriyama (*Inn*, Kiku-ya). The walls of Nara, when that city was the capital, extended almost to what is now the E. limit of this town.

NARA.

May 10-1-94

Nara, sometimes called *Nanto* by the learned (*Inns*, Musashino, prettily situated in the park at the foot of Mikasa-yama; Kado-ya, convenient central situation; both semi-foreign. Also Kiku-ya, Japanese; Jap. restaurant, Sawano-ya, near Kōbukuji).

The chief products of Nara are Indian ink, fans, and little wooden toy figures of the *Nō* performances, called *Nara ningyō*.

Nara was the capital of Japan during seven reigns, from A.D. 709 to 784, when the Emperor Kwammu removed the seat of government to the province of Yamashiro. The town has at the present day probably but a tenth of its former dimensions. It is situated in the North of Yamato, close to the boundary of Yamashiro, and at the foot of a range of mountains which runs N. and S., roughly dividing the upper part of Yamato into two halves. The site where the palace stood is about three miles W. of the town on the Hokkeji road.

From the Musashino inn, the chief sights of Nara may be conveniently taken in the following order on the way back to the railway station.

Kasuga no Miya.

This temple is dedicated to the ancestor of the Fujiwara family, the Shintō god Ama-no-Koyane, to his wife, and to the gods or mythical heroes Take-mikazuchi and Futsu-nushi. It is said to have been founded in the year 767, at the desire of Take-mikazuchi, who rode up to Nara on a white deer in search of a new residence, and then summoned the other three gods to come and dwell with him there. The great yearly festival is held on the 17th December.

From the inn the path descends the steps past the shops where the *Nara ningyō* and articles made out of deer's horns are sold, crosses a bridge over a tiny stream called the Izagawa, and turns up to the l. through a red painted temple dedicated to Gozu Tennō, under which name Susa-no-o is frequently worshipped. It then continues through the wood to a clearing at the back of the temple, where tame deer usually congregate in the expectation of being fed, and, passing through rows of stone lanterns of which it is said that no one knows the number, enters the Main Temple through a side gate in the *Sujikai-no-Ma*, a gallery attributed to the famous carver Hidari Jingorō. The bright red of the temple edifices and the count-

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less brass lanterns with which they are hung, contrast strikingly with the reposeful green of the magnificent cryptomerias all around and between the buildings. The open shed called the *Haiya*, or Oratory, where in ancient times the Daimyōs used to come to worship, is now used by the townspeople on the evening of the *Setsubun* (3rd February) for the performance of the ceremony of scattering beans to expel evil spirits. In the S.W. corner of the outer gallery is a small shrine to Saruta-hiko, the god who is supposed to be lord of the soil.

According to the myth, this god made an agreement with the god of Kashima to lease 3 ft. of earth to him; but the latter cunningly enclosed 3 *ri* square of ground during the night, pretending that the 'three feet' in the contract referred only to the depth of soil. It is the popular belief that, in consequence of this trick of Take-mikazuchi, no tree on Kasuga-yama sends its roots more than 3 ft. below the surface.

At the end of a long avenue of standing lanterns to the r. of the Main Temple stands the *Wakamiya*, a temple dedicated to Ama-no-oshi-kumo, son of Ama-no-koyane. Many of the lanterns which line the approach are lighted every night. Formerly, when the annual subscriptions for that purpose were liberal, all were lighted, and the effect produced among the dark evergreens of the grove was highly picturesque. In front are an open shed where pilgrims bow down, and a long low building occupied by the priests. A few young girls are in attendance to perform the ancient dance called *kagura*. Their dress consists of a pair of wide red trowsers, a white under-garment, and a long gauzy mantle adorned with the Kasuga crest of wistaria. Their hair is gathered into a long tress which hangs down behind; a chaplet of artificial flowers—the wistaria and scarlet single camellia,—is worn on the forehead, and the face is plastered thickly with white-lead powder. The girls hold in their hands, as the dance proceeds, now a fan, and now a bunch of small bells. The orchestra consists of three priests who perform on the drum and flute, and sing a hymn. The payment demanded is from 50 *sen* up to $10, according to the length of the performance. The *Oku-no-in*, a temple beyond the Wakamiya, is uninteresting.

Returning to the Musashino inn the way he came, the traveller can go for a short way by jinrikisha through the wood to the

Tamuke-yama no Hachiman, another red and white Shintō temple, now somewhat decayed, but celebrated in Japanese poetry as the scene of an ode by Sugawara-no-Michizane, included in the famous 'Century of Poets' *(Hyaku-nin Isshu)*, which all Japanese have by heart. It says:

Kono tabi wa
Nusa mo tori-aezu
Tamuke-yama
Momiji no nishiki
Kami no mani-mani

which may be roughly rendered thus:

'This time I bring with me no offerings; the gods may take to their hearts' content of the damask of the maple-leaves on Mount Tamuke'—the allusion being to the maple-trees which grow in plenty on this spot. The brightly coloured mural picture in the building l. on entering represents the encounter at the Rashō-mon in Kyōto between Watanabe-no-Tsuna and the ogre. Leaving Tamuke-yama, and passing the temples of *San-gwatsu-dō* and *Shi-gwatsu-dō*, now too much decayed to deserve more than a parenthetical reference to the great gaunt images contained in them, we reach the

Ni-gwatsu-dō, a fine Buddhist temple of original aspect. It seems to cling to the side of the hill against which it is built out on

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piles, and is led up to by a steep flight of stone steps, while a perfect cloud of metal lanterns hung all along the front lend their quota of peculiarity to the general appearance. Parallel to the flight of steps on the other side, is a gallery called *Taimatsu no Rōka*, or Torch Gallery, because torch-light processions wend their way up it on the great festival night, the 3rd February. It is believed to be miraculously preserved against danger from fire. The view over the town from the front is fine, magnificent timber and the tiled roof of the Hall of the Daibutsu being the most noticeable features.

The Ni-gwatsu-dō, which is dedicated to Kwannon, was founded in A.D. 752, though the present building is only about two centuries old. According to the legend, a tiny copper image of Kwannon had been picked up, which possessed the miraculous quality of being warm like living flesh. Ever since it was enshrined in this temple, the custom has been to hold a special series of services called *Dattan no Okonai* during the first half of the second month of the year, whence the name *Ni-gwatsu-dō* (Hall of the Second Moon). The image is exposed for adoration on the 18th of each month.

Descending the Torch Gallery, we reach a well called *Wakasa no I*, contained in a small building which is opened only on the 1st February of each year.

The legend says that when the founder dedicated the temple, the god of Onyū in the province of Wakasa begged leave to provide the holy water, whereupon a white and a black cormorant flew out of the rock and disappeared, while water gushed forth from the hole. From that time the stream which had flowed past the chapel of Onyū dried up, its waters having been transferred to the Ni-gwatsu-dō. Local report tells of unbelievers having become convinced of the truth of the miracle by throwing rice-husks into the original spring in Wakasa, which turned up after a due interval in the spring here at Nara.

We next reach the enclosure of **Tōdaiji**, first passing the famous bell which hangs in a substantial belfry,

This great bell was cast in A.D. 732. Its measurements are height 13 ft. 6 in., greatest diameter 9 ft. 1.3 in., and greatest thickness at the edge 8.4 in. (Japanese measure). Nearly 36 tons of copper and 1 ton of tin were used in the casting.

and then proceeding downhill through the wood to the huge, ungainly building which contains the **Daibutsu,** or Gigantic Image of Buddha, larger than the one at Kamakura, though much less admirable as a work of art.

Founded by Shōmu Tennō, the temple of Tōdaiji was completed about the year 750, but on a much grander scale than it now presents. The actual building containing the Daibutsu, though it dates only from the beginning of the 18th century, is already much weather-worn and out of the perpendicular. Its dimensions are stated as follows: height 156 ft., length of front 290 ft., depth 170 ft.

The Hall has recently been so arranged that one may enter without taking one's boots off. Indeed the whole place has lost its religious character, the side and back part of the building having been turned into an exhibition, thus producing an impression of desecration which is extremely painful. The height of the image is said to be 53 ft., or 7 ft. higher than the Daibutsu at Kamakura. It is in a sitting posture, with the legs crossed, the right hand uplifted, with the palm outwards and the tips of the fingers about on a level with the shoulder, and the left hand resting on the knee with the back of the fingers towards the spectator. The body of the image and all the most ancient part of the lotus-flowers on which it is seated are apparently formed of plates of bronze 10 in. by 12 in., soldered together, except the modern parts, which are much larger castings. The petals of the reversed lotus seem to be single castings, and the head, which is much darker in colour, also looks like a single piece. A peculiar method of construction is said to have been adopted—namely, of gradually building up the walls of the mould as the lower part of the casting cooled, instead of constructing the whole mould first, and

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then making the casting in a single piece. The thickness of the casting varies from 6 in. to 10 in. The original parts of the upturned lotus forming the image's seat, are engraved with representations of Buddhist gods and of Shumisen (Sanskrit, *Sumēru*), the central axis of the universe, surrounded by various tiers of heavens. Here and there traces of substantial gilding are visible, which lead to the conjecture that the whole image was probably gilt when first made. The modern head is ugly, owing to its black colour, and to its broad nostrils and swollen cheeks. Behind it rises up a brightly gilt wooden glory containing large images of *Bosatsu*. Visitors are allowed to walk up a scaffolding to inspect the upper and back parts of the image. On the Daibutsu's r. hand is a gilt image of Kokuzō Bosatsu, which, though 18 ft. high, looks as nothing in comparison. To the l. is a Nyo-i-rin Kwannon of the same size. Both these subordinate images date from the beginning of the 18th century.

The history of the Nara Daibutsu is as follows. In the year 736 the Emperor Shōmu conceived the idea of constructing a colossal Buddhist image, but fearing to offend the native gods, sent the priest Gyōgi to the Sun-Goddess's temple in Ise to present her with a relic of Buddha, and find out how she would regard his project. Gyōgi passed seven days and nights at the foot of a tree close to her gate, at the end of which time the chapel doors flew open, and a loud voice pronounced an oracular sentence which was interpreted in a favourable sense. On the night after the priest's return, the Mikado dreamt that the Sun-Goddess appeared to him, and announced her approval of his plan of erecting a Buddhist temple, and he in consequence determined to have an image 160 ft. high made of gold and copper. A proclamation was issued in 743, calling upon the people to contribute, and in 744 the Mikado himself directed the construction of the model. The image was to be cast at Shigaraki in Ōmi, the then capital; but two years later the Court removed to Nara, and the image was not completed. In 747 Shōmu began the casting of another image, and with his own hands carried earth to form the platform. Eight attempts in all were made, which were finally crowned with success in 749. As Japan had not up to that time produced any gold, the Mikado was in despair lest he should not be able to procure enough of that metal to gild it all over; but the discovery of gold in Ōshū in the same year came opportunely to supply the want. In 859 the head of the image fell off, but was replaced. In 1180 the whole building was destroyed by fire in a civil war, and the head of the image was melted by the flames, but both temple and image were restored fifteen years later. The temple was burnt again in 1567, and once more the head of the image fell off. It was replaced not long after at the expense of a private individual. From this time the image remained exposed to the elements in the condition of a *mure-botoke* (wet-god), as the Japanese familiarly say, until the reconstruction of the temple some 130 years later. The deity represented is Roshana, or Birushana, an impersonation of light—a Buddhist personage easily identified by priestly ingenuity with the Shintō Sun-Goddess.

Immediately behind the great image are shown some eighth century masks, tiles of the original temple, a coloured statuette of the abbot Kōkei Shōnin who built the present edifice, etc., etc. The Exhibition proper—the exhibits being set out in cases all round the inner walls of the Daibutsu-dō—is extremely interesting, for the antique objects shown are very numerous and undoubtedly genuine. To begin with, there is a large number of ancient wooden statues, chiefly Buddhistic, brought together from various smaller temples in Nara and elsewhere. Some of them retain traces of rich colouring. Then there are carvings in high-relief of the 12 followers of Yakushi, attributed to Kōbō Daishi and evidently very old,—a grotesque but spirited set. Next we come to some curious old reliquaries, models, musical instruments, swords, ancient boxes, articles in lacquer, pottery and porcelain, woven stuffs, masks used in the pantomimic dances of early days, and horse-trappings. At the end are some absurd peep-shows.

In the spacious courtyard in

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front of the Daibutsu-dō is a remarkable ancient octagonal bronze lantern, with Buddhist images and conventional animals. It is ascribed to a Chinese artist of the 8th century, and is one of the earliest specimens of such work. Behind the Daibutsu-dō, in the wood, is a celebrated store-house in which, over 1,000 years ago, specimens of all the articles then in daily use were put away, thus forming an invaluable archæological museum, which, however, is unfortunately not open to the public. The visitor leaves the grounds of Tōdaiji and its Daibutsu by two large gates, called respectively *Niten-mon* and *Ni-ō-mon*. The latter has in the exterior niches a colossal pair of *Ni-ō*, which are considered admirable specimens of that class of sculpture. They are attributed to Kwaikei, about the year 1095. The interior niches contain a remarkable pair of stone lions of unknown date. Joining the great avenue which leads up to the temple of Kasuga, but walking down instead of up it and passing through the large *torii*, we come to the *Kiku-ya Hotel*, beyond which, to the r., is the Buddhist temple of

Kōbukuji, conspicuous by its two pagodas. This once grand temple, founded in A.D. 710, was burnt in 1717 and retains little of its ancient splendour. The following buildings may be mentioned:—the *Tōkondō*, dedicated to Yakushi Nyorai;

The enormous pine-tree with spreading branches supported on poles in front of the Tōkondō is said to have been planted by Kōbō Daishi as a perpetual offering to the god Yakushi, instead of flowers.

the *Komdō*, which is full of excellent ancient wooden statues, amidst a crowd of which will be distinguished a pair of *Ni-ō*, remarkable for their correct anatomy, and considered by some connoisseurs to be the best examples of wood-carving to be found in Japan; and the *Nan-endō*, an octagonal building containing two colossal images of Kwannon.

The octagonal shape of the building is taken from the fabulous Buddhist mountain Fudaraku-sen (Sanskrit, *Potala*), which is supposed to be Kwannon's favourite retreat.

The two-storied European building close by is the Prefecture.

South of Kōbukuji, under a hill, lies a pond called *Sarusawa no Ike*.

The local legend tells of a beautiful maiden at the Mikado's court, who was wooed by all the courtiers, but rejected their offers of marriage, because she was in love with the Mikado. The latter had pity on her for a while; but when he afterwards began to neglect her, she went secretly away by night and drowned herself in this pond.

The small platform at the side of the road to the r. of the pond is for the use of pilgrims desirous of performing from a distance their obeisances to the Mausoleum of Jimmu Tennō (see p. 332). Near the outskirts of the town in this direction are the tumuli of the Emperors Kaikwa and Shōmu—mere mounds interesting only to the professed antiquarian.

This ends the sights of Nara. Those with a little time to spare might devote it to walking up *Mikasa-yama* close behind the Musashino Hotel. From the stone at the summit (600 ft. above the base), a fine view N.W. is obtained of the Kizugawa valley, and W., of the plain of Nara stretching away to the mountains which divide it from the province of Kawachi. The town of Kōriyama lies S.W.

[Seven *ri* to the N.E. of Nara, up the course of the Kizugawa, is the village of **Tsukigase**, famous for its plum-tree orchards, which line the stream for upwards of 2 m., and diffuse a delicious scent in March when they are in blossom. No other place in Japan

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can boast such a show of the pink and white flowers of this fragrant tree. Some rapids, which occur a little lower down the course of the river, afford a pleasant change for a portion of the return journey to Nara; or else the traveller may join the Kwansei Railway at Tsuge, and proceed either W. to Kusatsu and Kyōto, or E. to Yokkaichi and Tōkyō.]

A pleasant short day's excursion for travellers staying at Nara is to take the train to *Hōryūji*, and, after visiting the temple there, to proceed by jinrikisha to *Yakushi-ji*, a run of about ¾ hr. This ancient temple, also known as *Nishi-no-Kyō*, is now indeed sadly decayed, but the bronze image of Kwannon (Shō-Kwannon) enshrined in it is one of the most precious legacies of Japanese—or more strictly speaking, Korean—art. The temple possesses numerous other images, as do those of *Shōdaiji* and *Saidaiji* in the vicinity, all formerly famous, but now on the verge of ruin owing to neglect. The jinrikisha ride back from Yakushiji to Nara will occupy about 2 hrs.

ROUTE 46.

THROUGH YAMATO TO THE MONASTERY OF KŌYA-SAN IN KISHŪ.

MAUSOLEUM OF JIMMU TENNŌ. MIWA. HASE. TŌNOMINE. YOSHINO. [ŌMINE AND OTHER MOUNTAINS.] KŌYA-SAN. [WAKAYAMA.] FROM KŌYA-SAN TO ŌSAKA.

This route includes many names that are classic to Japanese ears, and may be specially recommended to lovers of ancient religious art as well as to seekers after the picturesque.

The start may be made either from Ōsaka or from Nara; but the former is to be preferred, as the centre of interest is then speedily reached by railway, whereas the jinrikisha ride of 5 *ri* from Nara to Sakurai, viâ Tamba-ichi and Miwa, is somewhat dull. The railway taken at Ōsaka (Minato-chō station) is a branch of the Ōsaka-Nara Railway. Travellers change carriages at Oji for Takada, the temporary terminus of the branch, which is, however, to be carried on a few miles further to Imai close to Jimmu's Mausoleum, and to Sakurai. Even in the present unfinished state of things (1891), which nessitates taking jinrikishas from Takada viâ the Mausoleum to Sakurai, the whole trip does not occupy half a day. When the Imai station shall have been opened, the best plan will be to take train so far, and thence go by jinrikisha to Sakurai viâ the Mausoleum. The roads in all this district are excellent. The itinerary of the rest of the route from Sakurai onwards is as follows:

Itinerary.

SAKURAI to:—	*Ri.*	*Chō.*	*M.*
Hase	1	23	4
Back to Sakurai	1	23	4
Tōnomine	1	23	4
Kami-ichi	3	8	7¾
Yoshino (about)		25	1⅞
Muda	1	—	2½
GOJŌ	4	—	9¾
Hashimoto	2	3	5
Kamuro	1	—	2½
Kane (about)	1	14	3½
Kaniya „	1	14	3½
KŌYA-SAN „	1	14	3½
Back to Kamuro (about)	4	6	10¼
Hashimoto	1	—	2½
Top of Kiimi-toge	2	2	5
Mikkaichi	2	21	6¼
Fukumachi	3	7	7¾
SAKAI	3	21	8¾
Total	37	24	92

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By train from Sakai to Ōsaka in 20 min.

The raising of a grand Mausoleum to Jimmu Tennō, the Japanese Romulus, at Kashiwabara where his capital is believed to have stood, may be regarded as the culminating point of the triumphant labours of the archæological and Shintō party, which, beginning early in the 18th century by the annotation of ancient texts and the re-adoption of obsolete religious usages, has ended in our own day by restoring the Mikado to his long lost authority, while such comparatively modern innovations as the Shō-zunate have been trampled under foot, and the foreign religion, Buddhism, if not killed, at least deprived of official favour and emolument. On Jimmu Tennō, as the first Mikado, and on the other early monarchs of his line, a portion of the political and religious enthusiasm felt for their latest descendants reflects itself. Yamato and the adjacent provinces are covered with the tumuli—*misasagi*, as they are termed—of these long-neglected rulers, which, till within the last quarter of a century, were treated with scant reverence by the peasantry who used there to cut fodder for their cattle. All the tumuli have now been identified—not perhaps in every case by methods sufficiently strict to satisfy the European critic, but at least by painstaking reference to the oldest available sources of the national history; and that *some* great personages were interred under some of the tumuli in question, is plain from the gold ornaments, the pottery, and other relics dug out of them during the earlier stages of the search. However legitimately destructive European criticism may be of the authenticity of Jimmu Tennō's history and of the claims of any particular tumulus to the name it is now made to bear, one cannot but experience a certain feeling of interest and respect in presence of such very ancient remains. This fertile plain of Yamato which holds them is the earliest historic centre of the Japanese race, and has certainly for thirteen centuries, and probably for a much longer period, been the home of a unique civilisation. The various Imperial tumuli may now be recognised by the barrier—generally a granite fence—surrounding a hillock overgrown with trees, and the stone *torii* standing at the entrance to a neat gravel walk. In some cases the mound is gourd-shaped, of considerable size, and surrounded by a moat. Jimmu Tennō's tumulus is the most sacred of these, though low and inconspicuous.

Just before reaching the **Tumulus of Jimmu Tennō**, one passes l. that of the Emperor Suizei, his immediate successor. The wooded hill seen ahead is Unebi-yama, constantly mentioned by the early Japanese poets. Jimmu Tennō's mausoleum lies at its N.E. foot, the hamlet of Kashiwabara and the Mausoleum 8 *chō* to the S.W. To the r. rise Nijō-san or Futago-yama, so-called from its double peak, and the long ridge of Katsuragi-yama and Kongō-zan. To the extreme l. is Tōnomine, the highest part of a range on another portion of which, further ahead, may be seen glistening the white walls of the castle of Takatori. The tumulus was first enclosed in 1863, the outer stone fence dates from about 1877, the granite screen *(tamagaki)* and large wooden *torii* inside the grounds and nearest to the actual tumulus, from 1890. The *torii* is of peculiar construction, the lower portion being a sort of lattice work. None are now allowed to penetrate further than this *torii*, the ground being considered sacred. The chief building opposite the entrance is intended to accommodate the Imperial messenger *(chokushi-kwan)*, who comes yearly to worship on the Mikado's behalf. The traveller will re-enter his jinrikisha to reach the **Mausoleum** (*Kashiwabara Jinja)*, begun in April, 1890, and not likely to be completed for some years, as the buildings are on an elaborate scale. The idea is to restore Jimmu Tennō's palace on its original site; and as Imperialism and Shintō go hand in hand, the result is a set of structures half-palace half-temple. Two wings of the Imperial Palace at Kyōto—the *Naishi-dokoro* and *Shinka-den*—have been removed to this spot.

The Shinka-den is a sort of shed, 72 ft. by 40 ft., in which the Mikado celebrates the Harvest Festival (*Shinjō-sai*). In the Naishi-dokoro, also called Kashiko-dokoro, is preserved a copy of the sacred mirror given to his ancestor by the Sun-Goddess, the original of which is at her temple in Ise. When the Palace was destroyed by fire in A.D. 960, the mirror flew out of the building in which it was then deposited, and alighted on a cherry-tree, where it

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was found by one of the *Naishi*, a class of females who attended on the Mikado. Henceforth these attendants always had charge of it, whence the name *Naishi-dokoro*. The alternative name of *Kashiko-dokoro* signifies the 'fearful (or awe-inspiring) place.'

The Shinka-den stands in front, the Naishi-dokoro behind; and an oratory *(norito-ya)* intended to connect the two is in course of erection. In the court will be planted an *ukon no tachibana* and *sakon no sakura*, as in the Kyōto Palace (see p. 290). On either side of this block of buildings there is to be a gallery. To the l., outside the enclosure, is the *Shinsenjō* where the offerings are prepared, and beside it is the temple office. In the background, godowns are to be built for the various sacred treasures, and at the entrance a house for the Imperial envoy. The materials are plain white wood and granite.

Returning past the tumulus the way we came, and then diverging to the r., we perceive in front a hill much more like a large artificial tumulus than any other in the vicinity, but which is not accounted such. It is called Tenjin-yama, because dedicated to the god Tenjin. Very soon we reach the town of

Sakurai (*Inn* Taba-ichi), which will soon be the terminus of the railway. There is nothing particular to see in the town itself. Notice only the peculiar effect produced here and at other neighbouring towns by the small tiled chimneys which look like miniature temple roofs stuck on above the actual roofs of the houses. A spare ½ hr. at Sakurai can be utilised in visiting the ancient *Temple of Miwa*, situated in a commanding position amid an antique grove. Though now a good deal neglected, the buildings still preserve traces of former stateliness. The temple is dedicated to the Shintō god Ōnamuji, and the priests who minister at the altar are said to be descended from a son of that deity, named Ōtataneko.

The following legend concerning this personage—a legend which also attempts to explain the etymology of the name Miwa—is translated literally from the *Kojiki*:

'The reason why this person called Ōtataneko was known to be the child of a god, was that the beauty of a maiden named Iku-tama-yori-bime seemed peerless in the world to a divine youth who came suddenly to her in the middle of the night. So, as they loved each other and lived in matrimony together, the maiden ere long became pregnant. Then the father and mother, astonished at their daughter being pregnant, asked her, saying: 'Thou are pregnant by thyself. How art thou with child without having known a man?' She replied, saying: 'I have conceived through a beautiful young man, whose name I know not, coming here every evening and staying with me.' Therefore the father and mother, wishing to know who the man was, commanded their daughter, saying: 'Sprinkle red earth in front of the couch, and pass a skein of hemp through a needle, and pierce therewith the skirt of his garment.' So she did as they had bidden, and on looking in the morning, the hemp that had been put in the needle went out through the hole of the door-hook, and all the hemp that remained was only three twists. (Jap. *mi wa*). Then forthwith, knowing how he had gone out by the hook-hole, they went on their quest following the thread, which, reaching Mount Miwa, stopped at the shrine of the god. So they knew that Ōtataneko was the child of the god who dwelt there. So the place was called by the name of Miwa, because of the three twists of hemp that had remained.'

The excellent and picturesque road from Sakurai to

Hase (*Inns*, Yoshino-ya, Idani-ya), leads up the r. bank of the Hase-gawa. At the entrance of the little town, which owes its existence to the sanctity of the great *Temple of Hase-dera* or Chōkokuji, the valley suddenly narrows, and wooded hills close the road in on every side.

Founded early in the 8th century and last rebuilt about 300 years ago, this temple is one of the most striking in Japan. It is situated high up on the flank of a hill above the town, and stands half upon the rock and half upon a lofty platform built out from the rock, like Kiyomizu-dera at Kyōto. A long

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and steep flight of steps in three zigzags, two of which are roofed in, leads from the new entrance gate at the end of the main street. On either side of the flight of steps are beds of peonies, beautiful to behold about the end of April, when they are in full bloom. The front part of the main building is an ex-voto hall 60 ft. long, in front of which is a platform built out on piles and commanding a view of the whole valley. A stone-paved corridor lined with lanterns runs between the ex-voto hall and the holy of holies, where is enshrined the enormous gilt image of Kwannon, the goddess of the place, whose form may be obscurely perceived by the dim light of lanterns. On payment of a fee to the attendant priest, permission can be obtained to enter this sanctum and stand at her very feet. The entrance is by the back, where, on either side of the door, will be remarked two little wheels used as charms whereby to prognosticate future events. The curious pilgrim ties a wisp of paper to the wheel, which he then turns rapidly. If the paper wisp is at the bottom when the wheel stops, any desire he may have formed will come true. Just inside the door is a life-size image of Kwannon standing in front of a large fresco of Shaka and the Five-and-Twenty Bosatsu of Paradise. To its l. is an immense *mandara*, 18 ft. broad by 30 ft. high, representing that half of the universe called by the Buddhists *Taizō-kai*. Both these paintings are attributed to Kōbō Daishi, as is a large *kakemono* of the god Dainichi Nyorai which hangs opposite to the *mandara*. Thus we pass round to the great image in front, which towers to a height of 26½ ft. in the dim religious light. On the l. side of the sanctum, before emerging, is seen another *mandara* representing the half of the universe *Kongō-kai*. The two *mandara* together contain the figures of 3,000 Buddhas. The *Oku-no-in* of this temple, instead of being higher up the same hill according to the usual custom, is on a separate hill 4 *chō* distant, and is not worth a visit. Hase-dera is No. 8 of the Thirty-Three Places (see p. 253). A fire, which took place in 1883, destroyed the pagoda and also the lowest section of the covered gallery; but subscriptions are being raised to restore both. On the hill opposite is a temple to the Shintō god Tenjin. The Yoshino-ya inn stands at the bottom of the flight of stone steps that lead up to this shrine.

[From Hase a road leads to the shrines of Ise; see p. 245. It is much frequented by pilgrims, who combine the *Yamato-meguri*, as it is called, or Tour of the Holy Places of Yamato, with a pilgrimage to the temple of the Sun-Goddess.]

The 4 m. back from Hase to Sakurai are speedily traversed in jinrikishas, the road being a slight descent the whole way. From Sakurai likewise on to Tōnomine there is a jinrikisha road; but as it soon becomes steep and is rough in parts, good walkers are advised to go on foot. The whole way is picturesque. At Shimomura, about ¼ hr. out of Sakurai, a fine granite *torii* marks the outermost limit of the sacred mountain, the actual Tōnomine being the trifurcated summit seen ahead to the r. Many hamlets are passed through. At that of Kurahashi, but a little off the road, is the tumulus of Sūjin Tennō, one of the Emperors of the legendary era.

During some fifteen years the Japanese archæologists hesitated between the conflicting claims of several neighbouring spots. On the present site stood the little Shintō temple of the hamlet—a fact which finally fixed their choice. The place was laid out after the orthodox pattern in 1891, the temple having been removed to the hill opposite. The present writers, who passed there while the work was in pro-

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gress, cannot say that anything much resembling an artificial mound, or indeed a mound of any sort, was discernible.

At the upper end of a village called Yainai-chō, a covered bridge leads across into the grounds of the justly famous temple of

Tōnomine (locally pronounced *Tōnomune*), the way being along an avenue of monumental cryptomerias. The magnificence of the timber, the purling of the brook below, the rich green everywhere, and the deep shade combine to make a scene at once impressive and delightful. Jinrikishas may go no further than the *Ichi no Mon*, or First Gate.

This name does not indicate that there are many successive gates to be passed through. There is but one on the Yainai-chō side. The *Ni no Mon*, or Second Gate, is on the other side of the mountain, by which the traveller departs.

The stone walls beyond it, serving to keep some terraces in place, are all that remain of a large number of priests' dwellings and minor temple buildings pulled down during the present reign.

The temple of Tōnomine, one of the most perfect specimens of Ryōbu-Shintō architecture, was raised in honour of a celebrated nobleman and statesman of the 7th century, named Kamatari, who had two sons, Tankai and Jōe. The latter it was who built the temple, bringing back with him from China, whither he had been sent to study, all the materials for the thirteen-storied pagoda, with the exception of the top storey which proved to be more than his junk could hold. In those days, however, such mishaps were easily remedied, and the thirteenth storey flew after him across the sea in a cloud, and so completed the edifice. According to tradition, Kamatari and his friends retired to this mountain to plan the assassination of Soga-no-Iruka, a nobleman who had ingratiated himself with the Empress Kōgyoku, and formed the bold design of placing himself on the throne. Hence the name of *Dama no Mine*, or Conference Peak, the word *Dama* being afterwards corrupted to *Tō*.

On arriving at the great red *torii*, we turn to the r. and ascend several steep flights of steps, to the r. of which is a fine grove of maples whose autumn tints are celebrated. Again turning to the r. at the top of the steps, we find ourselves at the *honsha*, or main shrine, connected with an oratory in the somewhat unusual form of a gallery, which now wears the aspect of an exhibition, as drums, arrows, the god's sacred car, and other temple 'properties' are there laid out in rows. All the temple buildings are red and white, the main shrine being furthermore decorated with gold and green arabesques and geometrical designs, besides beautiful carvings of birds and elaborate metal fastenings.

Round it is a paling (*tamagaki*), with storks and tortoises within groups of flowers. Green blinds hide the doorways, to each of which a polished mirror is attached. The side chapels are dedicated to Kamatari's sons, Tankai and Jōe. Dragons in sepia on a gold ground adorn the lower cross-beams of the portico, and a beautifully executed pair of bronze lanterns bearing date 1755 stand in front of the chapel. The transverse panel in the verandah on the W. side of the chapel has a white phœnix painted on it, and on the corresponding panel on the E. side is a peacock. The roof is of thick shingling. As at Kasuga in Nara, a troop of young girls and musicians are in readiness to perform the *kagura* dance for a small fee. The other principal object of interest is the small thirteen-storied, or more correctly speaking thirteen-roofed, pagoda. There are numerous other buildings in the grounds, many of which are now left empty, as the Shintō cult has no use for them. One, seen on the way down and showing traces of elaborate decoration, is the burial-place of Kamatari's mother. The two great festival days at Tōnomine are the 16th April and 17th November.

Close to the exit from the temple enclosure is an excellent inn called

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Hananaka-ya, kept by a former priest. A short but steep ascent leads up hence to the *Ni no Mon*, or Second Gate, where the temple grounds are left. Hence it is a good ½ hr. walk to

Shiken-jaya, a hamlet which belies the import of its name (lit. 'four tea-houses') by having no tea-houses at all. It affords, however, a fine view of the plain stretching towards Nara. Beginning at the r., the mountains seen are: Tempō-zan, Futago-yama, Katsuragi-yama, Kongō-san; next, but in the much further distance, Kōya-san, and to its l., that is to the S. of the spectator, the sea of mountains covering southern Yamato. Close to the spectator is a tumulus called Uba-ga-mori, marked by a clump of trees and the usual railing. Half the horizon—the N. and E. side—is unfortunately shut out from view by rising ground close by. From Shiken-jaya to the top of the *Ryūzai-tōge* is called a distance of 1 *ri*, but can scarcely be so much. The way lies mostly through a delightful wood of cryptomerias and chamæcyparis trees; nor need the lover of timber fear that the bare streaks on some of the hill-sides indicate impending disafforestation. The Japanese plan is not to thin out timber gradually, as we do, but to shave whole hill-sides bare and then let them alone for many years, while others are similarly treated in rotation. This method saves trouble, as all the timber is simply rolled down without encountering any obstacle to the bottom of the valley—if possible, to a stream where it is floated down, either in separate trunks, or where the breadth of the stream admits of it, in the form of rafts.

The view from the Ryūzai-tōge, though pretty, is less extensive than that from Shiken-jaya. The way onward is downhill, with the exception of the short Yumihari-tōge. Several hamlets are passed through before entering

Kami-ichi (*Inn*, Tatami-ya), a fair-sized town on the r. bank of the Yoshino-gawa. The view up the river is pretty, and those to whom the classical literature of Japan is familiar will be interested to gaze on Imoyama, the conspicuous and thickly-wooded hill about ½ m. distant.

The early erotic poets of Japan make constant mention of *Imose-yama*, which name is interpreted to mean *Imo-yama* and *Se-yama*, or 'Mount Lady-love' and 'Mount Lover.' The former of the two is here at Kami-ichi; but no 'Mount Lover' can be found in actual geography to correspond with the orthodox interpretation. Various explanations have been proposed. Some say that he has been separated from his mistress and washed away down the river, while others go so far as to hint that, like the much-quoted Mrs. Harris, he never existed at all.

We now cross the river to the town on the other side, called **Iigai**, the crossing being effected by bridge in winter, by ferry in summer.

A similar curious arrangement obtains at other places along the course of this river. The reason is that the summer floods often pour down with such resistless force as to sweep all before them. Of course the bridges erected for use during the dry season are not costly, and the pieces are stowed away to do service again the following year.

The temple buildings at Iigai, standing on a slight elevation and having a parapet in front, belong to the Monto sect of Buddhists. Proceeding a short way down the stream and then turning S., we enter the lower hills. Cherry-trees line the path and cover the hill-side for a considerable distance up to the entrance of the small town of

Yoshino (*Inns*, *Tatsumi-ya, Fukuchi-ya), which is built along the top of a narrow spur, and consists almost entirely of inns and of shops for the sale of articles attractive to pilgrims.

[Yoshino may also be reached in about 6 *ri* direct from Jimmu's

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Mausoleum, viâ the castle of Takatori. Almost the whole distance can be done by jinrikisha.]

Yoshino's usually sleepy aspect is exchanged for all the bustle of a camp during the week or ten days in mid-April when the cherry-trees are in flower.

These trees, which are supposed to number exactly a thousand, have for centuries been famous throughout Japan, and deserve to be famous throughout the world. There is no sight comparable to them for beauty when covered with delicate pale pink blossom, except perhaps the plum-trees of Tsukigase in the north of the same province. But the cherry-blossoms of Yoshino enjoy a far wider reputation. Further up the mountain-side, beyond the town of Yoshino, is a second plantation of these beautiful trees.

Half-way up the town are the remains of a huge bronze *torii* built of broad rings 3 ft. in diameter. It was blown down by a typhoon in 1888, but is to be set up again. It indicates the approach to *Zō-ō-dō*, one of the largest temples in Japan.

Founded by Gyōgi Bosatsu early in the 8th century as an offshoot of the temple raised on Ōmine by his master En-no-Shōkaku, this temple has undergone many vicissitudes. The present buildings date, for most part, from 1591. Early in the present reign, they were taken from their Buddhist occupants and handed over by the Government to the Shintōists; but in 1886 they were handed back from the Shintōists to the Buddhists, when the colossal statue of Zō-ō Gongen and the other temple properties were restored to their original places, though with a somewhat diminished lustre.

A large red two-storied gate and two flights of steps lead up into the court fronting the great temple hall. The pillars supporting this lofty building are huge trunks, lopped of their branches and roughly trimmed. Their gradually tapering form recalls the way in which the stone columns of Doric temples derived their shape from the primitive trunks which they replaced. One of the pillars is a gigantic azalea, at least 30 in. in diameter, brought from Mt. Ōmine, where those shrubs frequently attain to an enormous size, though seldom reaching the bulk of this specimen. Ex-voto pictures of proportionate dimensions and great age adorn the walls of the portico. The huge image of Zō-ō Gongen behind the altar, carved by Gyōgi Bosatsu, is 26 ft. high and of terrific aspect, and is flanked by statues scarcely less colossal (22 ft.) of Kwannon and Miroku. All three lift their r. foot to trample on the clouds, and the l. to trample on the four great oceans. Their stern expression shows that their minds are bent on repressing the demons of which the universe is full.

A little further on is **Yoshijima Jinja**, a small temple in which Yoshitsune and Benkei are said to have spent three years, and which later, in the 14th century, served as the abode of the fugitive monarch Go-Daigo. Every tree, every stone in the enclosure has a name recalling some act of one or other of these three personages,—the tree to which Yoshitsune made fast his horse, the rock into which Benkei drove two iron nails to prove his strength after seven days of abstinence, etc. The room which Go-Daigo used to occupy is still shown, as are a variety of works of art. On the hill opposite is the temple of *Nyoirinji* where Go-Daigo lies buried.

There are several minor temples, but Zō-ō-dō will probably be found sufficient by most travellers. Yoshino is noted for its *kuzu*, a kind of starch, which is sold both pure and also as a sweetmeat in the shape of cherry-blossoms, a real blossom of last season's blooming being enclosed in each daintily done up box. The starch, when properly made, is very palatable, and almost indistinguishable from American corn starch.

[Yoshino is the name, not only of

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the town, but of the surrounding extensive tract of wild mountainous country, to explore which the town affords a convenient starting-point; and neither the mountaineer nor the botanist will regret devoting some days to this object. The peaks vary from 5,000 ft. to 6,000 ft. in height. The names of the principal ones are Misen, Shaka-ga-take, Ōmine (locally pronounced *Ōmune*), Inamura, and Shichimen-zan. The narrow valleys intervening between their spurs support a scanty but industrious population, who, by terracing even the steepest hill-sides, are able to raise a sufficient crop of barley for their existence. Yet a vast tract is uninhabited, and much of this is even untraversed. Boars and the goat-faced antelope are plentiful, and a few deer and bears and an occasional wolf are also to be seen. The boars are so numerous, that throughout the region all cultivated plots have to be protected from their inroads by strong stockades called *shishi-gaki*, and it is not unusual to see a whole valley thus fenced in. The summits are almost without exception clothed at high elevations with forests consisting chiefly of conifers, beeches, and oaks both evergreen and deciduous, magnolias, etc., but the lower slopes are not unfrequently covered with plantations of cryptomerias, and chamæcyparis. There are also a few small copper-mines, but timber-cutting and timber-dressing form the chief employment of the peasant population.

The ascent of **Ōmine**, though not really dangerous, is so steep in parts that some bits have to be accomplished by means of ladders. The distance from Yoshino to the top is 6 *ri*, the expedition there and back occupying the whole of a long day. The summit is sacred to the Buddhist saint who first trod it, **En-no-Shōkaku**, and there, in front of a temple erected in his honour, may be seen several fine bronze images, which represent him equipped for a pilgrimage, with one-toothed clogs on his feet, and accompanied by the faithful demons Zenki and Goki. The view is very fine, even the cone of Fuji being visible on a clear day, though no less than 180 m. distant.

From the summit of Ōmine, the traveller who is equipped for mountain work and provided with a sufficient supply of provisions and porters, may make the ascent of **Misen** and **Shaka-ga-take**, descending to a place called Dorogawa at the foot of Ōmine, which, being resorted to by pilgrims bound for Kōya-san, possesses several inns. The distance from Ōmine to Misen is probably not more than 18 to 20 m., but the path is difficult, constantly ascending and descending, and progress must inevitably be slow, owing to the necessity of carrying cooking utensils, sleeping quilts, and rice for the porters. The whole of one day will be required to reach Misen, one more to Shaka-ga-take, and a third to Dorogawa. A water-vessel capable of containing a day's supply and a sufficiency of warm clothing should be taken, as even in July the thermometer may sink to 50° Fahrenheit at night. From Dorogawa to Kōya-san is one very long day's walk. Most of these mountains afford but little view, on account of the thick vegetation covering

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them; but the botanist will be correspondingly rewarded.]

On leaving Yoshino for Kōya-san, a walk of 1 hr. affording a succession of delightful views leads down to the Yoshino-gawa, which is crossed at a point shortly below Kami-ichi, from a village called Saso on the l. bank to one named

Muda, or **Mutsuda** (*Inn*, Haraya), on the r. The extremely sharp peak seen to the r. on the way down is the Takami-tōge on the borders of the province of Ise. It is interesting to watch the rafts descending the river. Though very long, they glide easily among the shoals, under the management of a skilful steersman, because built in sections having a partly independent motion like the carriages of a railway train. Jinrikishas can be taken the whole way from Muda to Kamuro. The road, which leads down the r. bank of the river, is excellent and the scenery pleasantly rural though not calling for special remark. It would show to better advantage if the traveller came from the opposite direction, as the higher mountains would then be in front instead of behind. Between the hamlets of *Ada* and *Uno*, the road diverges from the river to mount a gentle ascent called the Uno-tōge. Of the high mountain mass visible from the Ada tea-house, the portion to the r. is Ōmine, that to the l. Ōtenjō. At the hamlet of *Sanzai*, the road from Ōsaka joins in on the r., Kongō-san rising just beyond, in the near distance.

Gojō (*Inn*, *Mikasa-kwan) is a fair-sized town, and a good place to halt for luncheon if the start from Yoshino has not been made early enough to admit of going straight through to Kamuro. After leaving Gojō the scenery improves, mountain masses coming forward to the l., and the road passes over a gentle rise called the Matsuchi-tōge, where the province of Yamato is quitted and that of Kishū entered. The river is joined again at

Hashimoto (*Inn*, Take-ya), where a ferry takes one across to the l. bank. The vill. of

Kamuro (*Inns*, Kome-ya, Tamaya) stands at the entrance of the side valley leading up to Kōya-san, its *raison d'être* being the accommodation of pilgrims to that shrine. Bands of them may be found dining there at almost any time of day in spring, the fare provided being vegetarian when they are on their way up as contrite sinners, but generously supplemented with fish and eggs—the Japanese substitutes for meat—when they are returning downwards, pardoned and at peace with all the gods. The traveller will probably be told at Kamuro that the distance to Kōya-san is only 3 *ri*; but the *ri* in this mountain district is of 50 *chō*, which brings the distance up to 4 *ri* 6 *chō* of standard measurement, or 10¼ miles English. It must all be walked, and is a succession of steep ascents and descents, the former predominating; but the eye is so charmed at every turn that fatigue is forgotten. Several villages are passed through, of which the best are **Kane** (*Inn*, Naka-ya) and **Kamiya** (*Inn*, Hana-ya). During the first half of the walk, beautiful glimpses are obtained from time to time of the Yoshino-gawa flowing far below. There is little or no shade, and the palmettos on the hill-sides bear witness to the exceptional warmth of the climate of this district. For the second half, the way leads up amidst magnificent timber, chiefly conifers, which to behold and to enjoy their delicious shade and fragrance, would of itself reward one for the expedition. Most of the finest specimens are chamæcyparis. Strangely enough, comparatively few examples are seen of the species to which Kōya-

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san has given its name—the *Kōya-maki*, or *Sciadopytis verticillata*. This superb forest, which now belongs no longer to the priests but to the central Government, rings with the rhythmic chant of the coolies who laboriously bear down the timber from mountain recesses situated above the monastery, It is thus conveyed to Wakayama, the capital of the province, and thence shipped in junks to Tōkyō. A bridge little worthy of its high-sounding name, *Gokuraku-bashi*, that is, the Bridge of Paradise, marks the beginning of

Kōya-san proper and of the last and steepest portion of the climb. The forest grows thicker and thicker till at last we reach a plain black gate forming the entrance to the temple grounds. The exceptionally fine bronze image of Jizō just outside dates from the year 1745. It was the gift of a female devotee. The smaller but handsome bronze Kwannon inside the gate to the l. dates from 1852. From here it is but a few yards to the *Sankei-nin tori-shirabe-sho*, or 'place for the examination of pilgrims,' where the traveller will be asked whence he comes and at which temple he wishes to lodge, and will then be furnished gratis with a guide to conduct him thither; or, if he have no preference and no letter of introduction, some lodging will be assigned to him. This question of the lodging is important, as there are no inns at Kōya-san. The temples do duty for them—or rather the priests' residences included in the Japanese term for a Buddhist temple (*tera*). Many are apt to be too full of pilgrims of the lower class to afford pleasant quarters. The most aristocratic, in 1891, were Shōjō Shin-in possessing beautiful suites of rooms, Henjō Kōin, Kongō Sammai-in, and Jōki-in. The people at Kamuro will probably endeavour to persuade the tourist into patronising some inferior place with which they are in league. Of course no foreign food is provided by the priestly hosts, neither does their fare include any fish, as all taking of life is prohibited by the strict Buddhist rule which governs the monastery. The traveller, unless he be a vegetarian, must therefore come provided. The monks will make no very strict enquiry into what he may see fit to eat, neither is he expected to abstain from strong liquors. He should remember that they are monks, not innkeepers, and must refrain from ordering them about. There is no fixed charge for board and lodging, but it behoves the visitor to be liberal, and to give at least as much as he would in a good inn. The service of the rooms is all done by young boys, no woman being admitted to any such employment. Indeed, it is only during the present reign that women have been permitted to make the pilgrimage at all. All the pilgrims are wakened before dawn; and the traveller may, if he likes, assist at matins, which service is performed in a hall lined with thousands of funeral tablets, prayers being offered up for the souls of those whose names are inscribed thereon. Kōya-san has no mosquitoes.

Kongōbuji—for that is the proper name of the monastery, Kōya-san being only the name of the mountain on which it stands—is one of the oldest religious foundations in Japan. It dates from A.D. 816, having been then founded by the great saint, Kōbō Daishi, to whom the Emperor Saga made a grant of land for the purpose. As Kōbō Daishi was on his way up the mountain, he met the Shintō god of the locality, who was accompanied by two dogs. This god promised his protection to the monastery, and in return for this the Shintō Temple of Nyū, dedicated to the mountain-god's mother, was afterwards built in one of the neighbouring valleys. This legend is the explanation given of the toleration of dogs on Kōya-san, while no other animals are permitted to enter the precincts. Other prohibitions existed in former times against musical instruments, the planting of bamboos or trees

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that could be turned to profit, archery and football, gambling and checkers, bamboo brooms, and three-pronged hayforks. The principal mediæval benefactors of the monastery were the Emperor Shirakawa and Hideyoshi. The latter's nephew and adopted son Hidetsugu committed *harakiri* here. Kōya-san has experienced no striking reverses, though, like all Buddhist monasteries, it has suffered to some extent from the recent disestablishment of Buddhism. Its greatest enemy has been fire. The conflagrations of 1843 and 1888 were the most disastrous during the present century The great pagoda perished on the former occasion, and has never been rebuilt. On the latter, when the fire lasted for two days (11th—12th February), large numbers of the priests' dwelling were swept away, but fortunately no edifice of special importance.

The sights of Kōya-san take half a day to see. The first and most impressive is a monster **Cemetery**, through which leads an avenue of cryptomerias 18 *chō* long; or rather the cemetery is a kind of irregular avenue laid along a magnificent cryptomeria forest. Not indeed that most of the bodies are actually buried here. In many cases the so-called tomb is merely a monument raised to the memory of the dead believer, who, through this nominal burial by the side of Kōbō Daishi, obtains the spiritual privilege of re-birth into the Tosotsu Heaven, or into Jōdo, 'the Pure Land of Perfect Bliss.' In other cases, after the corpse has been cremated, the Adam's-apple and some of the teeth are sent to Kōya-san, these remains being thrown into a common pit called *Kotsu-dō*, or the Hall of Bones, in the case of persons who cannot go to the expense of a separate tomb. At all events their funeral tablets are sent to the monastery, to be prayed over daily. As one walks along the avenue, a special cicerone who has all the names by heart, points out the most important graves. After crossing the *Ichi no-hashi*, or First Bridge over the tiny Odogawa, the monuments of the Daimyōs of Sendai, Uwajima, Kaga, and Satsuma are among those first passed. Such noblemen's monuments may be distinguished from those of commoners by their peculiar pagoda shape (Jap. *sotoba* or *gorin*), the five superposed parts of which represent the five elements. A little off the road to the r. are the graves of the celebrated heroes Atsumori and Kumagai Naozane, and then those of the Daimyōs of Hizen, Matsumae, and Chōshū; then—but we can only pick out a few names from among thousands — the early warrior Tada-no-Manjū (this is the oldest monument in the cemetery), the 16th century chieftain Takeda Shingen, the Hachisuka family, Ii-kamon-no-Kami, the Daimyōs of Tosa, the traitor Akechi Mitsuhide whose monument has been split from top to bottom by a thunderbolt as a warning to faithless servants, and so on *ad infinitum*. In the cases of great families, many subsidiary monuments surround the chief one in the little enclosure, and before this often stands a *torii*, the stone for which, as for all the monuments, comes from a place in the province of Bizen called Mikage, a word that has come to be the Japanese name for 'granite.' The monument of the Ichikawa Danjurō family of actors, just before reaching the *Naka-no-Hashi*, or Middle Bridge, is distinguished by a thin pillar. That with a prayer-wheel in front is dedicated to Jizō, and is called the *Ase-kaki Jizo*, because believed to be covered every morning with the perspiration which that god's sufferings in hell for the good of the human race bring out on his body. The Daimyōs of Geishū have the second largest monument in the cemetery, those of Suruga the largest of all. Next we come to that of the Imperial Princess Sei-Kwan-in-no-Miya, 28 ft. high, to those of the celebrated poet Bashō, of the saint Enkō Daishi,

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of Asano Takumi-no-Kami, the unhappy lord of the Forty-seven Rōnins, etc., etc. We next arrive at a shrine containing 1,000 gilt images of Amida, with another beside it having a statue of Kōbō Daishi at the age of 42, carved by himself; and after that another temple with pictures *(mandara)* by the same saint of the two halves of the Buddhist universe *(Kongō-kai* and *Taizō-kai)*. The next feature in the walk is afforded by some bronze images of Jizō, Fudō, and Dainichi, placed behind a trough of water. Believers sprinkle this water over the images, in order to benefit the souls of their own ancestors. Immediately beyond, is a small bridge called the *Mumyō no Hashi*, or Nameless Bridge, a corruption of *Mi myō no Hashi*, or Bridge of the August Mausoleum. It is believed that no one can cross this bridge who is unacceptable to Kōbō Daishi.

There is a tradition that Hideyoshi made a pilgrimage hither after he had risen to the highest position in the Empire, and accompanied by the high-priest alone came at night as far as the bridge, crossed it, and turned back again without going as far as the tomb, thus satisfying himself that the slaughter he had been compelled to make of his enemies in order to seize the supreme power and restore peace to the nation, was approved by Kōbō Daishi, and that he might now pay his formal visit on the morrow in full state, accompanied by all the princes, without fear of being put to shame before them.

A separate enclosure to the l. contains the unpretentious monuments of several Mikados. We next reach the *Mandorō*, but first look in at the octagonal *Kotsu-dō*, or Hall of Bones already mentioned, and peer through the gate of the *Go Byō*, or Tomb of Kōbō Daishi, which is never opened save on the 21st day of the 3rd moon, old style, when new vestments are provided for the dead saint. We also perceive two small Shintō shrines just showing through the thick trees. The *Mandōrō*, or Hall of Ten Thousand Lamps, is a wooden building 100 ft. long, and somewhat less than half that in depth, with closed grated shutters. As far as the eye can penetrate the darkness of the interior, countless brass lamps may be seen ranged in rows. Of these only about one hundred are kept lighted, the present reduced state of the monastery's exchequer not permitting more lavish expenditure.

No offering can be more acceptable in the eyes of Buddhistic piety than burning lamps, which typify the refulgent wisdom of the gods Dainichi and Amida. A story is told which recalls the Bible story of the widow's mite:—On some great occasion a rich man presented ten thousand lamps, while a poor woman, who had nothing, cut off her long tresses to make up money enough to present a single lamp. Nevertheless her offering was the more acceptable of the two; and when a gust of wind arose, the rich man's ten thousand lamps were all blown out, but the poor woman's single lamp shone on with increased brilliancy. Accordingly the largest lamp in the hall is called the *Hinja no Itō*, or Poor Woman's Single Lamp.

So far the Cemetery. The traveller now returns the way he came, and, after picking up his luggage, will see the rest of the sights on his way back to the gate leading in the direction of Kamuro.

Leaving the temple where we have lodged, we wend through the village, accompanied as before by our priestly guide, sad traces of the great fire of 1888 being visible all around. First we visit the *Kongō Buji*, or abbot's residence, an unusually handsome specimen of Japanese domestic architecture, adorned with gold sliding screens by Kano Tan-yū, Sesshū, Tanzan, and other classical artists. An old-fashioned arrangement to be seen here, as in others of the monks' residences, is what is called the *irori no ma*, or 'hearth room,' which is an apartment having a large square chimney like a pillar and with a small altar on one side. The monks sit round this heated pillar in winter to recite their scriptures. The room where

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Hidetsugu committed *harakiri* has been restored exactly in the style of his period (end of 16th century).

We next proceed to the *Shichidō Garan*, or temples proper, and passing by several which are uninteresting, stop to examine the **Kondō**, or Golden Hall. Burnt in 1843, but restored in 1852, this grand edifice fully deserves its name, for the interior is ablaze with gold and glorious colouring. Nor is it only beautiful. The *keyaki* wood, of which the huge beams and columns consist, proclaims its solidity, and even the magnificent carvings adorning the exterior are of the same material, some of the slabs being 9 ft. long by 4 ft. high. The plan of the building is three squares, one within the other. The outermost of these squares is the uncoloured carved shell just mentioned; that next to it is the *gejin* or nave, while the innermost is the *naijin* or chancel, and this it is that the artist has so splendidly decorated with gold, with paintings of angels and Buddhist deities, and with coloured carvings of birds. Images of the deities Kongō Satta, Fudō, Fugen, Kongō-ō, Gozanze Myō-ō, and Kokuzō Bosatsu stand on a raised dais, whose sides are filled in with the peony and lion in gilt openwork, while the ceiling above them glows with rich paintings of dragons having a phœnix in their midst. The shrine guarded by these images contains one of the god Yakushi carved by Kōbō Daishi himself. The *mandara* hanging to the pillars represent, as usual, the two halves of the Buddhist universe. On leaving, notice the paintings of the Sixteen *Rakan*, which are about 9 ft. sq. and executed in an extremely florid style. The holy men are painted in four groups of four each.

In an adjacent building the gigantic gilt images of the Go-chi Nyorai, or Five Gods of Wisdom, formerly in the Pagoda, have now their temporary abode. The *Saitō*, or Western Pagoda, is a two-storied building of a curiously complicated style of construction. Among other minor buildings, may be mentioned two small Shintō shrines dedicated to the aboriginal Japanese gods who ruled the mountain before Kōbō Daishi's advent, —brilliantly painted with red ochre, and forming a striking contrast to the adjacent grey unpainted Buddhist shrines; also the *Kyōdō*, or Revolving Library, elegantly constructed in the shape of a two-storied pagoda, and the *Miei-dō*, containing a celebrated portrait of Kōbō Daishi painted by his disciple Prince Shinnyo, the eyes of which were dotted in by the saint himself.

Leaving the enclosure that holds all these buildings, we turn r. and see ahead the summit of *Jin-gamine*, 50 *chō* distant from the far-end of the great Cemetery, and affording—at least so the monks declare—a view over portions of no less than thirty provinces. To the l. is the Seminary (*Gakurin*), which is not usually visited, but which is excellently fitted up to accommodate the 120 indoor students and 200 outdoor students who resort to it for religious instruction. Some of the class-rooms are fitted up in European fashion with benches and black-boards, while others retain the old Japanese style,—mats, a sort of dais for the lecturer, and a *kakemono* of Kōbō Daishi at one end of the room. Each bedroom is shared by two or three students. Before meals, a long Buddhist grace is intoned. From the Seminary we soon reach the gate of the temple grounds, and leave the monastery of Kōya-san by the way we entered it, retracing our steps down to the vill. of Kamuro.

[Instead of returning to Kamuro

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and going on to Sakai, the traveller wishing to visit **Wakayama** (*Inn*, Fuji-gen), the capital of the province of Kishū, may reach it from Kōya-san by walking to Shibuta (*Inn*, Ōmi-ya), a distance of 5 *ri* of 50 *chō* each (a little over 7 ordinary *ri*, or about 17½ m. English), and there taking a jinrikisha over a good road for 6 *ri* more. This is a pretty trip. Wakayama still retains its ancient castle in fairly good preservation. The temple of Kiimi-dera, too, about 25 *chō* out of the town, has a charming view. The way thither leads along a portion of the coast noted for its beauty, called Waka-no-ura. From Wakayama to Sakai is a jinrikisha journey of 14 *ri*. Coasting steamers may also be availed of.]

The whole way from Kamuro to Sakai can be done in jinrikishas, and most of it is highly picturesque. One must walk up a portion of the *Kiimi-tōge*, which affords fine views of the mountains of Kishū r., and Yamato l.

Mikkaichi (*Inn*, Abura-ya), like most other towns in the neighbourhood of Kōya-san, lives on the pilgrims to that holy shrine, and is the usual halting-place for the night. From here on for some miles there is a succession of hills, none however so steep as to necessitate alighting from a jinrikisha with two good coolies. At the hamlet of Yamamoto, the plain of Izumi is seen stretching away at the spectator's feet, and soon he enters

Fukumachi (*Inn*, Shiba-ya), a better place for those who seek quiet and attention to stay at than Mikkaichi, because less apt to be full of pilgrims. Thence the road leads along the broad fertile plain to

Sakai (see p. 286).

ROUTE 47.

From Kyōto through Tamba to Miyazu on the Sea of Japan. Ama-no-Hashidate.

Itinerary.

KYŌTO to:—	*Ri.*	*Chō.*	*M.*
Kameoka	6	2	14¾
Sonobe	4	21	11¼
Hiyama	3	31	9½
Ikuno	5	33	14½
Fukuchiyama	2	26	6¾
Kōmori (Tadehara)	3	13	8¼
Ōgawa	2	20	6¼
Yura	3	13	8½
MIYAZU	3	7	7¾
Total.....	35	22	87

There is an excellent jinrikisha road the whole way, and carriages may be taken from Fukuchiyama to Miyazu. Those whose sole object is to visit Ama-no-Hashidate may prefer taking train to Tsuruga, whence steamer to Miyazu in 12 hrs. The first stages of the journey, as far as Hiyama, are dull travelling; but thence onwards the scenery improves, the road crossing and recrossing the Yuragawa amongst well-wooded hills over undulating country.

Kameoka (fair accommodation) was formerly the castle-town of a small Daimyō, as was also

Sonobe (fair accommodation). The Kwannon-tōge is passed on the way to

Hiyama (*Inn*, the old *Honjin*), which is a good halting-place for the night.

Ikuno on this route should not be confounded with the Ikuno in Tajima noted for its silver mines. Numerous uninteresting hamlets are passed before reaching

Fukuchiyama (*Inn*, *Daikatsu). The site of the former Daimyō's castle, now occupied by a Shintō

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temple, is worth a visit. Fukuchi-yama is girdled on three sides by mountains: N., Mitake-yama; W., Ana-no-ura-tōge; N.E., Oni-ga-jō, which derives its name from the ogre who is supposed to have inhabited its fastnesses before he took refuge in Ōe-yama further north. His cave is still shown on the hill-side.

An alternative way from Fukuchi-yama to the coast is by boat down the Yuragawa, so called from the vill. of Yura where it debouches into the sea. But travellers are advised to take the boat only as far as Kōmori, 3 *ri*, the current being swift down to that place, but sluggish beyond. The passage occupies 2 hrs. either by passenger boat, starting daily, or by private boat. The scenery is romantic. From

Kōmori (*Inn*, Tan-yasu), onwards there is a choice between the fine new jinrikisha road (9 *ri*) and the old road (6½ *ri*) skirting the base of Ōeyama, a name well-known in antique legend. Another name for the mountain is Senjō-ga-take.

The legend of Ōeyama, which we give partly in the words of Mrs. T. H. James, who has told it in a story entitled 'The Ogre's Arm,' written for the Kōbunsha Series of Japanese Fairy-tales, is as follows:—

Once upon a time there dwelt in Ōeyama a race of ogres, whose chief was called Shuten Dōji. Now Shuten Dōji and his band used to come down from time to time upon the city of Kyōto, entering it by the large gate called Rashōmon, causing great terror to all the inhabitants, many of whom they slaughtered and whose lovely daughters they carried away into captivity and shame. There then lived in Kyōto a brave warrior named Raikō, who had four retainers, the most during of whom was Tsuna. So Tsuna offered to watch alone one night for the ogres' coming. This his master permitted him to do; and the result of his tussle with Shuten Dōji was that he got the best of the fight, severing the monster's arm and carrying it home with him as a trophy. Ogres are not lightly to be tampered with. Accordingly a famous wizard who was consulted by Raikō and Tsuna next day, advised that the arm be put in a strong stone chest to be opened on no pretence whatever, while Tsuna was to purify himself by prayer and fasting, and hold guard over the chest for seven days and nights without speaking to any mortal man or woman. Unless these precautions were religiously observed, the wizard predicted the occurrence of some dire misfortune. Tsuna obeyed, and the ogre's arm was placed in a strong stone chest, over which Tsuna kept his holy vigil. At last one night, when the seven days and nights were almost accomplished, came a knocking at the gate.

'Who is there?' cried Tsuna. 'It is your old aunt from the country,' answered a cracked and feeble voice. 'Pray open the door.'

Tsuna answered, 'I am under a vow to hold converse with none until seven days be past. I cannot open the door even to my aunt.'

'I know that,' returned the voice. 'But I have come a long way on purpose to see you. I am foot-sore and weary; surely you will not turn me away.'

Tsuna still refused for some time; but at last he allowed himself to be persuaded to open the door.

'I have heard of your noble exploit,' said the old woman as she entered, 'and have come all this long way to tell you how proud I am of my brave nephew.'

'And where is the ogre's arm now?' she continued, when Tsuna had thanked her for her kindness in coming to see him.

'The arm is in this stone chest,' said he.

'Is it indeed now? Well, would you believe it?—although I have lived all these many years, yet I have never in my life seen such a thing. Let me pray have one little peep at it.'

'I am sorry,' answered Tsuna, 'but my vow forbids my opening the chest, or showing the arm to any one, even for a moment, until the seven days are past.'

At this the old woman burst into bitter tears, refusing to be comforted. Thereupon Tsuna, who was a soft-hearted young warrior, could withstand her no longer.

'Just one look then,' said he, and lifted the lid of the chest.

The pretended aunt took up the arm, and seemed to be gazing at it in a kind of rapture, when suddenly appearing in her true shape, which was none other than that of the ogre Shuten Dōji, she shouted, 'My arm is my own again,' and immediately vanished through a hole in the roof.

Then the Mikado ordered Raikō to follow up the ogres to their haunts and exterminate them. An open attack would have been vain. Raikō therefore had recourse to stratagem. He and his four followers attired themselves as wandering priests, and set out over the mountains. When they had arrived in the land of Tamba—wandering about vaguely, for they knew not where the ogres dwelt—they one day met an old wood-cutter, who was really none other than the great god

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of Sumiyoshi in disguise. By him they were led to a stream where they found a maiden washing some blood-stained garments, and she, after many warnings which they refused to heed, led them into the ogres' cavern on Oeyama, where their appearance caused almost as much fright to the ogres as the ogres' appearance might be supposed to cause to them. The reason was that the ogres quailed before the superior power of holy priests of Buddha. Nevertheless the wanderers were admitted, they were feasted, they danced for their hosts, and at last induced the ogres, who were already half-intoxicated, to drink some heavily drugged *saké* which they had brought with them for this purpose in sections of bamboo. Shuten Dōji and his band all fell into a deep slumber, during which Raikō and his companions hacked them to pieces Thus was Kyōto freed from the depredations of the ogres of Ōeyama.

[Near Ōgawa, a road diverges to **Maizuru**, (*Inn*, Watanabe), which possesses the best harbour on the W. coast and has recently been selected as one of the new naval dépôts.]

The valley of the Yuragawa, which the main road follows, grows more and more beautiful as one approaches its mouth, till at last the eye rests on the Sea of Japan with rocky islets in the offing.

Yura (*Inn*, Ōmori), though such an out-of-the-way spot, is mentioned in the national annals as the birthplace of Urashima Tarō, the Japanese Rip Van Winkle.

The legend of Urashima is one of the oldest in the language, and is accepted as veritable history by the *literati* of the older school. The original of the following poem is at least as old as A.D. 760, and probably far older:—

THE FISHER-BOY URASHIMA.

'Tis Spring, and the mist comes stealing
O'er Suminoye's shore,
And I stand by the sea-side musing
On the days that are no more.

I muse on the old-world story,
As the boats glide to and fro,
Of the fisher-boy Urashima,
Who a-fishing loved to go.

How he came not back to the village
Though sev'n suns had risen and set,
But rowed on past the bounds of ocean,
And the Sea-God's daughter met;

How they pledged their faith to each other,
And came to the Evergreen Land,
And entered the Sea-God's palace
So lovingly hand in hand,

To dwell for aye in that country,
The ocean-maiden and he,—
The country where youth and beauty
Abide eternally.

But the foolish boy said, 'To-morrow
I'll come back with thee to dwell;
But I have a word to my father,
A word to my mother to tell.'

The maiden answered, 'A casket
I give into thine hand;
And if that thou hopest truly
To come back to the Evergreen Land,

'Then open it not, I charge thee!
Open it not, I beseech!'
So the boy rowed home o'er the billows
To Suminoye's beach.

But where is his native hamlet?
Strange hamlets line the strand.
Where is his mother's cottage?
Strange cots rise on either hand.

'What! in three short years since I left it,'
He cries in his wonder sore,
'Has the home of my childhood vanished?
Is the bamboo fence no more?

'Perchance if I open the casket
Which the maiden gave to me,
My home and the dear old village
Will come back as they used to be.'

And he lifts the lid, and there rises
A fleecy, silvery cloud,
That floats off to the Evergreen Country—
And the fisher-boy cries aloud;

He waves the sleeve of his tunic,
He rolls over on the ground,
He dances with fury and horror,
Running wildly round and round.

But a sudden chill comes o'er him
That bleaches his raven hair,
And furrows with hoary wrinkles
The form erst so young and fair.

His breath grows fainter and fainter,
Till at last he sinks dead on the shore;
And I gaze on the spot where his cottage
Once stood, but now stands no more.

From Yura the road follows the windings of the coast till it reaches a large vill. where it turns inland, and passes through a tunnel from

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whose mouth Ama-no-Hashidate is seen straight ahead and Miyazu to the l. This is a charming section of the route.

Miyazu (*Inn*, Ariki) is a small town having considerable fisheries and daily steamboat communication with Tsuruga, 12 hrs., and occasional communication with Sakai (for Matsue in Izumo) and with Shimonoseki.

Ama-no-Hashidate is famous throughout the length and breadth of Japan as one of the *San-kei*, or 'Three Great Sights' of the Empire. Described in prosaic topographical parlance, it is a narrow sandy spit stretching out to sea in a S.E. direction for a distance of not quite 28 *chō*, or nearly 2 m. Its breadth is 32 *ken*, that is, about 190 ft. English. An avenue of pine-trees runs right along it. The little bay which it encloses, called *Iwataki no minato*, is 1 *ri* from E. to W., and over 1 *ri* from N. to S. The depth of the bay in the middle is 11 fathoms; but the entrance is too shallow to admit any but the smallest craft. Hence, though the waves may be in seething commotion on one side, on the other but a few yards off there is the perfect stillness of a mill-pond. *Chionji*, a Buddhist temple opposite the tip of Ama-no-Hashidate, is 1 m. from Miyazu, and may be reached either by land or by boat. From Chionji passengers are conveyed across to the tip of the peninsula in a ferry-boat, a distance of some 200 yds. Such are the dry facts relating to this celebrated spot. But the magic beauty of it must be seen to be appreciated, it being, as a Japanese poet has said, past the power of words to tell. In order to see it to best advantage, the traveller should climb the neighbouring hill of Myōken-zan, where there will be spread out before him on a fine day a wondrous panorama of sea and mountains with the delicate, fairy-like, pine-clad peninsula in the foreground.

The curious name of Ama-no-Hashidate, literally 'the bridge (or ladder) of heaven,' is said to have been given to this place in allusion to the *ama no uki-hashi*, or 'floating bridge of heaven,' whereon the creator and creatress, Izanagi and Izanami, stood when they stirred up the brine of primeval chaos with their jewelled spear, the drops from which consolidated into the first island of the Japanese archipelago. The little Shintō shrine at the point of the peninsula is, however, dedicated to Hashidate Myōjin, apparently a local deity.

ROUTE 48.

The San-indō.

THE COAST OF THE SEA OF JAPAN FROM MIYAZU WESTWARD TO HAGI: BATHS OF TŌGŌ-IKE, ASCENT OF DAISEN, MATSUE, KIZUKI AND THE GREAT SHINTŌ TEMPLE OF IZUMO, SAMBE-YAMA. [HAMADA ACROSS COUNTRY TO HIROSHIMA ON THE INLAND SEA.]

The principal object of interest on this route is the Great Temple of Izumo. Notwithstanding the historic and religious interest of this temple, it may be doubted whether the majority of travellers will find the long and arduous land journey sufficiently repaid. An easier way of reaching it is by steamer from Shimonoseki to Sakai, but this also has its discomforts. A third way is to strike across country from Okayama or Kurashiki on the Sanyō Railway.

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Itinerary.

MIYAZU to :—	*Ri.*	*Chō.*	*M.*
Iwataki	2	28	6¾
Kuchiōno	1	20	3¾
Mineyama	1	23	4
Nonaka	3	23	9
Kumihama	2	8	5½
TOYOOKA	3	7	7¾
Yushima	2	31	7
Takeno	1	26	4¼
Naraya	2	24	6½
Kazumi	2	2	5
Yobe	2	7	5¼
Hamasaka	3	18	8½
Uratomi	4	18	11
TOTTORI	4	32	12
Takaragi	4	26	11½
Aoya	2	25	6½
Tomari	1	34	4¾
Hashizu	1	31	4½
Kurayoshi	2	16	6
Yura	2	25	6½
Akazaki	2	23	6½
Shimoichi	2	5	5¼
Mikuriya	1	29	4½
Yodoe	2	7	5¼
YONAGO	2	17	6
Yasuki	2	31	7
Arashima	1	13	3¼
Kajiya	1	10	3
MATSUE	2	29	6¾
Anamichi	4	31	11¾
Naoe	2	9	5¼
Imaichi	1	26	4¼
Oda	4	7	10¼
Hane	3	7	7¾
Ota	2	2	5
Omori	3	30	9¼
Fukumitsu	3	14	8¼
Asari	2	17	6
Etsu	1	21	3¾
HAMADA	5	17	13¼
Misumi	5	14	13¼
Masuda	4	34	12
Iiura	4	10	10½
Esaki	2	3	5
Susa	1	31	4½
Uda	2	32	7
Nago	3	5	7¾
HAGI	3	33	9½
Total	138	31	338¾

At the vill. of *Iwataki* there is a choice of roads to Toyooka,—the new jinrikisha road *(shindō)*, and a shorter way for the pedestrian over Myōken-zan to Kuchiōno. This latter alternative is recommended, on account of the beautiful panorama which it affords of the pine-clad peninsula of Ama-no-Hashidate, described on p. 347. Luggage should be sent by the new road to meet the traveller at *Kuchiono*, between which place and

Kumihama (*Inns*, Yoshizawa, Taniguchi) the Hijiyama-tōge is crossed, commanding a fine prospect of the mountains of Tajima and the valley of the Sanogawa. Similarly beautiful is the descent, after passing the boundary line of the provinces of Tango and Tajima, to the town of

Toyooka (*Inns*, Miki-ya, Oba-hei). Between here and Yushima there is a curious cave called Gemmudō.

Yushima (*Inns*, Yuto-ya, Ita-ya), possesses hot-springs. Here also boxes are manufactured out of wheat-stalks and mulberry wood. From Yushima the road leads for some fifty dreary miles along the coast to Tottori.

[There is an alternative path further inland leading over the the Kama-tōge and other steep passes—more picturesque, but not practicable for jinrikishas. It goes through the vill. of **Yumura** (*Inns*, Tomi-ya, Yane-ya), locally famed for its hot sulphur springs.]

Tottori (*Inns*, Kozeni-ya, Kome-ya), now the capital of the prefecture of the same name and also of the province of Inaba, was formerly the seat of Matsudaira Hōki-no-Kami. Its chief industries are cotton and silk, but its prosperity has considerably declined since the fall of feudalism. From Tottori the road skirts some pretty lagoons encircled by pine-clad hillocks to Tomari. The

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traveller is, however, advised to make a détour of 1 *ri* 30 *chō* to another lagoon called

Tōgō-ike, perhaps the pleasantest spot on this coast at which to make a lengthened halt. Not only are there excellent inns, the Yōyō-kwan and Unryu-tei, but also good natural hot baths, boating, and fishing. The springs in their present position date only from 1882. Formerly hot water used to issue from the hillside; but a flood altered the configuration of the soil, sweeping away the old springs and causing new ones to gush out in their stead. One rises in the middle of the lake, and kills all the fish that approach it. The pathway skirts the lake, leading back to the main road at Tajiri, 1½ *ri* from Tōgō. Soon the Amanogawa is crossed, and the first glimpse of Daisen obtained. The road onwards through

Akazaki (*Inn*, Yamame-ya) is dull until reaching *Mikuriya*, where a path diverges l. to Daisen, the main road continuing along the coast to Yonago.

[**Daisen**, or *Ōyama*, is 6,650 ft. high, and is the loftiest as well as the most sacred mountain in the San-indō. Here dwells the great Shintō god, Ōnamuji-no-Mikoto. Founded in A.D. 718, the monastery owes its lasting celebrity to the seventh abbot, Jikaku Daishi, who is said to have landed here on his return from China, whither he had gone to study esoteric mysteries. It attained its greatest prosperity in the 14th century, at about the time when the hapless Emperor Go-Daigo was exiled to the Oki Islands. There were then no less than 250 temples in all on the mountain. During the Tokugawa *régime*, when the centre of civilisation had shifted to Eastern Japan, these had decreased to 40, and now little remains but moss-covered ruins and a few monks in abject poverty. The latter eke out a livelihood by letting rooms to pilgrims, to whom, however, their creed forbids their offering a more generous diet than potatoes and other scanty vegetables. The temples are situated half-way up the mountain side; the way is execrable, but the view from the top extensive. The chief features are the Oki islands in the offing, Sambeyama on the borders of Izumo and Iwami to the W., and Mikuni-yama and the mountains of Tajima and Tamba to the E. It is best to descend from Daisen to Kuruma Ōmura, 1 *ri* from Yonago.]

Yonago (*Inns*, Komegō, Yuwasa) is the largest town in the province of Hōki. It is a busy place in constant communication with Matsue. The distance to Matsue by road is over 8 *ri*; by water only 4 *ri*. The latter way is to be preferred, on account of the pretty scenery of the Naka-umi and Shinjiko lagoons. Yonago is also the port of embarkation for the Oki Islands, which lie some 40 m. to the northward.

Matsue (*Inns*, Omoya, Ueda), the most important town in the San-indō, is noted for its agates and crystals and for the manufacture of paper. Formerly the seat of Matsudaira Dewa-no-Kami, the remains of whose castle stand on a height in its midst, Matsue is a clean and prosperous city, splendidly situated on the borders of the Shinjiko lagoon surrounded by lesser hills, beyond which rise the blue silhouettes of distant mountain ranges with Daisen towering high above all. The sea-port of Matsue is Sakai, whence there is

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general steam communication up and down the coast.

In order to visit the great Shintō Temple of Izumo at Kizuki, the traveller should abandon the highway, and take steamer to *Hirata* near the W. end of the lagoon, whence the journey is made by jinrikisha in 3 to 4 hrs., the whole distance being 10½ *ri*, or 25½ miles. Sambe-yama looms up in front.

Kizuki (*Inns*, Inaba-ya, Ōshima-ya), a quaint little town at the base of Tabiishi-yama, is famed throughout the length and breadth of Japan for the **Great Temple of Izumo** (*Izumo Ō-yashiro*), which is dedicated to the god Ōnamuji and disputes with Ise the honour of being the most ancient and venerable shrine of the Shintō religion.

The province of Izumo, and more or less the whole country eastward to Tajima and Tango, together with the Oki Islands, occupy a prominent place as the theatre of many of the tales forming the old Japanese mythology. Indeed that mythology has been traced by students to three centres, of which one is Kyushū with its warlike legends of Jimmu Tennō and Jingō Kōgō, ancestors of the Imperial line, another is Yamato which in early days seems to have had native princes of its own, and the third is Izumo, wherein are located strange tales of gods, and monsters, and speaking animals, and caves through which entrance to Hades is obtained. Susa-no-o-no-Mikoto, born from the nose of the creator Izanagi and brother to the Sun-Goddess Ama-terasu, is the hero of some of these tales. The hero of most of the rest is his descendant Ōnamuji, also called Ōkuni-nushi, that is, 'the Master of the Great Land,' in other words, the King of Izumo, to whom later on an embassy was sent from heaven, requesting him to abdicate the sovereignty in favour of the Sun-Goddess's descendant, progenitor of the earthly Mikados. To this he consented, on condition of having a temple built for his reception and worship. So they built him a grand shrine on the shore of the land of Izumo, 'making stout the temple pillars on the nethermost rock-bottom, and making high the cross-beams to the plain of high heaven,'—and there he is worshipped to this day, the very name of *Kizuki* preserving to the faithful the recollection of the pestles (*kine*) with which the soil was beaten (*tsuku*) to render the foundations firm and everlasting.

The buildings, which are in the unornamented style of pure Shintō, impress the beholder by their great size and solidity and the majesty of the approaches under successions of colossal *torii*. The services are conducted by priests gorgeously arrayed in white and purple robes with gold figuring. The chief priest, who is supposed to be the eighty-second descendant in a direct line from the god Susa-no-o, used to be styled *Iki-gami*—that is, a god upon earth. The temple possesses many curiosities and valuable documents. Here, too, may be seen the ancient fire-drill, which, though but a simple board with holes wherein a rapidly revolving stick kindles sparks, is still preserved as the only lawful means of producing the sacred fire. There are nineteen other shrines, not consecrated to any deities in particular, but in which all the Shintō gods and goddesses are supposed to assemble during the month of October. For this reason October is, in Izumo alone, called *Kami-ari-zuki*, 'the month with gods'; whereas, in the classical parlance of the rest of Japan, it is *Kami-na-zuki*, 'the month without gods,' because all the other shrines of the Empire are supposed to be then abandoned by their tutelary deities. On the seashore is a much smaller temple—the scene, so it is said, of the abdication of the sovereignty of Izumo by the great god Ōnamuji. From 200,000 to 250,000 pilgrims visit the Great Shrine yearly. All day long the sound of the clapping of hands, to call the attention of the god, is unbroken like the sound of a cataract.

Owing to the prominent position of Izumo in mythology and legend, many Shintō shrines, besides that dedicated to the great god Ōnamuji are found scattered about the province. Such are *Kumano Jinja*, 5 *ri* S. of Matsue, dedicated to Susa-no-o; *Mio Jinja*, 8

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ri N.E. of Matsue, dedicated to Hiruko, the first child of the creator and creatress Izanagi and Izanami; and *Yaegaki Jinja*, only 1 *ri* S. of Matsue, in the mountain village of Ōba. The deity there enshrined, wife of Susa-no-o, is believed to be she who decides the lot of marriage for mortals; and young men desiring good wives and young girls wishing for good husbands visit Ōba to make their petitions to the goddess.

The story of Susa-no-o, of his wife Inada-hime, and of the palace with an eight-fold fence (*ya-e-gaki*, whence the temple's name) which he built for her reception, is thus narrated in the *Kojiki*:—

After having been expelled from heaven, Susa-no-o descended to a place called Torikami at the head-waters of the River Hi in the land of Izumo. At this time some chopsticks came floating down the stream. So Susa-no-o, thinking that there must be people at the head-waters of the river, went up it in quest of them, when he came upon an old man and an old woman, two of them, who had a young girl between them and were weeping. Then he deigned to ask, 'Who are ye?' So the old man replied, saying, 'I am an 'earthly deity, son of the Great God of 'Mountains. I am called by the name of 'Ashi-nazuchi, my wife is called by the 'name of Te-nazuchi, and my daughter 'is called by the name of Inada-hime.' Again he asked, 'What is the cause of your crying?' The old man answered, saying, 'I had originally eight young girls as daughters; but an eight-forked serpent has come every year and devoured one, and now is its time to come, wherefore we weep.' Then he asked him, 'What is the serpent like?' The old man answered, saying, 'Its eyes are like the winter cherry. It has one body, with eight heads and eight tails. Moreover, on its body grows moss, and also chamæcyparis and cryptomeria trees. Its length extends over eight valleys and eight hills; and if one looks at its belly, it is all constantly bloody and inflamed.' Then Susa-no-o said to the old man, 'If this be thy daughter, wilt thou give her to me?' He replied, saying, 'With reverence, but I know not thine august name.' Then Susa-no-o replied, saying, 'I am elder brother to the Goddess of the Sun, and have just descended from Heaven.' Then the old man and his wife said, 'If that be so, we will reverently offer her to thee.' So Susa-no-o, at once taking and changing the young girl into a multitudinous and close-toothed comb which he stuck into his top-knot, said to the old man and his wife,' Do you distil some *saké*, refining it eight times; also make a fence round about; in that fence make eight gates; at each gate tie together eight platforms; on each platform put a vat, and into each vat pour the *saké* refined eight times, and wait.' So as they waited after having thus prepared everything in accordance with his bidding, the eight-forked serpent came truly, as the old man had said, and immediately dipped a head into each vat and drank the *saké*. Thereupon it was intoxicated with drinking, and all the heads lay down and slept. Then Susa-no-o drew the great sabre that was girded on him, and cut the serpent in pieces, so that the river Hi flowed on changed into a river of blood. Thereupon Susa-no-o sought in the land of Izumo for a place where he might build a palace. Then he arrived at a place called Suga, and in that place he built a palace to dwell in. When he built the palace, clouds rose up thence, whereupon he composed a song which said

'Eight clouds arise.
'The eightfold fence of Izumo
'Makes an eightfold fence
'For the spouses to retire within.
'Oh! that eightfold fence!'

So far this ancient tale, as given in the *Kojiki*. The number eight, so often mentioned in it, is the Japanese mystic number. The concluding little poem is venerated by the Japanese as the earliest effort of the native muse. The tale still lives, not only in the pages of the *Kojiki*, but in the hearts of the simple Izumo folk. Almost every spot in hill or dale has some shrine commemorating an act or tracing the footsteps of Susa-no-o, of the maiden his first love, or of her parents. Every place where the serpent can possibly be conceived to have passed still holds some legend concerning it.

A pretty 4 *ri* excursion from Kizuki is to the banks of the *Kōbegawa*, which, for the space of nearly a mile, exhibits charmingly fantastic rock scenery. The best plan is to take a boat down the river. A second, longer and very much rougher, expedition is up *Sambe-yama*, the highest mountain in all this country-side, Daisen only excepted. The view from the top over the sea of Japan and multitudinous mountain ranges is very fine. Other excursions are to *Ichibata-yama*, a celebrated resort for persons suffering from diseases of the eyes, who go there to be cured by the divine power of the Buddhist god Yakushi Nyorai;

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and to *Hamamura* which possesses delightful hot-springs, whose waters are led into every house and are equally good for drinking and for bathing in.

The main road leads right along the coast to Hamada in the province of Iwami, and thence to Hagi, the capital of the province of Nagato (Chōshū); but the scenery is hardly such as to compensate for the roughness of the way, except in the eyes of those who wish above all things to traverse unbeaten tracks. Both Hamada and Hagi have steam connection with Shimonoseki, and also with places on the W. coast.

Hamada (*Inns*, Dōgu-ya, Hamaoka) is chiefly known on account of the terrible earthquake which half wrecked it in 1872, and in which over 2,000 persons perished.

Hagi (*Inn*, Ōsaka-ya) was in early feudal times the residence of the great Mōri family, the Daimyōs of Chōshū, before their removal to the town of Yamaguchi, 12 *ri* further to the south.

[There is a cross-country road from Hamada to Hiroshima on the Inland Sea, a distance of approximately 30 *ri*, or say, 3 days' journey. The first part is very rough, over steep hills and with scant accommodation; but jinrikishas can be taken on portions of the road. From *Mizaka*, which is on the boundary of the provinces of Iwami and Aki, and where is also the water-shed between the Sea of Japan and the Inland Sea, it is down-hill almost all the way for over 12 *ri* to *Kabe*, whence a run of 4 *ri* on the flat takes one into the suburbs of Hiroshima.]

ROUTE 49.

The Island of Awaji.

The Island of Awaji, situated at the eastern entrance of the Inland Sea, can be easily reached by small native steamer from Kōbe (Hyōgo) in 2 hrs. to Kariya, which is the nearest port touched at. The steamers, after calling at Kariya, continue on to Shizuki, 40 min., and to Sumoto, the capital, 40 min. Awaji may also be reached by sailing or rowing-boat from Akashi or Maiko near Kōbe, the distance across the strait at its narrowest part being only 28 *chō*, and the passage being one which is constantly made.

The chief distances on the island are as follows:—

	Ri.	*Chō.*	*M.*
East Coast—			
Kariya to Shizuki.....	3	10	8
Shizuki to Sumoto.....	3	13	8½
Sumoto to Yura.....	2	17	6
Southern Inland Road—			
Sumoto to Hirota	1	29	4½
Hirota to Fukura	3	28	9½
(Or straight across from Shizuki to Fukura, without going round by Sumoto).....	4	—	9½
Western Inland Road—			
Fukura to Koenami ...	2	10	5½
Koenami to Minami-dani	3	22	8½
Minami-dani to Gunge	3	—	7½
(Or from Fukura to Gunge via Minato and Kawakami, about 1 *ri* less.)			
West Coast—			
Gunge to Tsukue	3	21	8½
Tsukue to Iwaya	2	29	6½
Iwaya† to Kariya	2	19	6½

† Properly speaking, Iwaya is at the North-Eastern extremity of the island. But this division of the roads is practically the more convenient.

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DISTANCES BY SEA FROM AWAJI TO THE MAINLAND.

	Ri.	*Chō.*	*M.*
Iwaya to Akashi in Harima	1	23	4
Yura to Kada in Kishū	2	30	7
Fukura to Muki in Awa (Island of Shikoku)	3	2	7½

A trip to Awaji is much to be recommended during the spring and autumn or in mild winter weather, the climate being moderately warm, the scenery picturesque, and the roads fairly good. Jinrikishas can be obtained almost everywhere. The best inns are those at Sumoto (Nabetō and Kuwaji), Fukura (Izuman), and Gunge (Shinkuma). There is also fair accommodation at Yura (Tanaka-ya) and at Iwaya. The other inns are rather poor, but every village offers accommodation of some sort. The tourist who wishes to explore the island thoroughly, is recommended to land at Kariya, and make the round in the order described below. This will take 3 or 4 days, according as steamers, hours, weather, &c., may fit in. Persons pressed for time can see the prettiest part of the scenery, which lies on the E. coast, by taking the steamer from Kōbe to Sumoto, and returning next morning.

History.—The island of Awaji is mentioned in the earliest Japanese legends as the first result of the marriage of the creator and creatress, Izanagi and Izanami, when they set about giving birth to the various islands of the Japanese archipelago. It is also related that in very ancient times the water for the Imperial Household was brought over from Awaji in boats; and the beauties of the harbour of Yura have been sung by poets from time immemorial. Coming down to historical days, the unfortunate Emperor Junnin was exiled here in A.D. 764, having been deposed by his predecessor, the Empress Kōken, a sort of Japanese Messalina, who added to her other excesses a wild desire for the Imperial power which was not properly hers, and who, having once abdicated in favour of Junnin, wished to re-ascend the throne. Junnin endeavoured to escape from Awaji, but died there in the following year, probably a victim to assassination. During the Middle Ages, the lordship of the island and of different portions of it passed successively into the hands of several feudal chiefs, and finally of the Hachisuka family and of their dependants, the Inada. The whole island now forms part of the Prefecture of Hyōgo. The castle of Sumoto, which place has long been considered the capital, was constructed in the middle of the 16th century by Ataka Fuyuyasu, a scion of the Miyoshi family.

The scene as the steamer approaches **Kariya** is most picturesque,—delightful little coves and peaceful nooks, pine-trees on the strand, small valleys stretching up towards verdure-clad hills, and in the distance the hazy outline of Senzan, the highest mountain on the island, and of the high land beyond. This style of scenery, ever varied in its details, continues all along the E. coast to Sumoto and Yura; and jinrikishas bowl rapidly over the well-kept road. It will generally be found best to spend the first night at Sumoto. Those having another day to spare may turn off inland shortly after leaving Shizuki, and go to Sumoto viâ the top of *Senzan*. Jinrikishas can be engaged as far as Futatsu-ishi, 1 *ri* 24 *chō*; but it will probably be more satisfactory to walk the whole way, taking some 6 hours. The country is everywhere pretty. The actual ascent is about 1 *ri* in length. Halfway up is the temple of Kōshinji, which commands a fine view in the direction of Kōbe. Thence to the top the path lies through a wood of cherry-trees, oaks, firs, etc., some of the firs presenting a very curious appearance, the soil having worn away from their roots, leaving the latter poised high above the level of the surrounding ground. From the summit of Senzan itself there is but little view, owing to the trees which crown the mountain, and which from most parts of the island give it a peculiar square-topped appearance.

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The temple on the summit is called Senkōji. It has a fine new solid gate and belfry; but the *hondō*, or main edifice, and the three-storied pagoda are old.

Its foundation is said to date from A.D. 901, when a hunter named Chuda having shot at and hit a stag (another version says a boar), discovered that it was in reality an image of the merciful divinity Kwannon that he had thus sacrilegiously injured. He thereupon assumed the garb of a Buddhist monk and the Buddhist name of Jakunin, and raised a shrine to Kwannon on the spot where the incident had occurred.

On the way down on the side towards **Sumoto**, that town comes in sight to the l. with Kishū and the islets of the Kii Channel beyond it, while to the r. are the mountains of Awa in Shikoku. From the base of Senzan to the Aiya waterfall, and thence to Sumoto, the path leads mostly across a fertile plain. Those not desirous of visiting the fall, which, though a pretty place for a picnic, is by no means extraordinary, can go straight to Sumoto from the base of Senzan, the distance being stated to be 1 *ri* 14 *chō*.

The former castle of Sumoto no longer exists, and in its grounds a court-house and a prison have been erected. The production for which Sumoto is chiefly noted is a sort of marmalade made out of an excellent variety of orange resembling the Seville orange, and called *Naruto-mikan*. It is sold in boxes with another pleasant sweetmeat composed of acorns, cinnamon, and sugar; and the two sweetmeats together are known by the name of *uki-hashi*, or 'floating bridge,' in allusion to the legend of Izanagi and Izanami mentioned below. Another preserve special to Sumoto is the *biwa-no-ne*, or 'sound of the lute,' which is made of plums. Foreigners will perhaps be inclined to think that it stands to the palate in somewhat the same relation as Japanese music does to the ear. A spare day at Sumoto might pleasurably be devoted to the ascent of *Kashiwara-yama*, the highest point of the S. range of the island, commanding a very fine view inland all over the S. plains of Awaji, its distant northern hills, the sea, the coast of Kishū, Nushima (the odd islet off Awaji), and some islets off the coast of Shikoku. To obtain this view it is necessary to go up through the wood behind the temple. From Kashiwara-yama one may descend to **Yura**, whence there is a 2 *ri* ride or walk along a beautiful shore. A huge fort intended to command the Kii Channel is in process of erection at Yura.

The interest on the Southern Inland Road leading from Sumoto to Fukura is mainly archæological. There is a curious mound called *Onogoro-jima*, i.e., the Island of Onogoro, at a short distance from the village of Yagi or Yōgi, where the path to it diverges to the r. from the main road, and soon leads to a dry river-bed where it is necessary to alight from the jinrikishas.

A very early Japanese tradition preserved in the *Kojiki*, tells us that Izanagi and Izanami, when they were about to set to work to produce the Japanese archipelago, 'stood upon the Floating Bridge of Heaven, pushed down the jewelled spear and stirred with it, whereupon, when they had stirred the brine till it went curdle-curdle, and drew the spear up, the brine that dripped down from the end of the spear was piled up and became an island. This is the Island of Onogoro.'

Several islets on the coast of Awaji contend for the honour of being this first-fruit of creation, and this inland claimant may well, by the ignorant country-people, be supposed to have been once itself an island, standing up as it does prominently from the surrounding rice-field flats. In reality there would seem to be little doubt as to its being the funeral mound of some very ancient prince, all memory of whom has passed away.

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There is a small shrine on it dedicated to Izanagi and Izanami, and at the southern end of it a stone called the *sekirei-ishi* or 'wagtail stone,' with reference to a detail of the creation legend for which Vol. III, Part I, Appendix, pp. 69-70, of the 'Transactions of the Asiatic Society' may be consulted. A hole has been scooped out on the W. side of the mound by women who mix fragments of the earth with water, and drink it as a charm to ensure easy delivery. Almost within a stone's throw is a clump of reeds called *Ashi-wara-koku.*

Ashi-wara-no-kuni, i.e. the Land of Reed-Plains, is an ancient name for Japan. But the country-people, mistaking *ashi*, 'a reed,' for *ashi*, 'the foot,' have invented a story to the effect that this is the spot on which Izanami first set foot when he came down to earth.

After visiting Onogoro-jima, the jinrikishas are rejoined, and the hamlets of Ōenami and Koenami passed through. The latter is marked by two or three very fine pine-trees. *The* pine-trees of the whole island, however, are those which form an avenue lining the main road for a distance of 50 *chō* just at this part of the journey. In order to enjoy the sight of them, it is worth while turning into the main road as soon as the avenue is seen to the l.

A further détour to the l. is needed if it be intended to visit the vill. of *Igano*, where, at the establishments of two families called Mimpei and Sampei, the potteries for which Awaji is noted are carried on. Strangers easily gain admittance.

This peculiar ware was first produced between the years 1830 and 1840 by one Kajū Mimpei, a man of considerable private means, who devoted himself to the ceramic art out of pure enthusiasm. Directing his efforts at first to reproducing the deep green and straw yellow glazes of China, which country he visited in quest of information, he had exhausted almost his entire resources before success came; and even then the public was slow to recognise the merits of his ware. Now, however, connoisseurs greatly prize genuine old pieces by Mimpei, some of which combine various colours so as to imitate tortoise-shell, while others have designs incised or in relief, or are skilfully decorated with gold and silver. At the present day the quality of Awaji ware has greatly deteriorated, though Sampei has won prizes in Australia and elsewhere. The pieces are mostly monochromatic and intended for every-day use.

The next object of interest on the road is the *Tumulus* of the unfortunate Emperor Junnin, already mentioned. Being 202 *ken* in length and 72 in breadth, while the whole is surrounded by a moat and covered with a dense grove full of singing-birds, this tumulus forms a very prominent object in the scene. It is commonly known as *Tennō no Mori*, that is, the Emperor's Grove. That of Junnin's mother, Taema Fujin, lies 8 or 10 *chō* away from it in a S.W. direction.

After leaving these mounds, a jinrikisha ride of about ½ hr. brings us to the little sea-port town of **Fukura**, where it will probably be best to spend the second night. The lion of the place is the violent rush of water through the *Naruto Channel*, which separates the islands of Awaji and Shikoku and connects the Inland Sea with the Pacific Ocean. It is a truly grand sight, especially at spring-tides, when no junk can attempt the passage; and it should certainly not be missed. Boats are furnished at a reasonable charge by the proprietor of the inn at Fukura; and the expedition, which takes from 4 to 6 hours, is attended by no danger, passengers being rowed or sailed out under the shelter of the coast to within easy view of the strait, and being able to view the whole panorama either from the boat or from some rocks on which it is usual to land. The best time of all is said to be the 3rd day of the 3rd moon, old style (some time at the end of March or in the first half of April), when the people of the neighbouring districts on both sides of the channel take a holiday

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and go out in boats to see the rush of the briny torrent. The breadth of the channel is estimated at 18 *chō*; but some rocks in the middle divide it into two unequal parts, called respectively *Ō-naruto* and *Ko-naruto, i.e.*, the Greater and the Lesser Naruto. The Greater Naruto being on the Shikoku side, that side probably affords an even finer sight than is to be obtained from Awaji. Looking from the boat, if on the Awaji side, the province of Awa in the Island of Shikoku is seen in front; to the r. of it stretches the long line of Shōzushima, well-known for its granite quarries; while further r., in the extreme distance, are the mountains of Harima on the mainland, the little island of Ejima sticking up in front of them like a cocked hat. The rocks on the Awaji side are tilted up at a considerable angle, and are here and there lined with pine-trees which give them an appearance somewhat resembling that of a painting in the Chinese style. For soft winning beauty, however, neither this nor any part of the W. Coast, excepting towards the North is comparable to the E. Coast of the island. On the way back, the boatman may suggest landing at Kemuri-shima and at Susaki, the two islets in Fukura harbour; but it is hardly worth while to do so. Kemuri-shima is the high, thickly wooded islet, Susaki the low sandy one. At the summit of the former is an insignificant shrine dedicated to Kwannon.

On leaving Fukura it is best to take jinrikisha to **Minato**, a distance called 2½ *ri* of 50 *chō* each, but more probably 2½ ordinary *ri* of 36 *chō*. The first part of the road leads near the Mound of the Emperor Junnin, but turns off to the l. skirting the W. side of the valley. The prettiest part of the ride—for jinrikishas can be taken—is along the embankment of a small river flowing some feet above the level of the surrounding plain, over which a fine view is commanded, with Senzan marked by a clump of trees on its summit and the mountains of Harima in the extreme distance. The village of Minato is remarkable for its salt factories, and for a temple dedicated to Kwannon which resembles a small fortified castle. Hence it is possible to proceed either under the shadow of the pine-trees by the beach (locally famous under the name of *Kei no Matsubara*), or else to strike inland. The views are of the coast of Harima, of Shōzushima, and of the mountains of Awa behind Shōzushima.

The village of **Kawakami** is also known as Tenjin, from the name of a temple—formerly a very fine one—which it contains. There is fair accommodation at the Tamaya inn, where the third night should be spent if it is too late to push on further. On the way hence to Gunge, it may be worth the while of those who wish to see the largest Shintō temple on the island to turn aside a few *chō* from the main road to visit the *Ichi-no-miya*, as it is called, in the vill. of Taga. The Government has spent money on the place, and renovated the buildings in the style of 'Pure Shintō.' The deity worshipped is Izanagi. The third night will probably best be spent at **Gunge**. From Gunge onwards, the whole way to Iwaya and Kariya, the road leads by the sea. Insignificant at first, the view gradually gains in beauty. The path mounts, little promontories stretch out into the sea, pine-trees extend their fantastically contorted shapes toward the waves, to the left lies Shōzushima, and ahead and to the r. the already often-mentioned but ever varying outline of the blue mountains of Harima, and in the faint distance

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the snow-capped Tamba range. After the hamlet of Murotsu, the screen of hills forming the backbone of Awaji itself folds back a little from the strand, giving the green upland glimpses of field and valley which make the E. side of the island so charming.

From **Tsukue**, sailing boats are frequently to be found starting for Akashi on the mainland, the fare being a few *sen* per head in a boat calculated to hold a dozen or twenty people. In fine weather this is a very pleasant way of concluding the journey, the passage averaging a couple of hours, and the views being delightful. The whole horizon is alive with the white sails of junks going up and down the Inland Sea. Those to whom a sea journey is pleasant only in proportion to its shortness will do best to cross to Maiko-no-hama from *Matsuo*, a hamlet at the N. extremity of the island, not far from the lighthouse.

The whole expedition thus involves sleeping three nights away from Kōbe. It might be shortened and a night saved by taking the steamer direct from Kōbe to Sumoto, and by omitting the visit to the Naruto whirlpool; but it would be a great pity to miss the latter, which is a sight unique in Japan.

ROUTE 50.

THE INLAND SEA AND THE CHIEF TOWNS ON OR NEAR ITS SHORES.

1. GENERAL INFORMATION. 2. MEANS OF COMMUNICATION: THE SANYŌ RAILWAY, STEAMERS. 3. VOYAGE DOWN THE INLAND SEA BY MAIL STEAMER. 4. NORTHERN SHORE: HIMEJI, OKAYAMA, FUKUYAMA, ONOMICHI, MIHARA, KURE, HIROSHIMA, MIYAJIMA, IWAKUNI, YAMAGUCHI, TOYOURA, SHIMONOSEKI. 5. SOUTHERN SHORE: MATSUYAMA, MITSU-GA-HAMA, DŌGŌ, IMAHARU, SAIJŌ, TADOTSU, MARUGAME, KOMPIRA (KOTOHIRA), TAKAMATSU.

1.—General Information.

The Inland Sea is the name given to the water space lying between the Main Island on the North and the islands of Shikoku and Kyūshū on the South. It communicates with the open sea by the Naruto passage and Akashi Strait on the East, by the Bungo Channel between Shikoku and Kyūshū, and by the Strait of Shimonoseki at the Western end. It is about 240 miles long from Akashi Strait to Shimonoseki, its greatest width opposite the Bungo Channel being about 40 m., while it narrows to 8 m. where the province of Bizen approaches that of Sanuki in longitude 134°. By the Japanese it is divided into five open spaces or *Nada*, which, named from East to West, are as follows: Harima Nada, Bingo Nada, Mishima Nada, Iyo Nada, and Suwō Nada. Harima Nada is divided from Bingo Nada by an archipelago of islands, rocks, and shoals, through which the passage for ships is narrowed in some places to a few hundred yards. Bingo Nada is divided from Mishima Nada, and

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the latter from Iyo Nada in the same manner, and here the channel is even narrower, notably at one place where there is only just room for two ships to pass abreast.

The Inland Sea affords the most direct route from Kōbe to Nagasaki and Shanghai. For vessels proceeding anywhere to the westward it offers a smooth water passage, by which the uncertain weather and stormy seas of the outer passage may be avoided; and although to mariners the intricacies of the channels may present some disadvantages, for the traveller the smoothness of the water and the continuously varying and picturesque scenery are an unfailing source of pleasure and comfort throughout its entire length. The larger islands are mountainous; and although (differing in this from most parts of Japan) they lack timber, the varying effect of light and shade gives colour to the background. The smaller islands are of every conceivable fantastic shape, some being mere rocks, while others are of considerable height and size. Nearly all are inhabited by a half-farming half-fishing population. The shores are lined with villages, the hillsides laid out in fields, and the waters studded with trading junks and fishing-boats. According to Japanese accounts, the total number of islands is some thousands, though it is a puzzle to know how they were ever counted. Another puzzle to the European visitor, to whom the Inland Sea has become a household word, is the fact that the Japanese themselves have no corresponding name in common use. The term *Seto no uchi* (lit. 'within the channels") is a mere invention of modern chart-makers, intended to translate the English name. Neither have the Japanese poets ever raved over this lovely portion of their native country. Only Suma and Akashi at its eastern end seem to have arrested their attention. All the greater reason why foreigners should do it justice.

2.—Means of Communication.

A line of railway called the Sanyō Railway is in process of construction along the northern shore of the Inland Sea, starting from Kōbe and passing through Himeji, Okayama, Onomichi, Hiroshima, and Iwakuni, and ending at Shimonoseki. It is intended to connect with the Kyūshū Railway, which starts from Moji on the opposite side of the straits and is ultimately meant to lead to Nagasaki. Up to the present (June, 1891) only the following portion of the Sanyō line has been opened to traffic.

Sanyō Railway.

Distance from Kōbe.	Names of Stations.	Remarks.
	KŌBE.	
1 m.	Hyōgo.	
4½	Suma	See p. 281.
8	Maiko	
12	Akashi	
16	Okubo.	
20	Tsuchiyama.	
24½	Kakogawa.	
29	Amida.	
34	**HIMEJI.**	
40½	Aboshi.	
44	Tatsuno.	
47	Naba.	
52	Une.	
63½	Mitsuishi.	
68	Yoshinaga.	
71½	Wake.	
79½	Seto.	
84½	Nagaoka.	
89	**OKAYAMA.**	
93½	Niwase.	
99	Kurashiki	Present terminus.
	Tamashima	Expected to be opened in Aug. 1891.
	Kamogawa	
	Kasaoka	
	Fukuyama	
	Matsunaga	
140 (about)	**ONOMICHI**	
	MIHARA	Expected to be opened in 1892.

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Even when the line is completed, it can scarcely become a favourite route; for much of the country through which it passes is bare and uninteresting. The charms of the Inland Sea can be infinitely better appreciated from shipboard. Those whom a general glance at the scenery contents, or to whom first-rate accommodation is a *sine quâ non*, will do best to take their passage from Kōbe to Nagasaki in one of the mail steamers. The course usually taken and the chief points passed are described in the following section. Persons tolerant of less good accommodation, and desirous to do the Inland Sea and its shores more thoroughly, have innumerable small coasting steamers at their disposal. It is impossible to give a schedule of these, as not only do the hours of sailing and the ports of call vary according to the cargo offering, but the companies themselves frequently change. At present (1891) the *Kōbe Dōmei Kisen Gwaisha* is the largest of these companies, sometimes despatching as many as fifteen steamers daily. Among the ports touched at are Takamatsu, Tadotsu, Imaharu, Mitsu-ga-hama, Tomotsu, Onomichi, Takehara, Ondo, Kure, Hiroshima, Miyajima, Iwakuni, Yanai, Murozu, Tokuyama, Mitajiri, Shimonoseki, Beppu. Ōita, Saganoseki, etc. etc. The steamers also call at many places outside the limits of the Inland Sea, such as Uwajima and Kōchi in Shikoku; Hagi, Hamada, Esaki, and Sakai on the Sea of Japan; Hakata and Kagoshima in Kyūshū; Iki, Tsushima, and Fusan. The starting-point of some of these steamers is Ōsaka, but all call at Kōbe. Notices are generally only issued on the day of sailing. Punctuality is rarely observed, and all the arrangements are so peculiarly Japanese that only those who have had some experience of the country and its customs are advised to embark on a lengthy tour by this means.

3.—Voyage down the Inland Sea by Japan Mail Steamship Company's Steamer.

In describing the steamer route, our remarks will be confined to the points which are immediate to the track.

Soon after leaving the anchorage at Kōbe, Wada Point is rounded, the ship is steered close along the land for Akashi Strait, and at 1 hour† is close off the lighthouse on the l., with the town of Akashi on the r. After passing through the straits, the track edges a litt e to the south to clear a dangerous shoal on the r., and crosses the Harima Nada. The ship is now fairly within the Inland Sea, with the large islands of Awaji and Shikoku on the l. and the first group of lesser islands ahead. (For description of Awaji, see Route 49; for Shikoku, see Routes 51—53.)

At 4 hrs. she enters the first of the intricate passages. The large island on the r. is Shōzushima, with a rocky, indented shore and well-cultivated slopes. The course leads within a mile of its southern extremity, the coast of Shikoku being about 3 m. to the l. From here the ship turns a little to the north, and soon after the castle town of Takamatsu opens out on the l. at the head of a deep bay. At 5 hrs. Okishima, with high cliffs descending straight into 15 fathoms of water, is passed within a stone's throw on the left. Oki and Toyoshima on the r. both produce copper ore, and the surface workings may be observed in passing. From Okishima very careful piloting is necessary

† The expressions 'at 1 hour,' 'at 2 hours,' etc., in the description of this voyage signify, 'when the steamer has been 1 hour out of Kōbe,' '2 hours out of Kōbe,' etc., taking 12 knots per hour as the average speed.

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to carry the ship safely amongst the numerous shoals and islets lining both sides of the track. At 6 hrs. the lighthouse on the S.E. end of Nabae-shima (called Yoshima on some of the charts) is passed, when the castle towns of Sakaido and Maru-game, will be visible on the l. At this point the situation is particularly interesting. The ship is completely landlocked, and to the uninitiated there appears to be no way between the rocks and islets with which the sea is studded. The ship swings round point after point, passing villages near enough to watch the occupation of their inhabitants, and threatens to swamp a fishing boat at every turn. Through all these narrows the tides rush with a velocity of from 4 to 6 knots, adding greatly to the difficulty of navigation. At times the vessel can hardly stem the rush of water, and heels from side to side as it catches her on either bow.

After Nabae-shima, Ushijima is passed either N. or S., and at 7 hrs. the ship will be abreast of Takami-shima, high, with a clump of pines hiding a temple on the summit. The shore of Shikoku now projects as a long promontory forming the eastern boundary of the Bingo Nada. In the bight to the left is the trefoil-shaped island of Ashima, whose northern extremity is passed within a stone's throw. The glasses will give a good view of Tadotsu, formerly the residence of a Daimyō, bearing south. If Ushijima is passed on the north side, the shores of Shiyako and Hiroshima will be very close on the right, and a curious rock only 10 ft. above water on the l. At 7½ hrs. the first narrows are cleared, and the ship enters the Bingo Nada.

From this point there are two routes leading through the archipelago that separates the Bingo Nada from the Mishima Nada,—one to the north, passing north of the islands and having the shore of the mainland of Japan on the right, one to the southward of the islands, having the shore of Shikoku on the left. The northern passage, which is by far the more interesting of the two, is longer by 8 miles; and for 3 hrs. the ship winds in and out through very intricate channels, which at the widest are not more than 2 miles across, and in some places not a hundred yards. The channel is entered at 8½ hours, passing close to the south of Yoko-shima. Then the track turns to the north between Innoshima, a large island 1,250 feet high on the left, and Mukōshima on the right, where the channel is just 100 yards across. It opens out a little off Mihara, a castle-town of some importance, which is seen on the right at about 9 hrs. Thence the track turns to the southward, and narrows again. At 10½ hrs. the ship is off Osaki-shima r., with a small rocky islet on the l., and shortly after the track joins that of the southern route.

If the southern passage is taken, the ship passes between two high islands with bare precipitous sides at 8½ hrs. Next a small group of rocky islets is passed on the l., and the town of Imaharu on the coast of Shikoku comes in sight ahead. At about 10 hrs. the track turns sharp to the northward, between Ōshima on the r. and Shikoku on the l. These narrows are particularly interesting, especially if the tide happens to be running strongly in the opposite direction. At the narrowest part, less than 100 yards wide, the vessel swerves from side to side. 'Hard a port!' and 'Hard a starboard!' are the continual cries. If the vessel has not sufficient speed, she may be turned right round. Indeed, one steaming even 10 knots has been known to be obliged to go back and wait for a fair tide, and large swirls have sometimes been observed measur-

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ing 6 ft. across and 10 ft. deep. After two or three miles in a northerly direction, the track turns to the westward. Here the ship is again completely landlocked, the mountainous islands of Ōshima and Omishima on the r., Shikoku on the l., and Osaki-shima ahead closing the prospect all around. But after passing the extreme northern point of the province of Iyo, with its white outlying rocks, the view opens out, and at 11 hrs. the track by the northern passage is joined.

The course now turns southward again along the shore of Shikoku, where the mountain ranges are well-wooded, and the highest peaks tipped with snow early in December. At 12 hrs. the coast of Shikoku is again approached within 2 miles. A little later the ship threads her way through another narrow passage between Gogoshima on the l. and Musuki and Nakashima on the right. Just behind Gogoshima lies Mitsu-gahama, one of the chief ports on the Inland Sea. Musuki is passed close enough to distinguish the workings from which the material for manufacturing porcelain is obtained. Leaving Gogoshima behind, another small island comes in sight with a lighthouse, whose light is visible 20 miles. Then the ship is fairly in the Iyo Nada, and at 13 hrs. is nearly up to Yurishima, a curious double island consisting of two hills respectively 400 ft. and 200 ft. high, joined by a narrow sand-bank. This island may be passed on either side. Eight miles beyond it is another steep island, and at 14½ hrs. Yashima, 500 ft. high, is passed very closely. At this point the Bungo Channel opens to the southward, and the track turns a little to the north, passing Uwajima at some distance and Himeshima within a few miles. From here the track lies through the Suwō Nada, midway between Kyūshū and the mainland, and, being unrelieved by smaller islands, possesses no features of special interest. At 18 hrs. a red buoy marking the edge of a bank is passed on the right, and the track turns north for Shimonoseki. Here the land draws together on both sides, forming the Straits of Shimonoseki which vary from 4 m. to 1 m. in width, and are further narrowed by numerous shoals and sand-banks. At 19 hrs. the ship rounds Isaki on the l., and threads her way through the shallows past the town of Shimonoseki on the right. The steamer track skirts the flat shore, winds round the south of Hikushima, turns to the north-west, and then due north towards the island of Rokuren. The whole channel is well-lighted and marked; but the strong tides which rush through render it even more difficult to navigate safely than any other part of the Inland Sea. Some of the Nippon Yūsen Kwaisha's steamers stop off Shimonoseki for an hour or so to land mails, etc. Not counting this stoppage, the ship will be off Rokuren and fairly through the Inland Sea at 20 hrs.

As almost all travellers go on to Nagasaki—indeed must do so unless they have special passports—the description of the route is continued on to that port.

From Rokuren the track turns west, close past Shiroshima; then gradually south. At 22 hrs. the ship is about 1 m. off Koshime-no-Ōshima (Wilson's Island). The coast of Kyūshū now extends southward on the left—bold, rugged, and deeply indented, with numerous harbours, outlying islands, and a background of lofty mountains. At 24 hrs. the desolate, rocky islet of Eboshi-jima, with its lighthouse, is close at hand, due south of which, on the shores of a deep bay, lie the coal-fields of Karatsu, and the district where

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the celebrated Hizen porcelain is manufactured. Eight miles away on the r. is the large island of Iki, with several small rocky islets nearer in the same direction.

From Eboshi-jima the track turns gradually to the south, passing Kagara-shima and Madara-shima. At 28 hrs. the N.E. end of Hirado is close to, and Dōshima 1 m. on the left. Hirado is 15 m. long, narrow and hilly, trending N.N.E. and S.S.W. It is separated from Kyūshū by a narrow channel of a quarter of a mile, which is in effect narrowed to a few yards by rocks, and is called Spex Straits.

Steamers sometimes take this course if the tide and weather are completely favourable; but generally they keep along the W. shore of Hirado, and pass between it and Ikutsuki-shima by what is known to mariners as the Obree Channel. Nakanoshima, an islet rising straight out of the water off the S.W. end of Hirado, is closely skirted, and the course changed to S.E. at 29½ hrs. Ho-age (Sail Rock) is 1 m. on the left, and the whole group of the Gotō Islands (see Route 61) in the distance on the right. Shortly after Ho-age, and on the same side, is seen a beacon painted red and white, to mark a dangerous sunken rock. At 30 hrs. the islets of Ōdate and Kodate are on the right, and Mitoko on the left. Off the south-east of the latter is a small flat islet with pine-trees. A little south again, in the main island of Kyūshū, is a remarkable conical hill, with a clump of trees on the summit closely resembling a field officer's cocked hat and plume. Next we pass Matsushima, which is of considerable size and partly covered with pine-trees, whence its name. It is terraced for cultivation to the very summit, and has a village half-way up its slope. This point passed, the track takes a sharp turn to the S. and back to S.E. again between Ikeshima and Haka or Hiki-shima; and when the ship is 2 m. due south of the latter, a good view of a remarkable arched rock standing straight up out of the water is obtained. From here Iwoshima is straight ahead, with the lighthouse just visible. To the right of the lighthouse is Takashima, noted for its coal-mines (see Route 55). At 31 hrs. the ship is midway between Iwoshima and the mainland, and soon after enters a cluster of islets off the mouth of Nagasaki harbour. Rounding Pappenberg, the ship turns sharp to the l. into the harbour, and at 32 hrs. is generally at anchor.

The chief distances of the run through the Inland Sea from Kōbe to Nagasaki, as taken by the Nippon Yūsen Kwaisha's steamers, are as follows:—

KŌBE to:—	Miles.
Hyōgo Point	2
Akashi Straits	12
Nabae-shima	73
Ushijima	75½
Nakashima	143
Yurishima	154
Yashima	175
Himeshima	198
Shimonoseki	239
Rokuren	248
Shiroshima	257
Koshime-no-Ōshima	275
Eboshi-jima	300
Obree Channel	334
Nakanoshima	346
Arched rock	371
Nagasaki	387

4.—Places of Interest on the Northern Shore of the Inland Sea.

Himeji (*Inns*, Inoue-rō, with foreign restt.; Tatsuman), capital of the province of Harima, is a busy commercial centre, being at the junction of three highways—the San-yōdō which runs along the

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northern shore of the Inland Sea to Shimonoseki; a road to the provinces of Mimasaka, Hōki, and Izumo; and a third up the valley of the Ichikawa, viâ Ikuno to Toyooka in the province of Tajima. Himeji's chief attraction, however, is its ancient castle, which still remains in a state of exceptional preservation and eminently deserves a visit. Travellers are admitted on presentation of their cards.

The castle, as it stands, is the outcome of the warlike labours of several noble families during many ages. Founded in the 14th century by Akamatsu Enshin, a retainer of the unfortunate Emperor Go-Daigo, it soon fell into the hands of the Ashikaga Shōguns, but was recovered in 1467 by a descendant of the Akamatsu family. In 1577, Ota Nobunaga, then all-powerful, gave the province to Hideyoshi, who enlarged the castle and crowned it with thirty turrets. In 1608, Ikeda Terumasu, to whom it had been meantime granted in fief, raised the number of turrets to fifty which took him nine years to finish. From that time forward Himeji was at peace; and at the time of the fall of feudalism, belonged to a Daimyō named Sakai with an income of 150,000 *koku* of rice. The barracks now used are of modern construction.

The chief productions of Himeji are cotton and stamped leather goods. At Shirakawa, a short distance from Himeji, are some plum orchards which afford a good place for a picnic.

Okayama (*Inn*, *Jiyūsha), capital of the prefecture of the same name and of the province of Bizen, is situated at some distance from its port, *Sambanshi*, no portion of this coast showing more clearly the rapid encroachment of the land on the sea. Okayama may be reached either by jinrikisha or by boat up the river, the latter taking about 3 hrs. The castle formerly belonging to the Daimyō Ikeda is still entire, and visitors are admitted on payment of a small fee. The public garden here is in the quaint native style, and is therefore more interesting than most of those now found in all Japanese towns of any size. A good deal of cotton is grown in the surrounding fertile plains.

Fukuyama (*Inn*, Kameyama), capital of the province of Bingo, was the castle-town of a Daimyō called Abe Ise-no-Kami. The only sight of the place is the Shintō temple of Abe Jinja.

Onomichi (*Inns*, Hamakichi, Hirao), a bustling, prosperous place stretching along the shore of a long narrow strait, is noted for the manufacture of ornamental mats, which may best be procured at the Ryūseki Kwaisha. The shore is lined with godowns. Behind the town rises a lofty hill, near the summit of which stands a Buddhist temple, a branch of the great shrine of Zenkōji in Shinshū. The climb is amply rewarded by the view. Beyond the islands studding the Inland Sea, lies due S. Ishizuchi-yama, the highest mountain in Shikoku. The Senjō-iwa, a big flat rock at the N. end of the plateau, is a favourite spot for picnics.

Mihara (*Inn*, by Ayame Heisuke) was the seat of a Daimyō called Asano Kai-no-Kami, whose castle, built by the Taikō Hideyoshi, still remains though fast going to decay. The pretty scenery of this neighbourhood is counterbalanced by the unpleasant odours. Indeed all this coast of the province of Bingo is maladorous, the sandy unfertile nature of the soil necessitating a more than usually copious application of manure.

Kure (*Inn*, Hōrai), an important station of the Japanese navy, is romantically situated at the base of the hills of the province of Aki. One and a half *ri* distant is the barren island of *Etajima*, where stands the Imperial Naval College, an admirably conducted institution for the education of cadets.

Hiroshima (*Inn*, * Kikkawa-ya; there is also a foreign restaurant), capital of the province of Aki and seat of a prefecture, stands in the

delta of the Ōtagawa. The approach to Hiroshima by sea is noted for its beauty. From the harbour to the town is a distance of about 1½ *ri* along a fine jinrikisha road. It is a brisk and busy place, the most important town in Japan to the west of Kōbe, and resembles Ōsaka in appearance owing to the numerous canals by which it is intersected. It is a centre for dealers in lacquer, bronze, and most other kinds of artistic work. The *Castle* stands in a large park at the N. end of the town, just where the rich alluvial plain begins to rise towards the foot-hills of the central mountain spine which here closely approaches the coast. The castle, or what now remains of it, is small and not specially imposing, the turrets at the gates and corners being only two or at the most three storeys in height. It is now the head-quarters of a large garrison. Permission to visit the castle must be obtained from the local authorities; but the *Park* is open to all and affords a delightful place of recreation to the inhabitants.

Before the establishment of the Shōgunate in the 12th century, Hiroshima belonged to Kiyomori, the powerful and unscrupulous head of the Taira clan. At the beginning of the 17th century the fief passed into the hands of the Asano family, who retained it till the meditisation of the Daimyōs in 1871. The Asanos were often spoken of as the Princes of *Geishū*, Geishū or Aki being the name of the province in which Hiroshima is situated. Their garden is one of the most charming examples of the horticultural art in Japan.

The ascent of *Futaba-yama*, the hill behind the castle, is easy and the view from the top exquisite. In the plain below lies Hiroshima intersected by the five arms of the Ōtagawa; to the l. is the sea; to the r. rises a conical shaped hill called the Aki Fuji-san, and further to the r. Hijiyama; in front is the long road running down towards the pine-clad islet in the harbour; beyond all spreads the sea, glittering amidst rocky islands, chief of which is Miyajima with its feathery peaks; on the dim horizon are the Suwō hills.

There are two ways of reaching Miyajima from Hiroshima,—either by boat from Kawaguchi, or by jinrikisha along the San-yōdō to Kuba, and thence across a narrow stretch of water by ferry-boat. The distance by jinrikisha is 7 *ri* 30 *chō*.

Miyajima (*Inn* * Momiji-ya), also called *Itsukushima*, is a sacred island, and one of the *San-kei*, or 'Three Chief Sights' of Japan. The island rises to an elevation of about 1,500 ft., and is very rocky and thickly wooded. Many small but lovely valleys trend down to the sea, and in these, among groves of maple trees, nestle the inns and tea-houses for pilgrims and the dwellings of the fishermen and image-carvers, who, with the priests and innkeepers, make up a population of some three thousand. The *torii* in front of the great temple stands in the sea; and the temple itself, being partly built out over the sea on piles, appears at high tide to float upon the surface of the waters. A more magical scene can scarcely be pictured, especially by moonlight.

The temple is dedicated to three goddesses, daughters of Susa-no-o, from the eldest of whom, named Ichikishima-Hime or Itsukushima-Hime, the alternative name of the island is fabled to be derived. According to tradition, the first erection of a temple on the present site dates from the reign of the Empress Suiko (A.D. 593–628); but the whole early history of Miyajima was lost in a great fire which occurred in 1518, and nothing certain can be learnt from other sources regarding its fortunes before the 12th century. At that time Kiyomori, who held sway over central Japan, repaired it in such style as to gain for it the reputation of the most magnificent structure on the shores of the Inland Sea. Several Mikados, the Ashikaga Shōguns, and the great Daimyōs of Geishū, Chōshū, and other neighbouring provinces were counted among the benefactors of the place and worshippers at the goddesses'

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shrine. Here, as elsewhere, the Buddhist priests were compelled to withdraw on the 'purification' of the national Shintō shrines in 1871; but fortunately the architectural beauties which they introduced are still preserved. A curious custom which obtained during the time of their religious sway, was the prohibition of all deaths and births on the island. Invalids *in extremis* and women about to be delivered were always removed to the mainland. Dogs are still prohibited.

Near the top of the highest hill in the centre of the island is a small shrine containing a sacred fire, which has never been permitted to go out since the day when it was first lighted by Kōbō Daishi over 1,000 years ago. Miyajima is a charming summer resort, the air being pure, the temperature never very high, the sea and river bathing excellent, and the walks numerous. Herds of tame deer wander about the island, coming down to the very inns in the village and feeding out of the peoples' hands.

Iwakuni (*Inns*, Kodama, Komehei) is a bustling place, formerly the castle-town of a Daimyō called Kikawa. Where his castle stood, there is now a temple dedicated to Katō Kiyomasa. Iwakuni is noted for its manufacture of silk, paper, cotton, mats, and mosquito-nets. Its great stone bridge called *Kintaikyō*, spanning the Nishikigawa, is famed throughout Western Japan. It is built in five semicircular arches, difficult to cross but picturesque to look at. It is some 150 ft. long, and has lead for cement. Having become shaky, it was closed to traffic in 1891.

Yamaguchi (*Inn*, Fujimura and European restt.), capital of the prefecture of the same name and of the province of Suwō, though several miles inland, calls for mention here as a celebrated town not far from the Inland Sea. It may best be reached by steamer to Mitajiri, whence 4 *ri* by jinrikisha viâ a steep hill called Sabayama, which is partly tunnelled. The hot-springs in the neighbourhood possess some local fame.

Yamaguchi was an important Christian centre during the latter half of the 16th century, the mission there having been founded by St. Francis Xavier himself. More latterly the noble house of Chōshū, which had its seat here, became a very powerful factor in Japanese politics. Since the Revolution, the Chōshū clan has divided with that of Satsuma the chief direction of public affairs. The peasantry of the Yamaguchi prefecture furnish a large proportion of the emigrants who have been sent to Hawaii during the last few years under the joint protection of the Japanese and Hawaiian governments.

Toyoura, sometimes called *Chōfu* (*Inn*, Yoshida-ya).

Here, according to tradition, is the burial place of Chūai Tennō, a Mikado who is said to have ruled Japan at the end of the 2nd century of our era. His consort, Jingō Kōgō, had a revelation from Heaven one day, while her husband was playing on the lute, that there existed to the westward a fair land, dazzling with gold and silver—the land of Korea—which the Japanese sovereign was divinely commanded to conquer and add to his domains. But Chūai would not believe the message. 'If,' said he, 'one ascend to a high place and look westward, no land is to be seen. There is only the great sea; your deities are lying deities.' For this his disbelief and disobedience, he was smitten by the gods with sudden sickness and death, and his consort was left to carry out the expedition.

At Toyoura itself there is little to see; but the walk of nearly 2 *ri* to Shimonoseki is beautiful. Across the strait lies Tanoura, whence eighteen foreign men-of-war poured their shot and shell upon the Japanese batteries in what is known as the 'Shimonoseki Affair.' The chief battery of the Prince of Chōshū was planted on a little sandy spit below the roadway on the l., at the vill. of Maeda.

The Shimonoseki Affair arose out of an attempt on the part of the Prince of Chōshū, who was at that time a semi-independent ruler, to close the straits leading into the Inland Sea. Two American ships, a French ship, and a Dutch ship were fired on in June and July 1863, and several men killed. Failing to obtain satisfaction from the Shōgun's government, the representatives of the three powers concerned, together with the British representative, who deemed it essential for all the Western powers to

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make common cause in their dealings with the Japan of those days, sent a combined fleet to bombard Shimonoseki. This was done on the 5th and 6th September, 1863. The victors, not content with this act of retaliation, furthermore claimed an indemnity of 83,000,000, the last instalment of which was paid over by the Mikado's government in 1875. No incident in the dealings of the West with Japan has met with so much adverse criticism as this Shimonoseki Affair. Several years later, the United States government, conscience-stricken, repaid their portion of the indemnity—at least they repaid, the principal but not the interest. The other recipients have not shown this modicum of generosity.

Shimonoseki, also called *Akama-ga-seki* or *Bakan* (*Inns*, *Fujino, *Daikichi-ya, Mammatsu-ya), is a considerable shipping centre, lying 4 m. from the W. entrance of the strait. It consists chiefly of one street, about 2 m. in length. The mail steamers anchor in the bay of Moji on the Kyūshū side, where a pier is in process of construction. **Moji** (*Inn*, Sankai-rō), the terminus of the Kyūshū Railway, exports a considerable quantity of coal and rice. The chief products of Shimonoseki are tobacco and cutlery.

Close to here is Dan-no-ura, famous as the scene of the greatest naval battle in Japanese history, when the Taira, hitherto all-powerful, received their death-blow from the rival clan of Minamoto headed by the young hero Yoshitsune. The Taira forces were encumbered by the presence of numerous women and children, among whom were the widow and daughter of Kiyomori,—the former a nun, the latter the Empress-Dowager with her child, the Emperor Antoku, then only six years old. When his grandmother saw that all was lost, she clasped the young monarch in her arms, and, despite the entreaties of her daughter, leapt into the sea where both were drowned. This was in A.D. 1185.

[For the chief Inland Sea ports on the N.E. coast of Kyūshū, see Route 57.]

5.—Places of Interest on the Southern Shore.

Matsuyama (*Inn*, Kido-ya), capital of the province of Iyo, possessing one of the largest castles in Japan, is reached in ½ hr. by rail from *Mitsu-ga-hama*, its port (*Inn*, Ishizaki). Instead of staying at Matsuyama, which is a dull place, the traveller may find it pleasant to push on ½ *ri* past the castle hill to the hot-springs of

Dōgō (*Inn*, *Funa-ya), a favourite provincial spa, rendered lively by the presence of numerous singing girls. Besides the hot baths, there is a rivulet to bathe in, and on its banks a number of gay tea-houses. Carving in wood and bamboo is the chief industry of this district. A Shintō temple dedicated to Ōkuni-nushi and Sukuna-bikona stands at the top of a steep flight of stairs leading up the wooded hill which overhangs the spring. On the height opposite are tea-houses and a public garden. From this there is a fine prospect over the wide and fertile plain of Matsuyama; to the N. is the Inland Sea, S. the mountains towards Uwajima, E. the Kumanotōge on the road to Kōchi.

Imaharu or *Imatari* (*Inn*, Nakahei), formerly the castle-town of a Daimyō named Matsudaira Suruga-no-Kami, stands at the entrance of one of the narrowest channels in the Inland Sea.

Saijō (*Inn*; O-Sakana-ya) is the best point on the Island Sea from which to make the ascent of Ishizuchi-yama, the highest mountain in Shikoku.

Tadotsu (*Inns*, Yoshida-gumi, Hanabishi) and

Marugame (*Inn* and *restt.*, Nakamura-rō) are the largest ports of the province of Sanuki. The chief attraction in their neighbourhood is the ancient shrine of *Kompira*, or, as it has recently been renamed, *Kotohira*, the most sacred in all Shikoku, and held in special veneration by sailors. In the adjacent vill. there is an excellent inn called Tora-ya. A miniature railway connects these three places, the run from Marugame to Kotohira viâ Tadotsu taking only ¾ hr. The

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temple, one of the genuine foundations of Kōbō Daishi, stands on the slope of Zōyama, a hill so-called from its supposed resemblance to an elephant's head, and is approached by unusually long flights of steps. Its appearance nowadays is scarcely equal to its reputation. The most interesting object is a bronze horse, life-size, to which rice is offered. Pious pilgrims gather up the scattered grains and eat them uncooked.

This temple of Kompira is the original from which countless shrines throughout the Empire have borrowed the name, and like it, they have all recently been transferred from Buddhist to Shintō keeping. The popularity of Kompira's many shrines has been in nowise affected by this change; and the festival which takes place on the 10th day of each month is one of the liveliest in the calendar.

The view from the summit of the hill is very fine, embracing as it does the best part of the Harima Nada, with the cluster of islands separating that from the Bingo Nada.

Not far from Tadotsu is *Byōbu-ga-ura*, the birthplace of Kōbō Daishi.

Kompira is an agreeable excursion from Kōbe. One may leave by steamer in the evening, and be back in Kōbe late the following night, so that the trip is practicable even for those who have only Saturday afternoon and Sunday at their disposal.

Takamatsu (*Inn* and *restt.*, Oimatsu-en), formerly the seat of the Daimyō Matsudaira Sanuki-no-Kami, and capital of the province of Sanuki, is a clean and pleasant place.

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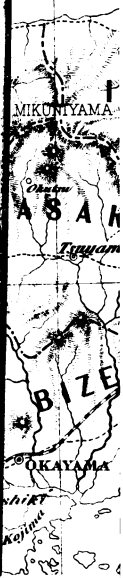

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SECTION VI.

THE ISLAND OF SHIKOKU.

Routes 51—53.

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ROUTE 51.

From Matsuyama to Kōchi over the Mountains of Iyo and Tosa.

1. General remarks on the island of Shikoku. 2. From Matsuyama to Kōchi.

1.—General Remarks.

The chief points of interest on the N. shore of the Island of Shikoku have already been described in the previous Route. A visit to the N. shore, however, by no means exhausts the capabilities of the island from a tourist's point of view. There are other trips, notably that from Kōchi to Tokushima viâ the valley of the Yoshino-gawa, which will well repay his trouble, and which are treated of in the following pages.

The word *Shi-koku* means 'four provinces'—a name derived from the fact of the island being divided into the four provinces of Awa to the E., Sanuki to the N.E., Iyo to the N.W., and Tosa to the S. As the author of the *Kojiki* quaintly phrases it, 'this island has one body and four faces, and each face has a name.' Some of the names used in early times were quaint indeed, the province of Iyo being called 'Lovely Princess' (*E-hime*), Sanuki being 'Prince Good Boiled Rice' (*Ii-yori-hiko*), Awa being 'the Princess of Great Food' (*Ō-ge-tsu-hime*), and Tosa being 'the Brave Good Youth' (*Take-yori-wake*). The last-named province continues to justify its name for bravery and ability. No men have aided more than the Tosa men to bring about the renovation of Japan; in none are turbulent and democratic sentiments more prevalent. During the middle ages Shikoku was ruled over by a number of great feudal houses, of which the most powerful were the Kōno, the Hosokawa, the Miyoshi, the Chosokabe, and the Hachisuka. The island is now divided into the four prefectures of Tokushima, Ehime, Kōchi, and Kagawa, corresponding respectively to the old provinces of Awa, Iyo, Tosa, and Sanuki.

The climate of Shikoku is exceptionally mild, especially in the S. portion, which is influenced by the Kuroshio, or Japanese Gulf-Stream. Tosa is the only province in Japan where two crops of rice are produced yearly. The greater part of the island is occupied by mountain ridges of from 3,000 ft. to 4,000 ft. in height, with few salient peaks, the loftiest being Ishizuchi-yama in Iyo, estimated by Dr. Rein at 1,400 metres (about 4,666 ft.). 'In Sanuki,' says Dr. Rein, 'the plain of Takamatsu is fringed towards the sea by several volcanic cones, quite distinct from the schist mountains in the interior. They include no important heights, but are a very striking feature in the landscape.' The mountains of Shikoku are well-watered, and crowned by magnificent forests. 'In the higher regions,' says the authority just quoted, 'the eye is delighted by a vigorous growth of deciduous trees, where horse-chestunts and magnolias are variously intermingled with beeches, oaks, maples, ashes, and alders. But laurel-leaved oaks, camellias, and other evergreen trees venture much nearer to them and higher than in Hondo (*the main island of Japan*), while still lower camphor-trees and other cinnamon-species, the wild star-anise, Nandina, and many other plants which we only find in the main island in a state of cultivation, take part in the composition of the evergreen forests.'

Away from the big towns on the coast, the accommodation in Shikoku is poor and the roads rough; often, indeed, they are rendered impassable by floods.

2.—Matsuyama (Dōgō) to Kōchi over the Mountains of Iyo and Tosa.

Itinerary.

MATSUYAMA to:—	*Ri.*	*Chō.*	*M.*
Kumamachi	7	—	17
Higashigawa.....	3	27	9¼
Mochii	4	4	10
Ikegawa.....	3	—	7¼
Kawaguchi	3	—	7¼
Ino (by boat) ...	12	—	29½
KŌCHI	1	18	3¾
Total	34	13	83¾

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These distances, from Mochii onwards, are only approximate.

All the first part of this route is rough, lying as it does over a succession of mountain passes; but the views are correspondingly beautiful, especially on the Tosa side where nature assumes a more smiling aspect. In some of the clefts and gullies on the more rugged Iyo side, patches of snow lie all the year round. Poor accommodation is to be found at each village. The journey takes from 2½ to 3 days, when no interruptions occur from flooded streams or paths carried away. From Kawaguchi to Ino, is a delightful 7 hrs. journey by boat down the Miyodo-gawa, which is romantically beautiful and has several small rapids. At Ino live the principal paper-dealers of Kōchi, and shortly beyond it the old castle of Kōchi comes into view.

Kōchi (*Inn*, *Emmei-ken with European *restt.*), capital of the prefecture of the same name, is a go-ahead place with many public buildings in foreign style. Its most striking feature, the castle, dating from the 16th century and the abode of the princes of Tosa until the revolution of 1868, was converted some years ago into a public library, and the grounds into a park. Most of the government buildings stand at the foot of the castle hill, as does also a large square-built church erected by the native Christians. Kōchi is noted for its coral. The bay of Kōchi is a double one; the intention is to deepen the outer part so as to admit large steamers. The Buddhist temple of *Chikurinji*, a little over 1 m. from Kōchi by jinrikisha, is worth a visit. It stands near the summit of a hill called *Godai-san*, several hundred steps leading up to the temple gate. At the foot of the same hill may be seen a Shintō shrine and monument erected to the memory of the men of Kōchi who fell on the loyal side in the Satsuma rebellion.

The best walk (2 hrs.) from Kōchi is to the top of *Washio-yama*, a hill 1,500 ft. high affording a beautiful view. On the other side of the Kagami-gawa, is the burial place of the Princes of Tosa.

Three m. to the N.E. of Kōchi is the waterfall of *Takimoto*, accessible by jinrikisha.

Kōchi is usually approached, not by this mountain road, but by steamer from Kōbe. The steamers are fairly good, and the passage takes 16 hrs.

ROUTE 52.

FROM KŌCHI TO TOKUSHIMA DOWN THE RAPIDS OF THE YOSHINO-GAWA.

Itinerary,

KŌCHI to:—	*Ri.*	*Chō.*	*M.*
Ryōseki	3	33	9½
Todeno	3	10	8
Sugimura	2	31	7
Yunotani	2	34	7¼
Ōkubo	2	18	6
Kawaguchi	5	18	13½
Ikeda	3	18	8½
[Hashikura	1	—	2½]
Wakimachi	11	18	28
Yawata	2	18	6
TOKUSHIMA ...	7	—	17
Total	46	8	113½

This is probably the most delightful trip in Shikoku, the scenery on the Yoshino-gawa, the largest river in the island, being wondrous-

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ly beautiful. It takes 4 days under favourable circumstances, including a détour to the monastery of Hashikura.

Leaving Kōchi, we wend up hill and reach

Ryōseki (*Inn*, by Maeda), a poor hamlet. Crossing the Kokubu-gawa, we come to the Ōita-tōge. After running some distance along the ridges, the path descends over the N. face of the range, and leads into the basin of the Yoshino-gawa, which is crossed before reaching Todeno. Up to this point it may be found convenient to ride. The first night will probably be best spent at

Yunotani (*Inn*, Kome-ya), whence onwards, for 2 days' journey, the scenery of the river becomes entrancing, the stream running often through wild gorges, at other times breaking into rapids or falling in cascades, while above and around there is a grand luxuriance of vegetation. At Yunotani itself there is a deep valley to the l., beyond which rises a huge mountain mass, washed by streams utilised for irrigation in a manner wonderful to behold. These streams are carried along the face of the upper slopes, whence they percolate on to the terraces below. From Yunotani onwards, the journey is performed partly by boat and partly on foot. The state of the river must help to determine the traveller's movements, stages which can be done by boat when the river is at its normal height, having to be performed on foot when it is too full or not full enough. In flood-time the water has been known to rise 30 ft. above its ordinary level. The path is a series of ascents and descents of the most rugged character, sometimes by the side of the river, sometimes hundreds of feet above it. After leaving

Okubo, the most picturesque portion of the whole valley is reached. There are rapids and cascades innumerable. At the Sakaigawa, the traveller leaves the province of Tosa and passes into that of Awa. The second night's halt may be made, according to circumstances of time and weather, at *Kuroishi*, where there are several tidy inns, or at

Kawaguchi (*Inn*, Kanō-ya). Should time permit, one might even go as far as **Ikeda**, where the river is crossed, and push on to

Hashikura. The monastery for which this place is celebrated stands on a steep hill. The inns are situated half-way up, and here pilgrims usually stay. Those curious to partake of Buddhist vegetarian fare in splendid reception rooms, should endeavour to obtain letters of introduction to the abbot. Without these, visitors will only be shown over the buildings. The temple belongs to the Shingon sect.

[From Hashikura a path l. diverges to **Kawanoe**, situated on a big bight of the Inland Sea, called the Bingo Nada, 1 day's journey.]

After Ikeda the country becomes comparatively open, but the current of the river is still swift and strong. It is possible to reach Tokushima from Ikeda in 1 day by boat. When the roads are in good condition, jinrikishas can be taken. By the time

Wakimachi (*Inn*, Tango-ya) is reached, the valley has become quite broad. The current begins to grow sluggish at

Yawata, from which place, if not before, it is advisable to exchange the boat for jinrikishas. There is an apparently endless succession of villages before arriving at the journey's end.

Tokushima (*Inns*, *Hiragame-rō, Shima-gen, with European restaurant), the largest and finest town in Shikoku and capital of the prefecture of the same name, is

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situated near the N.E. corner of that island in the province of Awa, not far from the celebrated whirlpool of Naruto in the channel dividing Shikoku from Awaji, described in Route 49. Its harbour, Furukawa, is 1 *ri* off. The grounds of the castle of the former Daimyō Hachisuka, are now converted into a public garden. The castle itself has passed into the hands of the military department, but is virtually dismantled. The chief temples are those of *Kompira*, *Inabe*, and *Kasuga*. Before visiting these, it is well to climb the heights behind them, to get a bird's eye view of the town, of the valley of the Yoshino-gawa, and of the island of Awaji. The coast of Kishū is visible in the hazy distance.

The women of Tokushima are noted for their beauty. Indeed, the whole province of Awa partakes in this characteristic, and the dress even of the peasant girls is as neat and tasteful as their features are attractive.

The hill called Semi-yama is the spot from which Yoshitsune reviewed his forces before the terrific encounter at Yashima.

An enjoyable little trip can be made from Tokushima to *Nakatsu-mine*, some 7½ *ri* to the southward. If will be found most convenient to pass the night at the vill. of Tomioka (*Inn*, Tosa-ya), 6 *ri* 6 *chō* from Tokushima. There are two roads thither—one following the coast, the other, which is less picturesque, lying back a little among the hills. The coast road is rendered striking by its rocky cliffs and long rows of graceful pine-trees. From Tomioka, a foot-path leads for about 1 *ri* through the rice-fields, and crossing Kaji-ga-mine, reaches the base of Nakatsu-mine; whence it is a stiffish climb of 10 *chō* to the small temple on the summit. The view here spread out before the beholder is deemed the prettiest in the province. Especially delightful is the prospect southwards of the island-strewn gulf which, under the names of Kotajima-minato and Tachibana-ura, curves inland for 5 or 6 m., while around it rise wooded heights, with ricé-land and hamlets in the hollows, and salt-fields below.

Another excursion which may be made from Tokushima is to the *Whirlpool of Naruto* viâ Okazaki, 4 *ri* 21 *chō*, whence boat is taken to the island of Ogeyama along whose sandy beach the whirlpool rushes. It is only possible to cross over to Awaji during the 15 min. of the change from ebb to flood-tide. For further details of this celebrated part of the coast, see p. 355.

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ROUTE 53.

Outline of other Trips in Shikoku.†

1. From Imaharu to Saijō, Besshi, and the Yoshino-gawa valley.
2. From Matsuyama to Nagahama, Ōzu, and Uwajima on the West Coast.

1. An alternative way of reaching the valley of the Yoshino-gawa is to land at Imaharu on the Inland Sea, and then proceed to Saijō (*Inn*, O-Sakana-ya) on the same coast, whence the ascent of Ishizuchi-yama, the highest mountain in Shikoku, can be made. From Saijō to the celebrated copper mines of **Besshi**, the road is fine and affords delightful views.

These mines, situated in the mountains of the S.W. part of the district of Umagōri in the province of Iyo, have been worked for over 600 years, and for the last two centuries have belonged to the Sumitomo family, whose present representative, Mr. Sumitomo Kichizaemon, is said to be the second richest man in Japan.

Dr. Naumann proposes proceeding thence as follows:—'From Besshi down the Besshigawa valley to Kawaguchi; fine scenery in the lower part, where the rocky gorge at Aikawa-bashi, not far from the confluence with the Yoshino-gawa, deserves special attention. At Kawaguchi the Yoshino-gawa is joined. Proceed up the valley of this river as far as Ōkubo. This part is one of the most beautiful in the whole of Shikoku. Then to Oedamura-Sugeoi over the mountains of Akaboshi, to Koyae-dairamura (from here Tsurugi-yama could be visited), Kawai-tōge, Jūryō-mura, Yorii, Menoki-tōge, Mitani-mura, Yokose (from which place Tokushima is within easy reach), cross over to Nakagori by the Tsurugoe, then up the beautiful valley of the Nakagawa as far as Kaikawa. From here the old highway to Kōchi can be followed, or a rough route across the mountains to the southern coast may be taken. The latter is as follows,—climb Sugino-tōge, follow the ridge down again to the valley to Kainose. Here the traveller could proceed by boat to reach the coast. From Kainose up the valley W.S.W., where the river has to be crossed a good many times (beautiful forests of cryptomeria), to Ogoya, up the valley side and again along the ridge, Banjo (old watch-house), down to Yamoso-mura, then to Tanno from where the coast can be followed to Kōchi. From Kaikawa to Tanno the road is very rough and mountainous, but the traveller will enjoy it very much.

2. A pleasant trip on the W. coast of the island is from Matsuyama by steamer to Nagahama; thence up the valley of the Hijikawa to Ōzu (*Inn*, Abura-ya), a neat town situated in a plain surrounded by high hills and owning an ancient castle; thence to

Uwajima (*Inn*, Imura).

This charming, old-fashioned place was the seat of a branch of the Date family, remarkable alike for its talents and its longevity. The grandfather of the present Marquis, who died in 1890, attained to the extraordinary age of 102.

The chief productions of Uwajima are paper and *iwashi* (sardines). An ancient custom forbids the catching of whales on this part of the coast, because they are supposed to perform the useful service of driving the sardines towards the land. So high is the esteem in which the sardines of Uwajima are held, that in feudal days a special boat laden with them

† These suggestions are mostly taken from a pamphlet by Dr. E. Naumann.

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was sent yearly as an offering to the Shōgun at Yedo.

The favourite excursion from Uwajima is to the waterfall of *Nametoko*, about 2 *ri* distant. Uwajima communicates with Kōchi both along the coast and over the mountains, as well as by sea. There is also steam communication with Kōbe, touching at several ports on the way.

Tourists who arrive at Kōbe from Nagasaki or Shanghai, with the intention of proceeding by rail to Yokohama, but who are compelled to wait for their Foreign Office passports from Tōkyō, may find that two or three days can be agreeably spent in a cruise through the Awaji Straits and along the northern coast of Shikoku. Steam-launches may occasionally be hired for this purpose. There are several tiny artificial harbours on these shores, with attractive backgrounds. Good anchorage can always be found.

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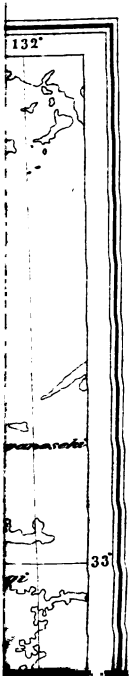

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SECTION VII.

THE ISLAND OF KYŪSHŪ.

Routes 54—61.

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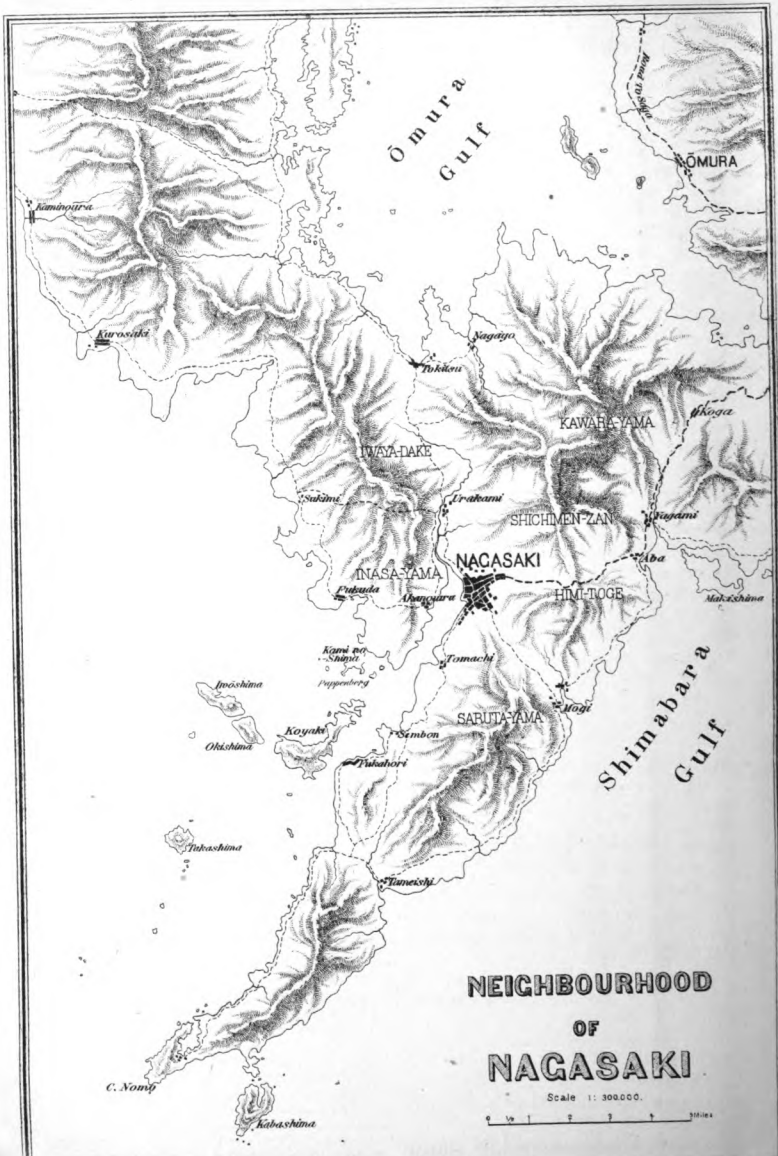

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ROUTE 54.

NAGASAKI AND NEIGHBOURHOOD.

1. NAGASAKI. 2. WALKS IN THE NEIGHBOURHOOD.

Hotels. — *(Foreign)* Belle Vue Hotel, Cook's Hotel, both in the Foreign Settlement.

Japanese Inns. — Ueno-ya, in Manzai-machi; Midori-ya, in Ima-machi.

Restaurants. — *(European style)* Fuku-ya, in Koshima; Seiyō-tei, in Nishi Hamano-machi; Gwaikoku-tei, in Hokaura-machi.

Restaurants. — *(Japanese style)* Fuji-tei, in Ima-machi; Tamagawa, in Kamiya-machi; Kōyō-tei, in Kami Chikugo-machi.

Consulates.—On the Bund.

Passports for the hot-springs of Ureshino and Takeo, Arita and Imari, Sasebo, the new arsenal, and back to Nagasaki viâ Sonogi, Isahaya, and the hot-springs of Onsen (Uzen) in the Shimabara peninsula, can be obtained through the Consulates. Regarding general passports for the interior of the country, see p. 3.

Custom-House and *Post and Telegraph Office.*—On the Bund.

Clubs.—The Nagasaki Club, Bowling Club.

Banking Agencies. — Hongkong and Shanghai Bank (Messrs Browne & Co.); New Oriental Bank (Messrs Holme, Ringer & Co.); Chartered Mercantile Bank.

Churches.—English Church, Methodist Episcopal Church, Reformed Church of America, Roman Catholic Church.

Newspaper. — 'Rising Sun and Nagasaki Express,' published weekly.

Public Hall.—In the Foreign Settlement.

Theatres. — Maizuru-za, in Shin-daiku-machi; Enoki-za, in Enoki za-machi.

Steam Communication. — Japan Mail Steamship Co. (Nippon Yūsen Kwaisha); Peninsular and Oriental (Holme, Ringer and Co.); Norddeutscher Lloyd (H. Iwersen).

Local Steam Communication.— From Nagasaki to Ōsaka viâ the Inland Sea, calling at Hakata, Shimonoseki, Tadotsu, and Kōbe, daily. To Misumi and Hyakkwan for Kumamoto, also daily. To Sasebo every two or three days. To the Gotō Islands, Hirado, Iki, and Tsushima, weekly. To Kagoshima twice weekly. *Shipping Agents*: Tsuru-ya, Maru-ya, in Yedo-machi.

Silk Stores.—Fujise, Shimase, in Higashi-Hamano-machi.

Porcelain Stores.—Kōransha, in Deshima.

Tortoise-Shell Stores.—Ezaki, in Uono-machi; Sakata, in Kago-machi.

Embroidery.—Imamura, in Funadaiku-machi; Hakusui, in Kago-machi.

Photographers.—Ueno, in Shin-daiku-machi; Kiyokawa, in Moto-Furukawa-machi; Setsu, in Shin-machi.

Photograph Shop.—Tamemasa, in Funadaiku-machi.

Curio Stores.—Mess and Co., in the Foreign Settlement; Hondaya, Kyōritsusha, Sato, in Kago-machi; Toraya, in Megasaki-machi; Nishida, in Funa-daiku-machi.

Bazaars.—In Moto-shikkui-machi, Ōhato, and Higashi-Hamano-machi.

History and Topography.—Nagasaki derives its name from Nagasaki Kotarō, to whom this district, then called Fukae-no-ura, was given as a fief by Yoritomo at the end of the 12th century. It was a place of no importance until the 16th century, when the native Christians migrated thither in considerable numbers, and it became one of the chief sites of the Portuguese trade. After the final expulsion of the Portuguese and Spaniards in 1637, only the Dutch and Chinese were permitted to carry on a limited trade here, until the opening of the country to foreign intercourse in 1859.

The native town stretches for about two miles to the N. of the Settlement, in which direction is the road leading to Shimonoseki. From the N.W. quarter a road leads to Tokitsu on the Ōmura Gulf. A

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good road has also been constructed to Mogi on the Shimabara Gulf, the only other outlets by land being rough paths over the hills. On the S.W. side of the native town is Deshima, the site of the old Dutch settlement.

The present Foreign Settlement occupies the flat land on the E. side of the harbour, and has a water frontage of from 700 yds. to 800 yds. On the picturesque slopes of the hills behind the Settlement, are the private residences of most of the merchants. On the opposite side of the harbour are the factory works of Akanoura and the dock of Tategami, which, together with the patent slip at Kosuge on the E. side of the harbour, belong to the Mitsubishi Company.

The harbour, one of the prettiest in the world, is a narrow inlet about 3 m. in length, indented with numerous bays and surrounded by wooded hills. It is thoroughly sheltered, and affords anchorage for ships of all classes. The principal approach is from the N.W., between a number of islands, those conspicuous to the S. being Iwōshima with its lighthouse, Ōkishima apparently joined to Iwōshima but separated from it by a narrow boat passage; Kōyaki-jima and Kage-no-shima, on which last also stands a lighthouse. On the N. side of the channel are Kami-no-shima, the site of an old gun battery, and Takaboko (Pappenberg), from the S.W. cliffs of which, less than three centuries ago, thousands of native Christians are said to have been precipitated because they refused to trample on the cross. This island and Nezumi-shima to the N.E. are favourite resorts for picnics. The entrance of the harbour does not exceed ¼ m. in width.

Nagasaki is noted for a kind of jelly *(kin-gyoku-tō)* made from seaweed, and for the dried roe of the salmon-trout *(karasumi)*.

Temples.—The principal Shintō temple is that of Ō-Suwa, known to foreigners as the 'Bronze Horse Temple,' from a votive offering of a bronze horse which stands in the courtyard. From the garden attached to this temple a fine view of the city is obtained; a large house has here been built for the entertainment of distinguished visitors. The Buddhist temples of Nagasaki possess little interest.

Festivals.—Nagasaki has always been noted for the magnificence of of its religious festivals, three of which are still observed with all the pomp of former days.

1. The *Suwa no Matsuri* (commonly called *Kunichi*), held on the 7th, 8th, and 9th October, but liable to alteration, is the grandest of all the Nagasaki festivals. The old Dutch writers never tired of describing this festival, and their accounts agree in almost every detail with the spectacle as witnessed at the present day.

'This *fête*,' write our authors, 'is of some days' duration, and begins with solemn rites in the temple dedicated to Suwa. Flags and lanterns are exhibited on all parts of the temple, and all the worshippers wear gorgeous ceremonial robes. The public rites consist in placing the great image of the god, together with the treasure of the temple, in a magnificently gilded and lacquered shrine, which is then borne in procession through the streets, closely followed by the chief priests and a body of picked horsemen, the latter being deputed by the Governor to honour the ceremony. Shrine and treasure are finally deposited in a straw hut, especially built for the occasion. Here they remain on view for some time, the hut being open in front, though partially enclosed by painted screens; and with this conclude the prescribed religious rites. Sports, games of skill, and theatrical representations follow; great platforms are erected in different parts of the town, and on these actors and singers of renown go through all manner of performances. The expense of all this is defrayed each year by different streets and wards, and there is the keenest spirit of rivalry among them, both with regard to the costliness and splendour of the decorations and processions. Each district contributing towards the festival sends forth a train of its own, and every street contributes a certain number of performers.'—Fischer, who was present on one of these occasions, gives the following account of what he saw: 'First goes an immense, shapeless mass of linen, carried on a bamboo by a stalwart man, of whom nothing can be seen but his feet. Mighty is the load he bears, for the cloth is full twelve ells in length and embroidered throughout, forming one huge canopy. Then come banners and embroidered ornaments, covered with skilful needlework representing some renowned man or celebrated woman, a hill covered with snow, the instruments of various trades, or scenes from ancient Japanese history. Next follow musicians playing upon drums, cymbals, and flutes, strangely attired, and accompanied by a number of servants. These are led or headed by the *ottona*, the chief municipal officer. Then appears a long train of children, representing some expedition of one of their

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mikados, or demi-gods. This part of the show is most admirable; clad and armed like the warriors of former times the leaders march gravely along, followed by the representatives of an Imperial Court, male and female, displaying the greatest pomp and luxury, and surpassing every conception of dainty beauty. Each of these trains is attended by a number of palanquins, which are intended for any of the children who may become fatigued. After these come companies of actors; every now and then high benches of equal size are ranged along the road, and on these the actors perform with great spirit and emphatic gesticulations. Their actions are accompanied by the music of flutes and *syamsen* [*shamisen*]. When this is over, a crowd of miscellaneous musicians, palanquins, servants, and the relatives of the children follow, and this closes one train.'

Dancing by the singing girls of the city takes place early on the morning of the 7th in front of the temple of Suwa, and intending spectators arrive there as early as 4 o'clock in the morning in order to secure places from which to witness the sight.

2. The *Bon Matsuri*, or 'Festival of the Dead,' called by foreigners the 'Feast of Lanterns,' is celebrated from the 13th to the 16th of August, when the graveyards are lit up with lanterns, and the relatives of the dead resort thither to perform their devotions. The hills around the city being covered with graveyards, the spectacle is most impressive. About midnight on the third night, a number of good-sized straw boats, furnished with lighted lanterns and laden with offerings of various kinds—cucumbers, egg-plants, etc.—are launched from Ōhato near the head of the harbour, and the spirits of the departed are supposed to return therein to their abode. But as danger to shipping is feared by the authorities from the hundreds of lights floating over the harbour, men are placed in the water to break up the boats as soon as they are launched, which somewhat mars the effect nowadays.

3. The *Gion no Matsuri* is a fair which lasts for three days. It takes place on the 14th, 15th, and 16th of the 6th moon, old calendar.

2.—Walks in the Neighbourhood.

1. **The Dockyard and Engine Works.** Permission to visit the above, one of the largest engineering and ship-building establishments in the Far East, can be obtained from the manager of the works at Akanoura. The Engine Works are situated about half-way up the harbour, directly opposite the Foreign Settlement. They were originally built about forty years ago by the Prince of Hizen under the superintendence of Dutch engineers, and were afterwards handed over to the Shōgun's Government in exchange for a steamer. After the revolution of 1868 the works passed into the hands of the Imperial Government, from whom they were purchased by the Mitsubishi Company in June, 1884. They have been greatly increased, and the works now cover about 6½ acres of ground. The Tategami Dock is situated in a deep recess about ¼ m. below the Engine Works.

2. The **Cemetery**, where lie buried the soldiers who died in Nagasaki from wounds received in the Formosan Expedition of 1874 and in the Satsuma Rebellion. A service called *Shōkonsha* is held yearly in their honour. The cemetery is situated on a hill some 10 min. walk from the Settlement, and commands a very pretty view of the town and harbour.

3. **Kompira-yama.** This conical hill, rising beyond the N. end of the native town, is a favourite resort of Japanese holiday-makers, and is easily reached by a path to the l. of the Suwa temple in a little over 1 hr. Here every year, on the 10th day of the 3rd moon, old style, is held a highly pictur-

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esque contest between kite-fliers, young and old, whose object is to cut down each other's kites with strings coated over with ground glass.

4. **Inasa-yama** (1,130 ft.) is commonly known as Russian hill, because the village of Inasa at the foot is used as a sanitarium for the sick landed from Russian men-of-war. It is worth ascending on account of the fine view seaward which the summit affords. The ascent is made either from the vill. of Inasa, or by a path just behind the Engine Works at Akanoura; but both paths are somewhat difficult to find without a guide.

5. **Venus Hill**, ½ hr. from the Settlement, is so called by the foreign residents from the American astronomers having selected it in 1874 for observing the Transit of Venus. It rises close behind the S. end of the Settlement, and is, for the most part, a long bald ridge commanding a glorious view of the town and harbour and of the surrounding mountains. Of distant mountains seen from the top, the most prominent are: E., Onsen-ga-take on the promontory of Shimabara; and N.E., Taradake in Hizen. The nearer summits include Inasa-yama and the rocky peak of Iwaya-dake on the opposite side of the harbour; next Kompira-yama, rising beyond the town, to whose r. in succession are seen the triple summits of Shichimen-zan (commonly known as 'the Champion'); Hoka-zan, recognised by its round top; and Hiko-san, distinguished by a fringe of trees crowning its summit and extending partly down its W. slope. Towards the S. is the graceful sharp cone of Saruta-yama, to whose r. extends a long range, the highest point of which is Kawara-yama. Looking seawards, the eye sweeps over a succession of beautiful islets, while the horizon to the W. is bounded by the blue outline of the Gotō group. To the N. lies the Bay of Ōmura, and E. a glimpse is caught of the Shimabara Gulf. By following the path along the ridge, other paths will be met with leading down the valleys which trend towards the town.

6. **Himi-tōge**, an enjoyable walk there and back of about 3 hrs., is recommended to visitors pressed for time. The return may be made by the old path which descends steeply from the Nagasaki end of the cutting through the summit of the pass, and lower down leads by the water-works.

7. **Mogi** (*water communication with places beyond*). A pretty and pleasant walk there and back of 3 hrs. Jinrikishas are practicable the whole way (2 *ri*). The view of the Shimabara Gulf from a point just below the deep cutting through the top of the hill on the Mogi side, is very fine. Mogi itself is not visible until a turn in the road to the l., at the bottom of the valley, reveals its position about ½ m. distant. It is a dirty village but should be traversed, and the walk continued round the bay to the r. to a small temple on a projecting cliff, with fine sea view. The tea-house kept by Katsutarō has a promenade overlooking the bay, and provides European food.

Small steamers leave Mogi daily in summer for Obama (3½ hrs.), Kyōdomari, and Kuchinotsu on the Shimabara peninsula, and for Tomioka in the island of Amakusa. The sailings of these steamers are not to depended on; but enquiry at Messrs. Powers' store on the Bund, Nagasaki, will prevent disappointment. When these steamers are not available for Kuchinotsu, either passenger junks or ordinary open boats can always be obtained. The distance across is 13 *ri*, and with a fair strong wind the passage can be made in 3 hrs. Boats can

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also be taken to Obama; but the distance is some 3 *ri* longer than from Aba, the usual starting-point, (see p. 385). A pleasant way of returning from Mogi to Nagasaki, is to go by boat to Aba; time about 2 hrs., but depending on the wind; thence on foot or by jinrikisha over the Himi-tōge. There is also a path from Mogi to Aba, which follows the deeply indented coast line and passes through several hamlets. It is picturesque, but long and fatiguing.

8. **Saruta-yama** (1,418 ft.), generally known to the foreign residents as 'the Virgin,' is a prominent sharp cone near the l. of the high ridge which traverses the peninsula about 4 m. to the S. of the town of Nagasaki. The walk there and back takes about 5 hrs. and is the prettiest in the neighbourhood. The exquisite view from the peak is somewhat similar to that obtained from Venus Hill, but on a more extended scale. The walk may be varied by a descent on the side facing the vill. of Mogi and returning by the Mogi road.

9. **Urakami** and **Tokitsu** *(water communication with places beyond).* This is a pleasant walk or ride of 3 *ri* along the only level road in the immediate vicinity of Nagasaki. The road skirts the shore at the head of the harbour, leading up a pretty valley and past Urakami, a village which, like most of the hamlets in this valley, is inhabited by Roman Catholics. Indeed, Christianity seems to have never been entirely eradicated here, notwithstanding the ruthless persecution of the faith in the first half of the 17th century. At the foot of a deep cutting in the hill before Tokitsu is reached, stands l. an overhanging rock called *Saba-kusakarashi-iwa,* 'the rock where the mackerel were allowed to rot.'

It is related that a fisherman on his way from Tokitsu with mackerel (*saba*) to sell, was startled at the sight of this rock, which looked as if it were just on the point of toppling over. So intense was his terror that he forgot everything else. The rock did not come down, but the fish went bad, whence the name.

The little village of

Tokitsu (*Inn,* Arita-ya) stands on the shore of a picturesque inlet of the Gulf of Ōmura; but except for the beauty of the surrounding scenery, and for the pleasant excursions which may be made by boat along the shores of the Gulf, it offers no attractions. In returning, the road viâ the hamlet of Nagayo, also on the shores of the Gulf, may be taken without adding much to the journey. Those desiring refreshment or rest will find the tea-house at the Urakami baths the best place for the purpose. A stone pillar indicating the way, will be seen on the r. of the road about 2 m. from Tokitsu.

Small steamers leave Tokitsu twice a day, about 9 A.M. and 2 P.M. for *Ōmura* 5 *ri,* and for *Sonogi* 8 *ri,* also going on to *Kawatana,* 3 *ri* further. A second line runs at the same hours to *Haiki,* 7 *ri.* Between Haiki and Kawatana, 3½ *ri,* is a fairly good jinrikisha road, and a round trip can be made if desired. The views on the Ōmura Gulf are very beautiful in fine weather. *Sasebo,* the new arsenal, is 3 *ri* distant from Haiki.

10. **Iwaya-dake.** This walk is the same as the previous one as far as the stone *torii* which stands on the l. of the road just beyond the hamlet of Nameshi. The path under the *torii* leads through the fields and thence up the hill—a walk of 1½ m.—to a small shrine. From this point, a steep zigzag path ascends through a thick wood to the summit. No view is to be had until the top is reached, where the whole of the sea face of the hill is found to be clear

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of wood. Excellent views are then obtained of the Ōmura Gulf and of the sea towards Takashima. Time, 3 hrs.

11. **Hoka-zan.** This hill is reached by following the old road to the Himi-tōge as far as the water-works, and then taking the path up the valley to the l. until the shoulder of the hill is gained. Thence the path r. leads to the top. Time, 2½ hrs. The view from the summit is one of the best in the neighbourhood. The ruins of the beacon form a slight shelter. Here the first fire used to be lighted, to speed on to Yedo news of the arrival of foreign ships. North is the Ōmura gulf; E. the Shimabara gulf and Fugen-dake; S. the open sea studded with islands. Descending to the shoulder, take the path to the r. along the ridge, thence through a wood into a valley opening on to the Sakura-Baba road close to the new and extensive Normal School buildings.

12. **Kwannon-no-taki** (*Cascade*). This waterfall forms one of the chief points of interest in the neighbourhood of Nagasaki. The usual route is over the Himi-tōge to the vill. of Yagami, whence the road turns l. towards the hills, and is practicable for jinrikishas the whole way. The distance from Nagasaki is about 4 *ri*. Near the entrance to the temple grounds at the foot of the cascade, a large oak-tree almost overarches the way. The courtyard is lined with stone images of Kwannon and Fudō. The grounds are tastefully laid out with trees and shrubs, and the steep slopes on the bank of the stream flowing from the fall are built up in terraces faced with stone, and planted with flowering cherry-trees, camellias, azaleas, and maples, which, when in season, give a brilliant colouring to the scenery. The temple is dedicated to Kwannon, and is said to date from the year 1730. Passing behind the priest's house, we reach the cascade, a pretty fall shooting over a rugged cliff and tumbling into a deep pool about 50 ft. below. This picturesque spot is a favourite resort of picnic parties. Upon payment of a small fee, the priest will provide accommodation in the room facing the fall.

ROUTE 55.

Excursions from Nagasaki.

1. The Takashima, Naka-no-shima, and Hashima coal mines. 2. Nagasaki to Sasebo. 3. From Nagasaki to Shimabara *viâ* Obama and Onsen (Unzen); walks near Onsen; ascent of Fugen-dake. 4. Nagasaki to Shimabara *viâ* Isahaya and Aitsu. 5. The baths of Ureshino and Takeo.

1.—The Takashima Coal Mines.

The island of Takashima, in which are situated the Takashima coal mines, lies about 8 m. S.W. of the entrance to the harbour of Nagasaki, and Naka-no-shima and Hashima about 1 m. further. Takashima is only some 250 acres in extent.

Until 300 years ago it was totally uninhabited. The first people to occupy the island were a guard of five officers, placed there by the Prince of Hizen to prevent foreigners from landing. The mine was first worked by the Japanese 150 years ago. In 1867, the Prince of Hizen, in partnership with Messrs. Glover and Co. of Nagasaki, largely developed the resources of the mine by the introduction of machinery and European methods of mining. The workings have since then been extended, until the Takashima colliery has probably become the largest in Asia. It has been in the hands of the enterprising Mitsubishi Company since April 1881.

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All the mines extend for a great distance under the sea; and from recent discoveries, it is believed that a large field of untouched coal still exists, and that the Takashima mine as well as those on the adjacent islands of Naka-no-shima and Hashima will yield large supplies for many years to come. The mine affords employment to over 3,000 persons. The total yield of Takashima and Nakano-shima for 1888 was 445,000 tons, and for all the coal-mines in Japan during the same period, 2,076,743 tons.

The highest point of the island commands an extensive view for a distance of 80 m. seaward, comprising the whole group of the Gotō Islands. A tug-boat belonging to the colliery company runs between Nagasaki and Takashima twice daily, and permission for a passage can be obtained by applying at the Company's office in Nagasaki.

2.—From Nagasaki to Sasebo.

A small steamer leaves Nagasaki twice a week for Sasebo at about 9 A.M. Just outside the entrance of the harbour, the island of Pappenberg is on the right. The course then lies N.W. almost within a stone's throw of the shore. A large rock hollowed out by the waves into a natural arch of colossal proportions appears on the l. about 1 hr. later, as does also the island of Ikeshima. At about noon the steamer enters a small bight where the Seto Straits, about 30 yds. wide and very picturesque, come in view and suddenly reveal another way out. After clearing the straits, the course still lies along the shore, till the steamer enters a large bay in which the harbour of Sasebo, similar in size and appearance to that of Nagasaki, is situated. At the upper end of the harbour are the brick buildings of the Naval Station, the most imposing structures of their kind in Kyūshū. The steamer arrives at **Sasebo** (*Inn*, Harima-ya) at about 5 p.m. To make the round journey returning viâ Haiki and Tokitsu, for which 2 days are sufficient, see p. 383.

3.—From Nagasaki to Shimabara *viâ* Obama and Onsen (Unzen). Ascent of Fugen-dake.

This excursion can easily be made in 3 days. It would be possible, provided an early start were made from Nagasaki, and the wind were fair for the passage to Obama, to reach Shimabara in 1 day; but travellers are recommended to pass the first night at the hot-springs of Onsen. A steamer plies in summer between Mogi and Obama (see p. 382), but it is not to be relied on. It leaves about noon. Sailing boats are usually taken from Aba for the passage to Obama.

[The best way of reaching Onsen, should the weather be too rough for sailing, is by road viâ Aitsu and Obama. The route as far as Aitsu is the same as that given on p. 389. The roads are fairly good throughout.

The ascent is easy but steady from Aitsu to a high ridge overlooking Chijiwa Bay; from this a broad road descends to the shore, commanding views of exquisite scenery. The roots of the fir-trees at Chijiwa, standing out above the sand, present an extraordinary appearance. In returning to Nagasaki by road, the traveller should by all means descend from Onsen to Chijiwa, 3 *ri*, for the sake of the magnificent views on the way.]

Itinerary.

NAGASAKI to:—	*Ri.*	*Chō.*	*M.*
Himi	2	18	6
Aba		10	¾
Obama (by boat)	7	—	17
Onsen	3	—	7½
SHIMABARA	5	—	12
Total	17	28	43¼

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Jinrikishas with two men should be taken to Aba. Time may be saved by sending ahead to have a boat ready. The charge for a private boat, when three boatmen are taken, is about $2; time with fair wind, about 3 hrs. The remainder of the journey from Obama is best performed on foot, though *kagos* or packhorses can be hired for the ascent to Onsen if required, and *kagos* can be taken from the latter place to Shimabara.

At Himi the road turns r., and 10 *chō* further reaches

Aba (*Inn*, Tsuta-ya), a poor fishing village, but prettily situated. Opposite lies the island of Makishima, which encloses between it and the mainland a small harbour where junks can anchor. The sail across to Obama affords charming views. In front the various peaks of Onsen-ga-take are seen to advantage, and are named in the following order from l. to r. :—Azuma-dake; Fugen-dake, the highest point of the mountain; Taka-dake and Takai-iwa, the sharp rocky summit rising behind a nearer ridge to the r. Looking back, there is a fine view of the Nagasaki peninsula, whose bold steep coast is indented with bays and inlets. To the l. the bay is studded with wooded islets extending from a reef off the eastern point of Makishima; and in the distant background rises Tara-dake, the highest mountain in the province of Hizen.

Obama (*Inns*, Tsuta-ya, Abe-ya), much frequented on account of its mineral waters, which undoubtedly possess great efficacy in rheumatic complaints, consists entirely of inns. The vill. when viewed from the sea has a picturesque aspect, the houses being built on a high stone embankment and on rocky ledges almost overhanging the water. Unfortunately, little or no attempt is made by the inhabitants to cater for European requirements. The baths are detached from the inns, and are mostly open tanks on the rocky beach close to the spring from which they are supplied. The temperature of the water at its source is 160° F., but in the baths it is lowered to 106° F.

The road to Onsen first mounts a long flight of steps leading up to a Shintō shrine. At the hamlet of Sasa-no-toji, 1 *ri* from Obama, the road turns sharp to the l., and for a short distance is steep and rough. It then emerges on to an open slope commanding a splendid view towards the Nagasaki peninsula. The path now winds to the r. between two slopes of the ridge, and soon the conspicuous cone of Takai-iwa comes in sight. We next reach, 1½ *ri* from Sasa-no-toji, the small plain of Fudano-hara where Fugen-dake and Myōken-dake, two of the highest peaks, come into view. Further on, a path r. branches off to the sulphur springs of **Kojigoku** (18 *chō*), where a hotel in foreign style, called Shimoda-ya, has been built. Soon the solfataras of Ōjigoku are seen to the r. before reaching the vill. of

Onsen (*Inns*, Yorozu-ya, Ueda), locally called *Unzen*, 2,550 ft. above the sea, noted for its sulphur springs, beautiful scenery, and bracing air. The Japanese come here to complete their recovery after passing through a course of the Obama baths, and the place has of late years also become a favourite resort of the foreign residents of the treaty ports in China. The baths are public, but buckets of water can be easily brought to the inns, as the springs are close by. Here stands the Buddhist temple of *Ichijō-in*, which was destroyed by fire during the Christian rebellion of 1637, and rebuilt on a smaller scale. It is a poor, dilapidated building. The solfataras are the chief objects of in-

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terest at Onsen, but should not be visited without a guide, as the footing is in many places dangerous. The springs extend in one seething and boiling mass for nearly a mile along a hollow at the foot of fir-clad hills, and the volume of steam which rises from them forms a striking contrast to the dark evergreen of the background. Their activity varies at different times, water which under ordinary circumstances is thrown up from 2 ft. to 5 ft., being often projected to double that height. Fanciful names have been given to most of the geysers, the finest being called *Dai-Kyōkwan*, the Loud Wailing. That which bears the name of *Chūtō Jigoku*, or Middle Class Hell, has a temperature of 204° F. Several of the springs cannot be approached on account of the very insecure footing.

Walks from Onsen (Yorozu-ya).

1. Turn to the r., pass the sulphur works, keep to the r., ascend to the farm which supplies milk, take the path about 30 yds. to the r. as you face the farm, and keep to this steadily till the shoulder of the hill is reached; cross the shoulder and keep on to the r. From the top of the ridge the views are splendid in every direction. Be sure to visit each of the three jutting crags or peaks looking towards the gulf. Return the same way, or keeping to the r. descend by the steep sheep track to the road from Chijiwa to Onsen; keep to the r. back to Onsen. 2 hrs.

2. Take the road to the l. as you face the *torii*, pass the vill. with water-wheel, turn l., cross three streams, turn up the mountain on the l. Deep gorge and fine view; 2 hrs. (This is No. 1 reversed, but it is difficult to find the way up the mountain).

3. Road over the hill to E. of bath, *i.e.* road to the l. as you face the *torii*, but turning off to the r. just outside the village of Onsen. Keep on over rising ground with woods on each side until the grassy plain at the foot of Onsen-ga-take opens out. Take the centre path straight for the mountain, leaving the lake on the r. Ascend to the ridge on the r. taking care to keep well to the r. as soon as the paths begin to ascend. The ascent is rather steep to the r. shoulder of the mountain but the view amply repays one by its splendour; 3 hrs. This is the first part of the ascent of Fugen-dake.

4. Take the path to Kojigoku, pass through the village and turn to the l. under the new Foreign Hotel, follow the path to the grassy ridge, here turn to the r., and keep the path right up to the summit of Takai-iwa, where there is shelter under a natural arch of granite, with a magnificent view over the Kuchinotsu end of the peninsula. This is considered by many to be the finest view in the district. An easy walk for ladies and a capital spot for picnics. 3 hrs.

5. The same as No. 3 as far as the lake, where turn off to the l. and descend the first road through a finely wooded ravine with a stream flowing through it. Keep steadily on till the water-wheel vill. is reached, then turn l. and ascend to Onsen. The reverse of this would be to start like No. 2 as far as the water-wheel, and there turn off r. and ascend the ravine, keeping round to the r. for the return. 1½ hr.

6. Same as above to the lake, which is passed by the right-hand path. Keep along the path till it bends off to the r., thence ascend to the ridge in front, turn to the r. and return by Kojigoku. 2 hrs.

7. Same as No. 1 to the shoulder of the hill. From this go to the l.; keep on the ridge, descending until the Obama road is reached on the

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Fuda-no-hara moor; turn to the l., and return either by the Obama road or by Kojigoku. 2½ hrs.

The road from Onsen to Shimabara ascends steeply to a grassy hollow between the peaks of Onsen-ga-take l., and Taka-dake r. In this hollow lies the Kara-ike, a shallow tarn.

[The path up **Fugen-dake** here turns off to the l. A guide is necessary. The summit consists of three peaks, which are visited in the following order:—Fugen-dake, Myōken-dake, and Onsen-ga-take, the latter being the one seen first after leaving Onsen. The ascent for ½ hr. is a moderate climb to the shoulder on the r. of Onsen-ga-take. Here the two other peaks come in view. The path then descends through thick brushwood, and on reaching the opposite side of the mountain, commences again to ascend. In 1 hr. from the shoulder of Onsen-ga-take, the summit of Fugen-dake (4,800 ft. above the level of the sea) is reached. Here stands a perpendicular rock 50 ft. high, on whose N. side, being sheltered from the rays of the sun, icicles are sometimes seen as early as the month of November. This peak commands a very extensive view, stretching from the provinces of Higo and Satsuma on the one hand, to the distant group of the Gotō Islands on the other, and including, in addition to the lofty summits of Aso-san and Kirishima-yama, innumerable bays and islands, which together form a panorama of indescribable beauty. The second peak, Myōken-dake, is reached in 2 hrs. from Fugen-dake. The way lies partly through brushwood, and passes a small pond in which gold-fish are said to exist. Turning the shoulder of Fugen-dake, and passing some caves for storing ice, the path descends into a deep ravine, probably the original crater of the extinct volcano, the bottom of which is a mass of huge boulders interspersed with trees. Wide crevices and slippery rocks here demand the tourist's care and attention. The ascent to Myōken-dake from this ravine is very steep. The summit, like that of Fugen-dake, commands a magnificent view. The third peak, Onsen-ga-take, is reached without difficulty, and the descent of the mountain is easy and rapid. The total distance from the hot-springs of Onsen to the summit of Fugen-dake is called 3 *ri*. Pilgrims usually complete the ascent of the various peaks and the return to Onsen in 8 hrs. The ascent and descent could, however, be made by a good pedestrian in 5 hrs.]

After passing Kara-ike, the road descends through a fine rocky valley, the conspicuous summit of Takai-iwa being seen ahead. It then climbs a steep slope, and brings in view the Gulf of Shimabara and several mountains in the province of Higo. Below lies a fertile plain, stretching away towards the S. part of the peninsula; a portion of the island of Amakusa is also seen towards the S. The descent to the plain is, for the greater portion of the way, down a grassy slope amidst boulders and rocks. The latter part of the descent is precipitous, through a forest of pines, firs, and camphor-trees. On reaching the hamlet of Minokawa (2 *ri* from Onsen), the road becomes less steep, and 10 *chō* further the way is fairly level. Beyond Nakakoba there is a grand

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view of the magnificent precipices of Maeyama (also called Kueyama), rising like gigantic walls between the town of Shimabara and the main summits of the volcano. It is stated that some time in the last century this side of Maeyama was carried away by an enormous landslip and thrown forward into the sea, burying at the same time a part of the town of Shimabara, and forming the innumerable islets which, now clad with pine-trees, give such a picturesque appearance to the bay.

Shimabara, formerly the castle-town of a Daimyō, consists of two large divisions known respectively as *Minato* or 'the Port,' (*Inn*, Chikugo-ya) and *Jōka* or 'the Town' (*Inn*, Hashimoto-ya). The traveller should be careful to state to which division he wishes to go; for the two together are continuous for upwards of 1 *ri* in length.

At Shimabara occurred one of the most tragic incidents connected with the persecution of the Christians in the 17th century. Here the faithful assembled for defence in large numbers from various parts of the country, and occupied the site of the old castle, portions of whose walls still exist, and around which most of the fighting took place. When the Christians were overpowered, multitudes of both sexes and all ages are said to have been pushed from the cliffs into the sea. Memorial stones mark the graves of the officers of the besieging force, the largest monument, about 8 ft. high, being dedicated to the memory of Itakura Shigemasa, Commander-in-Chief of the Shōgun's army, who lost his life in the attack on the stronghold.

4.—From Nagasaki to Shimabara *viâ* Isahaya and Aitsu.

Itinerary.

NAGASAKI to:—	*Ri.*	*Chō.*	*M.*
Himi	2	18	6
Yagami		30	2½
Kikitsu	2	18	6
ISAHAYA	1	31	4½
Sangen-jaya	3	5	7¾
Aitsu		15	1
Kojiro (Nishimura)	3	28	9¼
Shimabara Jōka	4	8	10¼
Shimabara Minato	1	—	2½
Total	20	9	49¼

This route is practicable throughout for jinrikishas, and two men are needed only when the whole journey is to be done in one day.

Leaving Nagasaki by the suburb of Sakura Baba, the road crosses the Himigawa and the ascent of the Himi-tōge at once begins. The road, diverging to the l. is the old route over the pass. In the narrow gully, also to the l. of the main road are situated the new waterworks for the town of Nagasaki. Near the top of the pass, the road enters a deep cutting through solid rocks, and on the other side winds down a series of terraces built up along the steep face of the hill. Many travellers walk over the old road to the bottom, instead of following the tortuous windings of the jinrikisha road. After passing through the cutting, there is an excellent view of portions of the Gulf of Shimabara, the high summit of Taradake in Hizen, the volcano of Onsen-ga-take, and in closer proximity the bay of Aba, on whose N. shore rises a conspicuous mountain called Yagami Fugen-dake. On reaching the hamlet of *Himi*, which lies at the foot of the pass, the road skirts the head of the bay of Aba for a short distance, and soon reaches the vill. of *Yagami*, a little beyond which the road to Kwannon-no-taki, diverges l. (see p. 384). At the Fuji-no-Ōzaka, a hill about 1 *ri* further on, the scenery becomes pretty, and the bay of Ōmura soon comes into view. Beyond the hamlets of Kuyama and Kaitsu the road divides, the r. branch descending to Isahaya, the l. leading to the town of Ōmura (3½ *ri*). The latter is the main road to Saga, the capital of the prefecture, and on to the Straits of Shimonoseki.

Isahaya (*Inn*, Maru-ya) is a small town lining both banks of the Hommyō-gawa, a river which flows into the Gulf of Shimabara. Sailing boats to Wakatsu on the

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Chikugo-gawa can be procured here, the passage taking about 12 hrs. A Shintō temple stands in prettily laid out gardens on the r. bank of the river, and the picturesque little tea-houses in the grounds are much frequented by holiday-makers. The river is spanned by a fine old stone bridge.

On leaving Isahaya, the road crosses a plain to the vill. of Akasaki (1½ *ri*), and then skirts the foot of low hills as far as the hamlet of Moriyama, whence it ascends a hill commanding a fine view of the plain that stretches away to the base of Taradake. From the tea-house known as *Sangen-jaya*, we soon reach the straggling vill. of *Aitsu* (poor accommodation).

[An alternative way of reaching Aitsu is by boat from Aba, the passage usually taking from 3 to 3½ hrs. From the landing-place, there is a path across the isthmus to the vill., 8 *chō*, where jinrikishas can be engaged to Shimabara Minato. From Aitsu a good road branches off l., and leads round the peninsula of Shimabara viâ Obama and Kuchinotsu, the itinerary being as follows:

AITSU to:—	*Ri.*	*Chō.*	*M.*
Chijiwa	1	9	3
Obama	2	—	5
Kita Gushiyama	1	18	3½
Minami Gushiyama	1	18	3½
Katsusa	1	—	2½
KUCHINOTSU	1	—	2½
Minami Arima.	1	—	2½
Kita Arima		20	1½
Nishi Arie	1	10	3
Dōzaki	1	15	3½
Fukae	1	30	4½
Nakakoba	1	8	3
SHIMABARA MINATO	1	18	3½
Total	17	2	41½

Kuchinotsu is a 'special port' for the shipment of coal to foreign countries. Nearly the whole output of the Miike mines is brought down to Kuchinotsu in junks, and thence exported to Shanghai, Hongkong, etc.]

The road between Aitsu and Shimabara for the most part lies near the shore of the gulf, and commands from different points magnificent views of the Shimabara mountains. The view across the gulf is also very beautiful.

5.—To the Baths of Ureshino and Takeo, *viâ* Tokitsu, Ōmura, and Sonogi.

From Nagasaki it is an easy day's journey to Takeo. Travellers should start in time to catch the 9 A.M. boat from Tokitsu (see p. 383). There is a second boat daily about 1 P.M., by which Ureshino can be comfortably reached the same day. From Tokitsu the steamer runs along the coast to

Ōmura, formerly a Daimyō's town, of neat and clean appearance. The trip by water is very pleasant. At

Sonogi (*Inn*, *Matsumori-ya; inferior accommodation at one on the wharf), jinrikishas can be hired to Ureshino, 3 *ri*. The road lies along a gently rising valley, the slopes of which are coal-measures inclined at moderate angles; this formation continues as far as Takeo. Half a mile from the latter place a white porphyritic rock forms a mountain called Shiro-yama. The scenery is pretty throughout. The hot-springs of

Ureshino (*Inns*, *Shio-ya, Wataya) are situated on the bank of the river which flows past the town. The public baths are enclosed in a long wooden shed, and are divided into three classes. The first-class bath has three large handsome blue and white porcelain receptacles for the water, which is cooled before

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admission into the baths, and can be let in or out at pleasure.

Takeo (*Inns*, Shunkei-ya, Shoko-ku-ya) lies in a valley 3 *ri* from Ureshino. The baths are supplied from a single hot-spring. The first-class bath can be specially engaged for periods of 1 hr. at a moderate figure. The famous potteries of Arita are only about 6 m. distant from Takeo.

Proceeding to Arita, one can return to Nagasaki viâ Haiki, whence steamer to Tokitsu.

ROUTE 56.

THROUGH NORTH-WESTERN KYŪSHŪ BY RAIL AND ROAD.

1. THE KYŪSHŪ RAILWAY. DAZAIFU. KURUME TO NAKATSU BY THE YABAKE VALLEY. 2. FROM KOKURA TO DAZAIFU *viâ* HIKO-SAN. 3. FROM FUKUOKA TO NAGASAKI *viâ* IMARI AND ARITA. 4. FROM FUKUOKA TO SAGA OVER THE MOUNTAINS. 5. FROM TOSU TO SAGA, AND TO NAGASAKI BY THE MAIN ROAD.

The Kyūshū Railway will shortly be completed to Kumamoto, 16 m. further than the present terminus. The landscape is very fine the whole way from Moji to Ongagawa, after which it is mostly flat. A considerable portion of the line skirts the sea-shore as far as Hakata, where it strikes inland.

1. THE KYŪSHŪ RAILWAY.

Distance from Moji.	Names of Stations.	Remarks.
	MOJI.	
3m.	Dairi.	
7¼	**KOKURA.**	
14½	Kurosaki.	
17¾	Orio.	
20½	Ongagawa.	
27¾	Akama.	
34	Fukuma.	
36¼	Koga.	
42	Kashii	
45½	Hakozaki.	
47	**HAKATA.**	
51½	Zassho-no-kuma.	
56	Futsukaichi.	
59½	Harada.	
64½	Tashiro	Proposed Jct. for Arita and Saseho.
65¾	Tosu	Road to Saga.
69¾	**KURUME.**	
77½	Hainotsuka.	
81¼	Yabegawa.	
—	Watase	Proposed station.
90¼	Omuta.	
98	Nagasu.	
104	**TAKASE.**	

Kokura (*Inn*, Nakamura-ya) is a long, straggling, and busy town, formerly the seat of a Daimyō, and now occupied by a garrison. Steamboats ply daily between here and Shimonoseki.

Kurosaki (*Inn*, Sakura-ya). Near **Orio**, the railway crosses a bridge spanning another line connecting Nogata with Wakamatsu, a distance of about 27 m.

[*Nogata* (*Inn*, *Iwada-ya) is a long vill. on the old highway to Nagasaki. The Mitsubishi Company are making it the centre of their extensive coal mining enterprise. The coal region extends southward for nearly 80 m., the best coal being found between this place and Iizuka (*Inn*, Wata-ya).]

Near **Ongagawa** a good view is obtained of the mountains on the

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l. of the line—Kurosaki-yama and Fukuchi-yama—the highest point of the line (300 ft. above sea-level) being reached between this station and

Akama (*Inn*, Yone-ya). Soon we come in view of the stretch of sea called the Genkai Nada. Just after leaving

Kashii, the hot mineral springs of Arayu are observed l. On leaving

Hakozaki, one perceives the Shintō temple of Hachiman mentioned below.

Hakata (*Inns*, Kaiyō-kwan, Satsuma-ya, in Hashiguchi-machi; Yoshimi-ya in Najima-machi, across the bridge on the Fukuoka side) is the port of Fukuoka, from which it is separated by the Nakagawa. The Public Garden is a broad belt of fir-trees laid out in walks and drives. It contains a memorial erected to Hōjō Tokimune, the then *de facto* ruler of Japan, who in the 13th century met and conquered at this spot Koppitsu Retsu, a famous Mongolian general who had seized Tsushima and invaded Kyūshū. Hakata is celebrated for its silk manufactures, called *Hakata-ori*, and possesses several fine shops. On the Nakashima, or 'Central Island,' formed by the two rivers which flow from Dazaifu, is the Kyōshin-kwan or Public Hall, and the Club in foreign style.

About 1 m. from the Public Garden is the celebrated Shintō temple known as *Hakozaki Hachimangū*, standing in tastefully laid out grounds with a fine avenue of fir-trees extending down to the sea-shore. From this an excursion should be made to *Najima*, about 3½ m. by road, crossing a ferry over an arm of the sea close to the railway bridge, and turning l. by the shore to a slight elevation on which stands a very old temple dedicated to Benzaiten. The spot commands a fine view of the bay and islands. Below, on the shore, are sections of a petrified fir-tree, said by tradition to be the mast of the junk in which the Empress Jingō Kōgō was wrecked when returning from Korea.

On the way back to the town, we pass the dilapidated Buddhist temple of *Sōfukuji*. Here are the handsome tombs of the former Princes of Chikuzen, the first of whom was Kuroda Nagamasa (d. 1623), an influential Christian convert, commemorated in the letters of the Jesuit missionaries under the name of Simon Condera.

The railway station is at the E. end of the town. From the port, which has a pier over 400 ft. in length, steamers to Nagasaki and the south, and to Shimonoseki and Ōsaka ply almost daily. All information can be obtained at Hayashi Kiyosuke's office and inn on the wharf.

On the other side of the river is

Fukuoka (*Inns*, *Fukushima-ya, Kaiyō-kwan), formerly the residence of the Kuroda family, Princes of Chikuzen, and now capital of a prefecture and a flourishing town possessing many modern buildings, including the Normal School, the Post and Telegraph Offices, the Methodist School for girls, and the Episcopal, Methodist, and Independent Churches. The Daimyō-machi and Tenjin-machi, extending from the castle to the Prefecture (*Kenchō*), are exceptionally fine streets. The castle is occupied by a garrison of 2,000 men. The Public Garden (*Nishi Kōen*) deserves a visit for the sake of the views it affords. At the base seawards is a small shrine, and at low tide a pleasant walk brings one back to the town round the promontory of the park.

Atago-san should be ascended, for which ½ hr. will suffice. Jinrikishas can be sent on to the western descent, whence continuing the excursion we reach 2 *ri* further *Mei-*

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no-hama. From here a détour should be made to the r. to a shrine of *Bishamon*, situated at the top of a lofty, well-wooded hill, which juts out into the sea and affords a charming view. Time 1½ hr. The road runs alternately by the sea and through fir plantations, and is extremely picturesque.

There are two waterfalls in the neighbourhood. One, called *Kwaran-taki*, is distant about 4½ *ri*, of which 4 *ri* to the vill. of Ishigama can be done in jinrikisha. The fall is about 100 ft. high, and is at the source of the Moromi-gawa. The other, called *Raizan no tōrō-daki* on Ikazuchi-yama, is 3 *ri* off by jinrikisha and 1½ *ri* on foot.

Futsukaichi is the station for **Dazaifu** (*Inn*, Izumi-ya), one of the most celebrated places in the south.

In early times Dazaifu was the seat of the Governor-Generalship of the Island of Kyūshū,—a post which, though apparently honourable, was often used as a form of exile for offenders of high rank. The most celebrated of these exiled governors was Sugawara-no-Michizane, who is worshipped under the name of Tenjin (see p. 32).

At Dazaifu is a temple dedicated to Tenjin which is approached through a bronze *torii* built in 1782, and then over a high-arched bridge spanning a large pond. The courtyard contains a number of cows, lions, and owls in bronze and stone. Upon application to the priests, various relics may be examined, such as swords by famous makers, a bronze statuette of Confucius, and some MSS.

About 1 m. from Dazaifu stands the Buddhist temple of *Kwanzeonji*, founded in the 7th century. It is dedicated to Kwannon, whose colossal image, flanked by two others, occupies the principal building. A number of interesting relics are here shown.

About 1½ m. from the station on the side opposite to Dazaifu, is the hot-spring and sulphur bath of *Musashi-mura*. Above this will be seen a prominent peak crowned by a single fir-tree, under which is a small shrine. This is *Tempaizan*, where Michizane, looking towards Kyōto, worshipped the Emperor by whom he had been exiled. The view from this point is extensive. The sights of Dazaifu may easily be done in 2 hrs., so that it will be sufficient to stop between trains.

Harada (*Inn*, Hizen-ya).

Tosu being the nearest station to the prefectural town of Saga, travellers bound in that direction will here leave the train. For Saga see p. 396.

Kurume (*Inns*, Fukudo-ya, Yamada-ya) stands on the l. bank of the Chikugo-gawa, and was formerly the seat of a Daimyō named Arima Gemba-no-Kami. A pleasant walk of 1½ *ri* through the suburbs leads the traveller to Kōra-san, a Shintō temple of some note, whose grounds are well-kept and command a fine view of the plain below.

[FROM KURUME TO NAKATSU BY THE YABAKE VALLEY.

Itinerary.

KURUME to:—	*Ri.*	*Chō.*	*M.*
Yoshii.....	6	18	15¾
Hida in Bungo...	6	—	14¾
Miyazono	6	8	15¼
Hida in Buzen ...	3	34	9¼
NAKATSU	3	12	8¼
Total	26	—	63½

Jinrikishas all the way. Time 2 days, stopping the first night at Hida in Bungo (*Inn*, Yamada-ya). The Yabake valley, celebrated for its beauty, begins at Miyazono. For Nakatsu see p. 398.]

Near **Omuta**, the works of the Miike coal mines are indicated by the smoke rising fron them. Before reaching

Takase (*Inn*, Kita-ya), the line

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approaches the sea, and good views are obtained of Onsen-ga-take on the Shimabara peninsula. There is to be a station between Takase and Kumamoto at a place called

Ueki. To the l., just before reaching this, the line passes below a small eminence called *Tawara-zaka,* crowned by a monument to the memory of the soldiers who fell during the fierce fighting that raged for eighteen days in this neighbourhood during the Satsuma rebellion. The monument is a monolith of white marble brought from Yatsushiro in 1878.

2.—From Kokura to Dazaifu *viâ* Hiko-san.

Itinerary.

KOKURA to:—	*Ri.*	*Chō.*	*M.*
Yobuno	4	10	10¼
Kawara	2	2	5¼
Soida	3	11	8
Hiko-san	4	23	11¼
Koishiwara	3	—	7¼
Amagi.....	6	—	14½
DAZAIFU	4	23	11¼
Total	27	33	68

There is fair accommodation at the chief villages passed through. Jinrikishas are only practicable over some portions of the route. The road traverses a cultivated plain between picturesque hills to *Yobuno,* at the foot of a ridge called Ryōga-no-hana. It then crosses the Kibi-tōge, commanding a fine view of Kawara Ichi-no-take. From Saitōjo the road ascends again, winding round this peak and round Kawara Ni-no-take, then descending to the village of *Kawara.* Hence by jinrikisha to *Soida,* up the valley of a tributary of the Masuda-gawa, which takes its rise on Hiko-san, and after changing its name several times, as is the manner of Japanese rivers, falls into the sea between Kokura and Hakata. From Soida the road ascends the r. bank of the river to Masuda, and then follows its left bank to Ochiai, where the river is crossed and the l. branch followed up a steep ravine. After 1¼ hr. walk from Masuda, that portion of the Hiko-san range known as Shōjiku-take comes in view. The path now becomes rocky and ascends to Oiwake, whence we have a fine view of Kambuku-yama, a conical wooded peak, and of Shōjiku-take, a long grass-grown ridge. A flight of broad, rough steps leads to a bronze *torii* at the entrance of the road to Gongen Sama. This is a steep ascent of 42 *chō* by the most direct way. The vill. of

Hiko-san has many good walks in its vicinity, affording splendid views of Kōshō-san, Umami-yama, Kambuku, and other mountains.

From Hiko-san the traveller retraces his steps to Oiwake, where the road divides, the l. branch leading towards the province of Chikuzen. As far as Shioi (baths and inns), on the bank of the Shioi-gawa, the road is level. It then crosses the Kaifuku-tōge and several other hills before reaching the boundary between Buzen and Chikuzen, 8 *chō* on this side of

Koishiwara, noted for earthenware of a dark colour, made in this neighbourhood by the descendants of Korean potters, who are said to have migrated hither after the conquest of their native country by Hideyoshi. Descending the valley of the Daikon-gawa, the road traverses a vast plain of arable land to Jizōgaya, before arriving at the large town of

Amagi (*Inn,* Mizuire-ya). Hence one may either proceed by jinrikisha the whole way to Dazaifu, or turn aside at *Yamae* (*Inns,* Take-ya, Kokura-ya), whence to *Futsukaichi* on the railway is a distance of 2 *ri.*

For **Dazaifu** (*Inn,* Izumi-ya) see the previous page.

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3.—From Fukuoka to Nagasaki *viâ* Imari and Arita.

Itinerary.

FUKUOKA to:—	*Ri.*	*Chō.*	*M.*
Meinohama	2	3	5
Imajuku	1	17	3¾
Maebaru	1	31	4½
Fukae	2	7	5¼
Hamasaki	4	9	10¼
Tokusue	4	—	9¾
IMARI	4	—	9¾
Arita	3	—	7¼
Kawatana	3	2	7½
Tokitsu (by water)	7	—	17
NAGASAKI	2	32	7
Total	35	29	87¼

This trip is picturesque throughout, and practicable for jinrikishas.

The road leaves Fukuoka by the Torichō-bashi, spanning the stream which supplies the castle moat and mere with sea-water. The road on to Hamasaki is wide and level, with beautiful sea views.

Maebaru (*Inn*, Kōji-ya).

[After passing through this village, a jinrikisha road turns off sharp to the r. leading round Ko-Fujiyama through pretty scenery to the shore, and passing several villages to Keiya, about 2½ *ri*. Here there is a singular cavern, which can only be entered from the sea by boats obtainable at the vill. The rocks are piled up in columns and strangely fissured. The cavern is about 12 ft. high and 18 ft. wide, but has not been explored beyond a depth of about 100 ft. Four hours should be allowed for this détour.]

The road from Maebaru follows the sea-shore, and enters the province of Hizen shortly before reaching

Hamasaki (*Inn*, Manju-ya). Here a road branches r. to Karatsu where coal is extensively mined.

From **Tokusue** (*Inn*, Manju-ya) onwards, the road passes through pretty scenery to

Imari (*Inns*, Nakano, Kyō-ya). This place, situated at the bottom of a small bay, gives its name to the porcelain produced at Arita, which is brought here for export. Imari itself was never a seat of the manufacture. The road to Arita is along a picturesque valley.

Arita (several inns) is prettily situated amongst the hills. The traveller should not fail to visit the potteries, and the quarries of Izumi-yama where the stone is dug. The rock is crushed by levers worked by water-power. These potteries were established in 1592 under the superintendence of a Korean brought over by Nabeshima, Prince of Hizen. Clay from Hirado and the Gotō Islands is now generally used for glazing.

From Arita the nearest way to Nagasaki is by land to *Kawatana* on the gulf of Ōmura, and thence by steamer to *Tokitsu*. Another route is to Haiki, 3 *ri*, and steamer to Tokitsu.

4.—From Fukuoka to Saga over the Mountains.

Itinerary.

FUKUOKA to:—	*Ri.*	*Chō.*	*M.*
Sowara		32	2¼
Tamura	1	16	3½
Iiba	1	20	3¾
Mitsuze-yama	1	27	4¼
Sandanda	3	9	8
Daichigawara	2	13	5¾
SAGA	2	1	5
Total	13	10	32½

Only 9 *ri* of this road are practicable for jinrikishas. The portion between Iiba and Sandanda must be walked. Near Sandanda, at the hamlet of Matsuo, is a fine waterfall 250 ft. high, with a shrine dedicated to Kwannon. There are also two or three small spas in this

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neighbourhood, of which the best is *Furuyu* possessing several good inns. Further noteworthy are the old Buddhist temple of *Jisso-in*, and the Shintō shrine of *Yodo-hime*, the oldest in Kyūshū, quaintly situated by the river-side at the foot of the mountains, and much resorted to by holiday-makers from Saga.

5.—From Tosu to Saga, and to Nagasaki by the Main Road.

Itinerary.

TOSU to:—	*Ri.*	*Chō.*	*M.*
Nakabaru	1	24	4
Kanzaki	2	5	5¼
SAGA	2	2	5
Ushizu	2	18	6
Oda	2	5	5¼
Kitataka	2	11	5¾
TAKEO	1	5	2¾
Ureshino	3	24	9
Sonogi	3	—	7¼
Ōmura	4	24	11½
Eishō	3	—	7¼
Yagami	3	32	9½
NAGASAKI	3	17	8½
Total	35	23	87

Tosu being the nearest station to Saga, travellers alight here. There is an excellent jinrikisha road the whole way on to Nagasaki. *Nakabaru* is a regular resting-place, though it offers but poor accommodation.

Kanzaki is a large and flourishing town, noted for the manufacture of vermicelli and maccaroni. A new direct road from this to Saga shortens the journey by 1 *ri*. A fine bridge spans a tributary of the Ōgawa, whose waters in flood time in May or June have often wrought terrible destruction in the surrounding valley.

Saga (*Inns*, Hitotsu-ya, Matsumoto-ya) is situated in the centre of an extensive plain famous for its rice cultivation. This old and celebrated castle-town was formerly the seat of the Nabeshima family, Princes of Hizen, whose present representative, Marquis Nabeshima, now occupies the post of Grand Master of Ceremonies at the Imperial Court and was some time Japanese Minister to Italy. The chief feature of the place is the Shimbaba park, which contains shrines to the memory of the ancestors of the Nabeshima family. Among them is a fine white marble memorial to Naomasa, father of the present Marquis, who brought it over from Italy. The grounds are prettily laid out. The new Police and Prefectural offices are pretentious buildings in modern style. The old castle has been turned to various purposes, and but few traces of its original grandeur remain; but a magnificent effect is produced in August when the extensive moats are filled with lotus-flowers.

About ½ *ri* N. of the castle is *Kōno no O Chaya*, the Nabeshimas' country-seat, which visitors are shown over in the absence of the family by courtesy of the custodian.

Saga has given its name to one of the small civil wars which followed the great revolution of 1868, when feudalism was making its last struggle against Imperialism and Europeanisation. Eto Shimpei, some time Minister of Justice under the new Imperial Government, having returned to his home in Saga, raised the standard of revolt, expecting all Kyūshū to follow him. In this, however, he was disappointed, and the revolt was put down in ten days. Eto and ten other ringleaders were condemned to death, and their heads exposed on the pillory. This took place in 1874.

Leaving Saga the road traverses the great plain forming the head of the Shimabara gulf, across which Fugen-dake can be clearly seen. After passing the long straggling village of *Ushizu*, the road gradually approaches the mountains. *Yamaguchi* possesses a favourite rest-house half-way to Takeo.

Oda is a busy village with several coal-pits close by the road. At

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about 2 *ri* we pass r. a large reservoir to supply the fields on the level sea-shore.

Takeo to **Sonogi** (see p. 390). From Sonogi to Ōmura along the shore of the gulf is a very pretty ride of 5 *ri*. The avenue of cherry-trees just before entering the latter town is a great attraction in spring to visitors from Nagasaki.

Ōmura (*Inn*, Kambutsu-ya) was formerly the residence of a Dai-myō, and is still a busy town. The walls of the castle are still in good preservation. The finely wooded, well-kept grounds afford a charming place to saunter in. Paintings and various other relics of bye-gone days are here preserved in a small building.

Leaving Ōmura, a capital road through charming scenery passes through *Eishō*, crosses a spur of the mountains, and descends to Isahaya. The remainder of the way on to Nagasaki is described on p. 389.

[By leaving Saga at 6 A.M. with two jinrikisha-men, the 1.30 P.M. boat may be caught at Sonogi. Should the boat be missed, it is possible by taking fresh runners to reach Nagasaki the same evening, the whole distance by road being 30 *ri* from Saga.]

ROUTE 57.

FROM KOKURA TO ŌITA BY THE NORTH-EAST COAST, AND ACROSS COUNTRY TO KUMAMOTO.

ASCENT OF ASO-SAN AND KIMBO-SAN. RAPIDS OF THE KUMAGAWA.

Itinerary.

KOKURA to:—	*Ri.*	*Chō.*	*M.*
Igawa	2	—	5
Kanda	2	—	5
Gyōji	1	18	3¾
Ohashi		18	1¼
Shiida	3	18	8½
Matsue	1	—	2½
Hachiya		18	1¼
NAKATSU	2	—	5
Usa-no-Hachiman	5	—	12½
Tateishi	3	—	7¼
Nobara	2	—	5
Toyooka	2	18	6
Beppu	3	18	8½
OITA	3	—	7¼
Notsubara	3	18	8½
Takeno-tōge	4	—	9¾
Takeda	4	—	9¾
Sugabu	2	18	6
Sasakura	2	—	5
Sakanashi	2	—	5
Bōjū	1	18	3¾
Shieda	6	18	15¾
KUMAMOTO	4	18	11
Total	63	—	153¾

The above distances can only be considered approximate.

Igawa is a poor village, on leaving which the road descends into the valley to Shimosone. Fine views of the Inland Sea are obtained on the way. From Kanda the country is very pretty to Ohashi, with views of the islands and sea. The 6 *ri* take about 4 hrs.

Ohashi (*Inn*, Gotō-ya, on the far side of the town). From here the road ascends to a moor covered with dwarf azaleas for 2 *ri*. Two enormous fir-trees will be noticed by the roadside, 30 ft. in circumference at the ground. From

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Shiida to *Matsue* the road is stony and hilly.

Nakatsu (*Inns*, *Sarasa-ya, Mihara-ya) is a busy, thriving town. From this to Yokkaichi on the right will be observed a high, detached mountain called Hachimen-zan or 'Eight-faced Mountain.' It is a singular conformation, much resembling near the summit an ivy-covered fortress.

[From Nakatsu, a jinrikisha road passes through a valley of great beauty to **Hida**, 10 *ri*, from which there is a good road to Kurume, 11 *ri*. 'The road from Nakatsu to Hida,' says Dr. Naumann, 'presents a very peculiar sort of scenery, which is not met with in any other part of the country,—pinnacled, columnar, and pyramidal shaped rocks are everywhere seen, and below them a rushing river. In fact one might imagine it was here that the fantastic Chinese style of landscape painting originated.']

The next 3 *ri* are flat and uninteresting. The ground then rises steadily, leaving the sea.

Yamashita (*Inn*, Yodo-ya). The scenery now becomes picturesque.

Yokkaichi (*Inn*, Tōfu-ya, close to a temple of the Shinshū sect). A mile further the road crosses the Hyakkwan river.

Usa-no-Hachiman (*Inn*, Okamoto-ya) lies at the bottom of a basin formed by surrounding hills. The road passes under a fine large brass *torii*, crosses the river in a rocky ravine by a handsome covered bridge coloured red, and then passes under an antique gateway on which are inscribed the names of famous marksmen in the *Genji* period (1864-5). Beyond this is a wide street leading to a pretty park. Here are three Shintō shrines dedicated respectively to the Emperors Ōjin and Chūai, and to the Empress Jingō, all bright red and embowered in trees. Passing under an avenue of fir-trees, a turn soon hides Usa from sight, and the road ascends for some distance. Looking back, a fine view of the sea opens out. Descending, the road crosses a river by a noble bridge, and soon passes the boundary that separates the provinces of Bungo and Buzen. As soon as we enter Bungo, the scenery becomes bold and magnificent, mountains rising on each side to a height of 1,000 ft. The road gradually ascends by the side of a river, and after passing through Kanamaru-Machi, the scenery becomes more picturesque. At Mukunoto is a large reservoir formed by damming up the valley.

Tateishi (good inn). Passing Kinzan-bashi, the road becomes level and the view gradually opens out. Descending a steep hill we reach Nobara-mura, from which a road l. leads direct to Hiji; but that to the r. is recommended for the scenery. We next cross the river Gogawa and walk for 3 *ri* over the mountains, a steep pull of 1 hr. up a good road to the top of the Kanagoi-tōge. Here a halt should be made, and one of the peaks ascended for the sake of the view; 10 min. will suffice. South is Yufudake; W. Karaki-yama; there is a magnificent panorama of the coast and bay from Kizuki N. to Ōita S., and of the Bungo Channel; the Gulf of Ōita lies below. The road descends by steep gradients to the shore. A fine road winds round to Ōita, 1 m. from the foot of the mountain. Wide sands extend for the next *ri* to

Tanegawa, a dirty village with a curious arrangement of open hot baths, one to about every six houses, on both sides of the street. The water comes from the hot-springs above Beppu. Immense numbers of dwarf mulberry trees

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remind one that Bungo is famous for its silk.

Beppu (*Inn*, Hinago-ya) is a celebrated resort on account of its hot baths. Every street has a bath-house, as well as the hotels and principal houses. The whole ground of the semi-circular flat that girds the bay is undermined by volcanic vapours and hot water. In the suburb of Hamawake on the shore across the river Asami, are two very large bath-houses called the East and West Baths. Each accommodates about 400 patients, the sight of whom bathing is a unique spectacle. The baths, which are sunk in the ground, are graduated to suit all sorts of chronic diseases, and on the pillars are labels giving the requisite information. The sea water flows in gently at high tide and reduces the temperature. Visitors are warned in the native guide book 'not to kill the ox whilst straightening the horns,' that is, not to injure their constitutions to cure a local affection. The temperature of the waters, which are alkaline and chalybeate with large quantities of carbonic acid gas, is from 100° to 132° F.

To the S.W. on the bay is a lofty precipice called Takazaki, easily ascended from the land side, whose summit commands a glorious view.

[No person eager for new sights and not over-squeamish should fail to visit the solfataras from which the hot baths are supplied, a distance of 1 *ri* 8 *chō* by jinrikisha to the vill. of *Kannawa-mura*. Open hot baths will be noticed at intervals by the roadside. In the village is a steam bath-house which holds 16 persons at a time. It is walled round with stone and roofed in, and there is but a small aperture for ventilation. The floor is a lattice, under which rushes a stream of natural boiling water. The entrance is by a low door covered with a straw mat, beneath a curious shrine. Intending bathers wait in a large ante-room in a state of nudity, each paying 10 *sen* for the day, and receiving a tally. As soon as one emerges from under the mat, another gives up his tally and enters, each stopping in for about an hour. The bathers come out covered with droppings of mud and rushes which fall from the roof, and hasten to cool at a large pool on the other side of the street under six spouts of fresh water. Along the sides of the village streets are to be seen kettles and saucepans set to boil over holes in the ground. Natural hot water in large quantities flows through pipes from the springs above the village, and opposite the door of each house is a set of holes for cooking purposes, covered with sods when not wanted. The largest geyser, *Umi Jigoku*, is prettily situated under a leafy bank. It is 42 ft. in diameter, and the water which is intensely green, boils with great force, but does not rise above 2 or 3 feet. Another, called *Ishi Jigoku*, is full of reddish stones; and *Ōzu Jigoku*, situated in a wood of firs and bamboos near by is also worth a visit. It is a geyser of light grey mud, the noise of which is deafening.]

Behind the town of Beppu rises Tsurumi-yama, the centre of all this volcanic activity. It would no doubt repay a visitor with leisure to explore its well-wooded ravines. Yufu, also called the Bungo Fuji, on account of its beautiful conical shape, stands at the back of Beppu.

[Beppu can be reached from

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Kurume via Hida through the picturesque Yabake valley (see p. 393), about 24 *ri*. There is a fair jinrikisha road all the way. It is advisable to sleep at Hida.]

The trip by jinrikisha from Beppu to Ōita is one of the most picturesque in Japan. On the r. are high cliffs covered with foliage, the sea is far below, and mountains rise in the distance. At about 1½ *ri* the road passes through a tunnel, and in 1 *ri* more turns from the sea through shady groves to

Ōita (*Inn* by Mizuno in Horikawa Machi), capital of the prefecture of the same name, a large and busy port with long, dirty suburbs. From this port, steamers run at irregular intervals to Shikoku, Kobe, Ōsaka, and Shimonoseki. The chief manufacture of Ōita is silk yarn, which is produced in large quantities.

It was to this place that the Portuguese adventurer, Mendez Pinto, found his way in the year 1543 when he had discovered Japan, and met with a friendly reception from the Daimyō. The wonders of his arquebus, the first explosive weapon ever seen by the Japanese, are still spoken of by the townsfolk. The great Jesuit missionary, St. Francis Xavier, also spent some time at Ōita a few years afterwards; and Ōtomo, the lord of Funai, as Ōita used to be called, was the first Daimyō to become a Christian.

About 3 *ri* from Ōita a curious double bridge, the *Tsurutsu-bashi*—one low for dry seasons, and one very high for flood-time—crosses the Hachiman-gawa. After this, the road runs between rocky walls covered with foliage to

Notsubara. One mile before reaching the vill. there is a saline spring, which also contains carbonic acid gas. Notsubara lies in the midst of a very large crater, having perpendicular walls of rock covered with vegetation. A river runs through the crater, and the road crosses it by two parallel bridges, one much higher than the other. On crossing the top of the crater wall, a lovely view opens out. The road continues through exceedingly wild and picturesque scenery, until at 5 *ri* from Ōita it emerges on a plateau, whence for 1 *ri* it leads through grand woods which now and then give peeps of mountains behind. Again it ascends for 1½ *ri* to a pass where the Fujiya inn offers rough but welcome shelter. The ascent is followed by a descent of 4 *ri* through well-wooded country to

Takeda (*Inn* by Kawamura in Teramachi). This most remarkable place which was once a Daimyō's seat, is shut out from the outer world by a natural wall of limestone about 180 ft. high and from 20 ft. to 30 ft. broad. This wall rises almost perpendicularly from the plain, and entirely encloses the town through which runs a broad river, the Inaba-gawa. Access was formerly obtained by a sloping path to the summit outside and by a similar one inside. About 20 years since, seven or eight tunnels were cut through the rock, 18 ft. wide and 20 ft. high. The southern tunnel is 180 yds. in length, and has a deep well near the outer entrance. This tunnel is 15 ft. wide and 12 ft. high.

There is no sign whatever of any human dwellings as one approaches the outside of the rocky wall; but then comes the plunge through the damp, dark hole, and on emerging into daylight one finds oneself in the clean and busy little town of 8,000 inhabitants, which played a prominent part in the Satsuma Rebellion.

About ¼ m. outside the town by the southern tunnel, is a singular waterfall in a zigzag, the left face 200 ft. wide, the right forming an entering angle 35 ft. and 25 ft., the whole about 30 ft. high and called *Shira-taki*. Four *ri* from Takeda on the east, is a grand fall of 300 ft., called *Chinda*. Prisoners condemned to

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death were precipitated over this in ancient times, and if they escaped alive were pardoned. On the west, about 4 *ri* distant, is the *Shinomizu* fall, 180 ft. high.

On leaving Takeda, the road gradually ascends until a ridge about 1,500 ft. above the sea is reached, which affords splendid views. No accommodation is to be found for 3 *ri*. At *Sugabu* the road joins the old main road from Ōita, now little used. On the l. rises Sobo-san, on the r. Kujū-san, and in front Aso-san with its pillar of smoke. There is an inn at *Sasakura*, soon after leaving which vill. the road enters a ravine. The descent is unusually steep for nearly 1,000 ft., —in fact it is a plunge into the old crater of Aso-san with its hundred villages—the first about a mile from the bottom of the descent being

Sakanashi (*Inn*, Sonoda-ya), where the night is usually spent. On the l. is Neko-dake, and on the r. the rocky wall of the old crater sweeping round in a majestic circle. One and a half *ri* further is Bōjū on the way to Aso-san.

Kumamoto, (*Inns*, Suigetsu, and others near Semba-bashi), a garrison town, formerly the capital of the Princes of Higo and now the chief town of the prefecture of Kumamoto which comprises the two provinces of Higo and Chikugo, lies on the Shirakawa, 4 m. from the mouth of that river. Having 53,000 inhabitants, it is the most populous city in Kyūshū. It has fine streets planted with trees, public gardens, and above all a magnificent castle.

This celebrated fortress, which stands on an eminence above the town, was built by Katō Kiyomasa, and is one of the finest surviving relics of the feudal period. The noble defence of this place in 1877 by General Tani was one of the immediate causes of the failure of the Satsuma Rebellion under Saigō. Instead of masking it, and marching onwards to Kokura, Saigō laid siege to the castle. During the weeks thus wasted by him, the Imperial Government had time to hurry down troops to oppose his further progress, and after some bloody battles on Tawara-zaka and at Ueki and Yamaka to the N., he was obliged finally to retire in the direction of Hitoyoshi. Crossing over into Hyūga, he endeavoured to force his way up the E. coast of Kyūshū, but was checked again at Nobeoka, where the main body of his army was forced to surrender. With a few chosen companions he escaped across the mountains back to Kagoshima, which he re-occupied, taking up a strong position on Shiroyama behind the town. The Imperial troops were not long in surrounding the rebel post, and after a summons to surrender, which met with no response, an assault was made early one morning. After a brief but desperate struggle, the survivors laid down their arms. Having received a severe wound, Saigō submitted to decapitation at the hands of a devoted friend, *more Japonico*. Thus ended the last serious attempt to oppose the development of the enlightened principles of government that have transformed the political condition of modern Japan.

At Kumamoto there is a pretty park called *Suizenji*, once the garden of the country house of the Hosokawa family. It lies in a southerly direction from the prefectural office, and is reached by a road over the Ansei-bashi. The spot affords fine views, and the dwarf azaleas on rounded knolls are exceedingly pretty. A spring in the garden forms a large stream which is filled with fish. The walk takes about ½ hr.

One *ri* N.W. of the town is situated the shrine of Katō Kiyomasa, which is reached by a long flight of steps, lined on either side by cherry-trees. The oratory contains ex-voto pictures representing Kiyomasa's exploits in Korea. The tomb is enclosed, and the courtyard in front generally crowded with worshippers from all parts of Kyūshu.

Excursions from Kumamoto.

Ascent of Aso-san.

Jinrikishas can be taken to Bojū and back, by the road which runs by the side of the Shirakawa and below the level of the old Ōzu road. The new road is not so interesting as the old one, which

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lies along an avenue of pine-trees 300 years old. Soon after leaving Kumamoto, the road descends r. to the bank of the river, and straight ahead is seen the lofty column of steam ascending from Yunotan half-way up the mountain. The whole distance to Bōjū is 11 *ri*. At a distance of 7½ *ri*. from Kumamoto is *Tateno-mura*, situated between two lofty mountains,—Kitamuki-yama on the r., Tateno-yama on the l. At this point it is well to leave the jinrikishas, sending them on to Bōjū, and to visit *Tochinoki Shin-yu* on the r. of the road, from which the ascent can be made viâ Yunotan to the crater of Aso-san and the descent to Bōjū.

[Should the traveller be going on from this place to Ōita, he should go on about ½ mile before leaving the road for Tochinoki and visit two waterfalls—the *Shiraito no taki* and *Sugaruga no taki*—formed by the fall of the Kurokawa over a ledge of black rocks. They are close to the road-side, a narrow path descending for a few yards to a small jutting plateau crowned with trees. Standing on this, we see both falls at once, the Shiraito on the r., the Sugaruga, on the l. Dobindake rises in the background, the whole forming a perfect picture whose rare beauty will never be forgotten.]

The road descends from Tateno-mura on the r. about ¼ m., then by a zigzag to the river bank opposite to Tawara-yama. Here two streams meet at the foot of a precipice some 500 ft. high, clothed with verdure. On a jutting rock stands the inn of Tochinoki Shin-yu kept by Hatashima, (good accommodation.) The hot-springs are close by, with a special bath for foreigners. There is also a tea-house reserved for high officials, with a capital stone bath. From this place a mountain path along the ravine for 2 m. leads to the old spa, where people of all ages and both sexes disport themselves in *al fresco* baths ingeniously erected against the side of the hill. Descending to the water a few steps to the l., we find ourselves opposite the *Aigaeri*, a fine waterfall. In order to save time, a guide should be procured at Tochinoki. A steady ascent thence leads over a grassy moor to Yunotan, 1½ *ri*. The view of the valley behind, in the direction of Kumamoto, is remarkably fine. At Yunotan is a great geyser of red mud and boiling water, varying from 12 ft. to 18 ft. in height and about 30 ft. in diameter. A number of rough bath buildings and a few straggling cottages with primitive mountain inns for visitors make up a strange scene. From this a steady walk of 2 hrs. takes one to the summit. About ¼ m. from the crater is a temporary village, only occupied from March to October by sulphur workers. One or two will accompany the visitor to the crater, and show him the best route over the cinders and scoriæ. On surmounting the ridge, there is a descent of about 15 ft. to a bed of ashes which fills half the cavity. From the edge of this we look down to the orifice about 150 feet below, from which boiling water and masses of sulphur are constantly being ejected with great noise. The guide will descend and procure a lump of crude sulphur quite hot; but visitors are not allowed to descend owing to the danger. About forty people live at the village during the summer, and generally some fatal accidents occur in the course of the season. A sacred sword preserved in a temple on Aso-san is much venerated by the people, and watched over day and night by an official in antique garb.

The descent to Bōjū, 2 hrs.,

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reveals the wonderful panorama of the old crater out of which the present peak rises. The walls surrounding it are about 800 ft. high, the bottom seems quite level, and there are over a hundred villages within its circumference of 30 miles. Thus Aso-san is probably the largest crater in the world. Bōjū is at the end farthest from Kumamoto, about 1½ *ri* from the eastern wall. The road back runs almost due west for 3½ *ri* to Tateno-mura. On the l. we see Aso-san and Dobin-dake; and the pillar of steam from Yunotan; on the r., the old road ascending to the Futa-ai-no-tōge. A fine bridge crosses the Kurokawa at the exit from the old crater, and 1 *ri* further we reach the waterfalls and Tateno-mura. On the l. a road diverges to the Ōzu road; but there is nothing to repay the traveller for leaving the direct road in the valley to Kumamoto. Starting early—say 6 a.m. on a fine day—and making sure that the guide takes a lantern and candles for the descent to Bōjū in case of delay, all can be well done in 2 days, *i.e.* from Kumamoto and back.

Eruptions of Aso-san have been chronicled from the beginning of Japanese history. The last was in February, 1884, when immense quantities of black ashes and dust were ejected and carried by the wind as far as Kumamoto, where for three days it was so dark that artificial light had to be used. The crops in many of the fields in the intervening valley were destroyed by the ashes. Great activity also marked the volcano and geysers in 1889 at the time of the earthquake on the 28th July, which did much damage in Kumamoto and was felt severely 70 m. away.

Ascent of Kimbo-san.

The ascent of this mountain, also called *Kimpu-san*, 2,100 ft. above the sea, may be made in about 2¾ hrs. from Kumamoto; the descent in 2 hrs. Passing along the N. side of the castle and keeping straight on across the fields, the track of the railway now in course of construction between Kumamoto and Takase is crossed. From this the way leads past a steep little hill, the sides of which seem to be a good deal used as stone quarries, and thence up a pretty valley by a road paved with large flat stones. The path then turns l., and the ascent of Kimbo-san begins at an old well by the side of a large new wooden *torii* (1 hr. 35 m.). This *torii* has been erected to replace the old stone one, which was thrown down and shattered during the terrible earthquakes of 1889. The path hence to the summit is very steep and generally bad, but the views amply reward one for the exertion involved in the climb. On the top stands a small temple, the stone *torii* here also having been shaken down and broken by the earthquakes above-mentioned. Seismologists, indeed, considered Kimpu-san to have been the centre of the disturbances, and an eruption of the mountain was at one time feared.

The view from the top is very fine, taking in the gulf of Shimabara, the towering form of Fugen-dake on the Shimabara peninsula to the W., the island of Amakusa, and to the S. the Satsuma mountains. Almost due E. lies Aso-san, with its great columns of steam rising from openings on the W. side and near the summit. Further N. runs another range of hills seen from the l. of the road between Yamaga and Kumamoto. The mountain scenery is very striking; but still more so is the view of the great plain of Kumamoto, the city with its picturesque castle and parade ground, and the serpentine windings of the Shirakawa. The comparatively small elevation of Kimbo-san gives little idea of the extent and beauty of the view to be obtained from the summit.

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3. The Rapids of the Kumagawa.

For the descent of these rapids, one of the most picturesque river voyages in Japan, the traveller goes for 12 *ri* by jinrikisha to **Yatsushiro**, (*Inns*, *Matsumura-ya, Takata), where the night should be spent, and then on to **Sajiki** (*Inn*, Hashimoto-ya), from which place there is a good road, 3 *ri*, to **Tsuge** on the Kumagawa, where boats may be obtained for the descent of the river to Yatsushiro. The rapids begin about 25 m. above Yatsushiro, and are some thirty in number. R. and l. rise steep limestone cliffs, covered with fine plantations of cryptomerias, pines, and bamboos. About half-way down there is a large cave, called *Kōnose-iwa-dō*, with a shrine inside and a subterranean stream running through it. The cave is about 250 ft. long, the same in height, and 200 ft. broad. It is well-worth landing to see. At last the river issues into the alluvial plain bordering the sea, and the current becomes slower.

If bound from Yatsushiro to Nagasaki, the traveller can follow the Kumamoto road for 8 *ri*, as far as **Udo**, from which point a road turns south-west to Misumi, the new port of Kumamoto, 6 *ri*. Small boats also ply on the bay between Yatsushiro and Misumi.

In proceeding from Kumamoto to Nagasaki, one may take steamer from Hyakkwan, at the mouth of the river, or go to Misumi by a good road, 9 *ri*, whence larger steamers start for Nagasaki and Ōsaka. Particulars may be learnt at the shipping offices in Kumamoto.

ROUTE 58.

From Kumamoto to Nobeoka and Ōita on the East Coast.

ASCENT OF SOBO-SAN; THE RAPIDS OF THE GOKASE-GAWA AND THE ŌNA-GAWA.

Itinerary.

KUMAMOTO to :—	*Ri.*	*Chō.*	*M.*
Mifune	4	13	$10\frac{3}{4}$
Hamamachi (Yabe)	6	31	$16\frac{3}{4}$
Mamihara	5	30	$14\frac{1}{4}$
Mitai	6	—	$14\frac{3}{4}$
Miyamizu	4	18	11
Shimmachi	3	—	$7\frac{1}{4}$
Takeshita	1	—	$2\frac{1}{2}$
NOBEOKA ($5\frac{1}{2}$ *hrs. by boat or*)	6	18	$15\frac{3}{4}$
Kumada	4	7	$10\frac{1}{4}$
Shigeoka	6	—	$14\frac{3}{4}$
Onoichi	2	3	5
Miya-no-ichi	4	29	$11\frac{3}{4}$
Hosonaga	3	—	$7\frac{1}{4}$
Tsurusaki (5 *hrs. by boat*)			
ŌITA	2	10	$5\frac{1}{2}$
Total	60	15	$147\frac{1}{2}$

Plus 5 hrs. by boat.

[The above itinerary is that of the main road. In order to ascend **Sobo-san**, a more northerly road for the first portion of the route has to be followed, namely to *Shin-yu*, 3 hrs. journey, all by jinrikisha except the last ½ hr. (p. 402). It is a walk of $9\frac{1}{2}$ *ri* from Shin-yu to Kawachi, passing through Shimmachi and *Takamori* (*Inn*, Sakai-ya), 5 *ri* from Shin-yu. From Kawachi the ascent of Sobo-san, is made,—a mountain by some considered to be the highest in Kyūshū, though the palm is more generally awarded to Kirishima-yama further to the south. Leaving Takamori, a climb of ½ hr. leads to the top of a pass, 2,950

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ft. above the sea, a little beyond which Sobo-san comes in sight. The road onwards is one of continuous ups and downs; but the country is very beautiful, especially where the path crosses a narrow valley called Kawabashiri, 2½ *ri* from Takamori. Magnificent cryptomerias rise up on the opposite side of the valley, some being nearly 200 ft. in height, and presenting a most imposing aspect when viewed from the valley below. From *Kawachi*, (*Inn*, Kaji-ya), 1,500 ft. above the sea, the way up Sobo-san lies over the Mieno-tōge, 2,800 ft. high, and through the vill. of Gokashō, 1½ hr., the actual ascent commencing at a torrent-bed, ¾ hr. from the latter place. The climb, which is very rough and steep, especially the last 1,000 ft., will take a good mountaineer 2 hrs., or 5 hrs. from Kawachi including stoppages. The profusion of maples on the sides of the mountain opposite is a wonderful sight. From the summit of Sobo, 6,100 ft., there is a grand panorama of mountains stretching range beyond range and peak beyond peak. To the N.E. appears the sea in the vicinity of Ōita, and even the island of Shikoku is visible in clear weather. A *torii* and a small stone shrine stand on the summit. The descent to Kawachi takes 4½ hrs.]

It is 3½ *ri* from Kawachi to where the main Nobeoka road is joined at

Mitai, the whole way being marvellously beautiful, worthy of Switzerland itself. The same kind of scenery continues on past Mitai, the road entering a magnificent gorge through which runs a deep, emerald green river with rocky walls rising on either side to a height of many hundred feet. These walls once formed part of a huge stream of lava which came down from the crater of Aso-san.

Miyamizu (fair accommodation) is prettily situated among the hills at an altitude of 600 ft. The road onwards follows the Gokase-gawa to *Shimmachi*, the copper mines near which were formerly of some note. At

Takeshita, boats can be taken down the river, which has some foaming rapids and overhanging rocks. The passage to Nobeoka takes about 5½ hrs. Traps are used on this river for catching trout. The trap consists of a kind of *chevaux de frise*, made of bamboo and fixed transversely across the stream at the top of the rapids, the force of the water being there so great that the fish, when once caught in the trap, find the current too strong to allow of their escape.

Nobeoka (*Inn*, Kome-ya) is a considerable town built on both sides of the Gokase-gawa. Not far from the town is the *Nunobiki-taki*, one of the finest waterfalls in Japan, whose height is estimated to be 240 ft., its breadth 30 ft.

Nobeoka was the last stronghold of the Satsuma rebels. On the 14th August, 1877, the town surrendered, 8,000 insurgents, among whom nearly 3,000 wounded, giving themselves up. The rebel chief Saigō, with 500 devoted followers, fought his way out and escaped to Kagoshima.

Though much less beautiful than the first half of the journey, the second half from Nobeoka to Ōita is yet not devoid of interest. On leaving Nobeoka, the road follows up the Kitagawa from its mouth until it becomes a tiny rill. The Akamatsu-tōge, 1,250 ft. above the sea, is passed about 1 *ri* before reaching

Shigeoka (poor accommodation). The chief feature of the next day's journey consists in the high passes that have to be crossed—first the Ono-ichi-tōge, where a fierce battle was fought during the Satsuma

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Rebellion, and the Mikuni-tōge, 2,150 ft. high, so-called because portions of the three provinces of Hyūga, Bungo, and Higo are visible from the top. The view is a very fine one.

On the top of the Mikuni-tōge is the grave of the Daimyō of Mimizu, who, during the Rebellion, was surprised by the Imperial troops in a rude fort which he had constructed, and together with his followers was captured and slain.

From the summit of the pass to **Miya-no-ichi** (*Inn*, *Fuji-ya) is about 2 *ri* of constant ascents and descents. Quitting this town, the road at first passes along a fine avenue of cryptomerias, and then descends to meet the river Ōnagawa at *Hosonaga*, a small cluster of houses. Travellers here usually abandon the road, and engage a boat for the rest of the way to *Tsurusaki* on the coast, whence by jinrikisha to

Ōita. See p. 400.

The voyage down the river includes the shooting of a remarkably fine rapid.

If it be wished to shorten this trip and yet retain the best part of it, the boat journey from Hosonaga may stop at Ichiba, only an hour or so down the river and including the finest rapid, from which place there is a road almost due W. to Takeda, the distance being about 7½ *ri*.

ROUTE 59.

From Nagasaki to Kagoshima.

Volcano of Sakura-jima.

Kagoshima may be reached from Nagasaki by steamers leaving twice weekly. Another route presenting more variety, but occupying from 5 to 6 days, is as follows.

Itinerary.

NAGASAKI to :—	*Ri.*	*Cho.*	*M.*
Mogi	2	—	5
Oni-no-ike, in Amakusa (by boat)	13	—	31½
Hondo	3	—	7½
Ōta	5	—	12
Komenotsu, (by boat)	15	—	36½
Agune	5	24	13¾
Nishikata	3	12	7¾
Mukōda	4	—	10¼
Ichiku, (Minato).	4	4	10¼
Ijūin	3	17	8½
KAGOSHIMA	4	17	10¾
Total	63	2	153¾

The land portion of this journey is best performed on foot; but packhorses can be taken from Hondo to Ōta, and from Kome-no-tsu to Kagoshima. Jinrikishas can also be got for the last 2 *ri* before reaching Kagoshima.

An alternative way is to take boat direct from Mogi to Agune, passing the night, if necessary, at Ushibuka at the S. end of Amakusa.

For the road to Mogi, see p. 382. Here a roomy boat should be engaged for the passage to *Oni-no-ike* at the N. end of the island of Amakusa, and arrangements should be made for spending the night on board. In fine weather the passage across will be found very enjoyable, there being beautiful views both of Onsen-ga-take and the Nagasaki peninsula. On the following morning the start is made by a fairly

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good road which skirts the shore to the village of Ōshima, and then traverses highly cultivated country to *Hondo*. Thence it continues in a southerly direction, partly along the coast and partly over hills, to the little fishing village of *Ōta*, where a boat must be engaged for the passage to *Kome-no-tsu* (fair accommodation), a small port at the mouth of a river on the northern coast of Satsuma. The road now strikes inland. From the vill. of Fumoto, 1 *ri* further, it is lined for many miles with fine cryptomerias, and charming views are obtained after it rejoins the sea at

Agune (comfortable accommodation). The road now passes up a narrow valley, having salt-pans fed by natural salt-springs among the rice-fields. The rest of the way is up and down hill to *Nishikata*, a small town prettily situated on the shore. Here the road again leaves the shore, and passes over two steep hills into a lovely valley. *Sendai* and *Mukōda* are situated on opposite banks of the Sendai-gawa. This neighbourhood witnessed some fighting during the rebellion. On the way from Mukōda to *Ichiku*, a town on the Gulf of Kagoshima, there is a silver mine, just before Koshi-no-Fumoto is passed. From Ichiku the road lies on the inner side of an embankment, and then rises on to high ground commanding a magnificent view of the volcano of Sakura-jima. Tsuboya, a vill. of Korean origin, lies a little way off the main road. From *Ijūin* the walk to Kagoshima is along a high plateau, with a view extending over a succession of fine mountains. We descend steeply just before entering the town of Kagoshima.

Kagoshima (*Inns*, Kakumeikwan, Banshō-tei; Okabe-ya, near the landing-place), capital of the prefecture of the same name, stands on the W. shore of the most southern gulf in Japan, opposite the volcanic island of Sakura-jima.

Kagoshima, one of the most ancient cities in Japan, was long the seat of the Shimazu family, lords of Satsuma, Osumi, and part of Hyūga, and suzerains of Loochoo. It was a centre of great political activity between the year 1854, when the first treaty with the United States was concluded, and the revolution of 1868, which was in a great measure brought about by the energy and determination of the Satsuma men. On the 15th August, 1863, it was bombarded by a British squadron of seven ships under Admiral Kuper, and a large part of the town was burnt, in consequence of the Prince of Satsuma having refused satisfaction for the murder of Richardson in 1862. Most of the forts were dismantled, in spite of a typhoon which raged throughout the day; but the squadron also suffered considerably. The captain and commander of the flagship were killed on the bridge by a round shot, and the total loss in killed and wounded was 63. After the revolution, many of the Satsuma leaders became dissatisfied with the progressive policy of the Imperial government, and their discontent culminated in 1877 in a rebellion, headed by Saigō Takamori and others who had fought by his side against the Shōgunate and in favour of the restoration of the Mikado to supreme power in 1868-9. It was suppressed after some eight or nine months' warfare, and the town of Kagoshima again fell a prey to the flames. Saigō himself fought bravely on Shiroyama, a long low hill just behind the town. The cave where he submitted to decapitation at the hand of a friend, who then committed suicide, is still shown, as also the hole in which the great rebel's head was hidden, to prevent it from falling into the hands of the enemy. The view from Shiroyama is very striking.

The peculiar kind of cloth commonly called *Satsuma-jōfu*, sold at Kagoshima, is manufactured in the Loochoo Islands. It is made from hemp bark worked into very fine threads, and is costly, the price ranging from $10 to $50 a *tan*, which is about 11 yds. English. The manufacture of one *tan* is said to occupy a woman of the islands for more than a year. This cloth is also known by the name of *hoso*. Another kind of grass cloth, called *bashōfu*, also made in the Loochoo Islands, is sold at Kagoshima. This is woven from the bark of the plantain, and used in summer by the poorer classes.

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Kagoshima is the seat of the manufacture of the celebrated Satsuma crackled faience, the best pieces of which were produced at the Daimyō's cost. Potting is carried on at Tanoura in the E. suburb of the town, and at the interesting vill. of Tsuboya where live the descendants of a number of Korean potters who were transported thither towards the end of the 17th century at the time of Hideyoshi's conquest of Korea.

The gardens of the former Princes of Satsuma at Iso near Kagoshima are famed for their beauty.

Sakurajima is a day's excursion from Kagoshima. Boat is taken to the vill. of *Kurokami* on the E. coast of the island, a highly picturesque passage of 3 hrs. skirting the S. coast. At Kurokami a hot-stream flows down, and there are several other hot-springs on the island. The crater of the volcano is reached by a track through long bamboo grass and shrubs, the summit of the mountain being 4,200 ft. high. The crater, whose walls are very steep and wild-looking is 300 ft. or 400 ft. deep, and the view one of great magficence. Immediately in front of the spectator, to the W., lies the town of Kagoshima; on the S. E. rises Kaimon-dake, and in the opposite direction the two massive peaks of the Kirishima range—Takachiho on the r., and Karakunimi-dake on the l. Beyond, in the distance, lie the mountains of Hyūga, whilst below, on every side, stretches the lovely bay of Kagoshima dotted with islets.

Kagoshima has steam communication with the Loochoo Islands twice monthly, taking 2½ days to make the passage; with Ōsaka and Kōbe via Nagasaki, twice weekly, and direct about six times a month.

ROUTE 60.

From Kagoshima to Kirishima-yama, and *viâ* the Rapids of the Kumagawa to Kumamoto.

The description of this route as far as Hitoyoshi is chiefly compiled from the diary of the Rev. Walter Weston, who traversed the ground in April, 1891. Those to whom speed is the chief consideration may preferably take the wide jinrikisha road with brick-faced tunnels which runs from Kagoshima to Minamata and Sajiki, whence there is a good road, 3 *ri*, to Tsuge on the Kumagawa, and thence by boat down the rapids to Yatsushiro.

From Kagoshima to Kajiki is a distance of 5 *ri* 6 *chō*, or a little over 12 m., practicable for jinrikishas. Thence onwards, the average time occupied is given.

Kajiki to:—	*Hours.*
Yashiro (horseback)	5—6
Ascent of Takachiho (on foot)	2½
Takachiho to Enoyu (on foot)	2½
Ascent of Karakunimi-dake (on foot)	2½
Karakunimi-dake to Yokogawa (on foot)	5½
Yokogawa to Yoshida (horseback)	4½
Yoshida to Hitoyoshi (on foot)	5
Hitoyoshi to Yatsushiro (boat)	5—8
Yatsushiro to Kumamoto (jinrikisha)	5

In starting from Kagoshima, the traveller has the choice of the road along the shore of the bay, or of steamer direct to Kajiki.

Leaving the town by the N., the road passes along the base of the hills past Iso to Shingakuji, a temple dedicated to the memory of a son of a Prince of Satsuma who was delivered up at the end of the 16th century, in

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expiation of the long resistance offered by the House of Shimazu to Hideyoshi. From

Kajiki (*Inn*, Nezumi-ya; also a new house at the landing-place), those not caring to ascend Kirishima may proceed direct to Yoshida, a distance of 10 *ri*. A gold mine is being worked about 6 *ri* from Kajiki.

On leaving Kajiki the road passes through rugged and fantastic scenery, showing frequent evidence of volcanic action. At a distance of 2½ *ri* from Kajiki stands the hamlet of *Miyauchi*, which takes its name from a fine temple erected not long ago to Hachiman, under the shade of a splendid grove of trees. Again wending through interesting country, we reach the Katsurazaka-tōge, one of the most beautiful passes in Japan. In front rise the peaks of Kirishima,—Takachiho whence issue large volumes of steam, and Karakunimi-dake, still higher but at a greater distance. On the l. are the Satsuma hills, while behind towers Sakura-jima, with Kaimon-dake far beyond at the end of the peninsula. For some distance the road passes along the plateau thus gained, and then descends to the vill. of *Ōkubo*, whence it is 2 *ri* to

Yashiro, also called *Taguchi*, or *Kirishima Onsen* (*Inn*, Takenouchi). The first of these names, which means Shintō temple, is derived from a handsome shrine standing at the top of a flight of steps and hidden amidst dense foliage. In front of it, a path leads under a fine *torii* to a point on the mountain side from which a grand view is obtained in the direction of Kagoshima Bay. Yashiro, which is 1,500 ft. high, is the starting-point for the ascent of

Takachiho-dake (*Higashi Kirishima*).

Properly speaking, the name of *Kirishima* should be confined to this eastern peak, the appellation of the western and higher, but less striking peak, being Karakunimi-dake, which is so called from the idea that it affords a view of China or Korea (*Kara*). Kirishima is, however, commonly used as a general name for the whole range. This mountain is celebrated in Japanese mythology as the peak on which the god Ninigi, grandson of the Sun-Goddess Amaterasu, alighted when he came down from Heaven to pave the way for the conquest of Japan. The celebrated 'Heavenly Sword' on the summit of Takachiho is considered to be a relic of this divinity.

On leaving the temple, the path turns to the l. straight through the wood, and in 40 min. reaches the upper edge of the forest at an altitude of about 2,250 ft. From this point the peak of Takachiho is seen right ahead, and as the ascent becomes less steep, good progress is easily made. The path crosses a track on the W. side of the peak, and leads into the valley of the Nojiri-gawa. At the summit of the pass, the track turns to the r., and mounts by a zigzag path over scoriæ and ashes to the N.W. side of the edge of the crater, which is about 1,500 ft. in diameter, and perhaps 300 ft. deep. At the bottom is a small lake, from which dense clouds of steam mingled with powerful fumes of sulphur come rolling up with a loud roar. The outlines of the crater lip are strongly indented. The actual summit of the mountain (5,530 ft.) is higher up, and marked by a large pile of stones, below which is a rest-house. But the most interesting object is the 'Heavenly Sword' already referred to. The material is bronze, the shape antique and clumsy, the length about 4½ ft., and the sword is fixed in the ground hilt upwards. The view from the summit is very extensive, being similar to that from Karakunimi-dake described below, but more open towards the E. The large lake far below on the E. side of the mountain is called Mi-ike. The distance from base to summit is locally estimated at 2½ *ri*.

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While the ascent of Takachiho is being made, the baggage should be sent round to *Enoyu* (*Inn*, Yasuda-ya), a long, straggling vill. consisting chiefly of inns and bath-houses for the use of those who come to take the waters.

Karakunimi-dake, the higher or W. peak of Kirishima, may be ascended from here, the distance being locally estimated at 2½ *ri*, but probably longer. Another plan, perfectly feasible if an early start be made from Yashiro and weather be fine, is to do both mountains the same day, first Takachiho and then Karakunimi-dake, descending to Yokogawa, whither of course the baggage will have been sent on ahead. On the way up Karakunimi-dake, the views of Sakura-jima and other mountains are magnificent. A good hour's climb from Enoyu brings one to the edge of a circular crater, not steaming and sulphureous like that of Takachiho, but calm and clear, and containing a beautiful lake of emerald green, from whose margin rises a belt of fir-trees that clothe the sides of the precipitous inner wall to its highest edge. This lake, called Onami-ike, is about 1 *ri* in circumference, whilst the height of the lowest part of the crater lip is 4,680 ft. The way to the summit of the mountain leads through a dense undergrowth of bamboo grass and small trees before issuing out upon soft turf. The grand view includes: to the S.E., the large crater of Shimoi-take, then the summit of Oi-take, and beyond, but towering far above them, the smoking crater and sharp peak of Takachiho; to the S., Shiraka-dake, Sakura-jima in the Bay of Kagoshima, and far away on the Pacific shore, Kaimon-dake. Onami-ike lies at the spectator's feet; and on the N.W., at a much lower elevation, is Shiratori-san, with two of its three lakes distinctly visible. The names of these lakes are Murasaki, Byakushi, and Dok-Kwannon. The top of Karakunimi-dake, 6,050 ft., forms the highest point of an extinct crater, at the bottom of which lies a mass of slimy moss and weeds, as if a lake had just dried up. This summit is marked by a large cairn surmounted by an iron trident. Looking beyond Shiratori-san, a most striking and extensive view is presented of the mountains of central Kyūshū, including Aso-san and Sobo-san.

The way down leads through Yamanojō, one of the many mineral bath-places in which this volcanic neighbourhood abounds. The main road is joined between Enoyu and

Yokogawa (good accommodation). An hour's ride hence through pretty country, partly beside the rushing waters of the Sendai-gawa, brings the traveller to

Kurino, lying in the centre of a large plain laid out in rice-fields.

Yoshida, situated on the Sendai-gawa, affords good accommodation. Leaving this town by ferry across the river, the road leads for 1 hr. up a steep ascent to the top of the ridge overlooking the plain watered by the Sendai-gawa, also called the Masaki-gawa in its upper course. The view from this point is superb; beyond the river lies Yoshida, with the Kirishima group towering up behind; slightly to the l. is Shiratori-san; in the background, beyond an opening in the hills through which the Sendai-gawa flows, is Sakura-jima; and turning round, there is a fine prospect of some of the mountains of northern Kyūshū. From this point the path moves along high ground through a wood for 2½ *ri* until it reaches a tea-house, beyond which another path branches off in the direction of Ōkaba, whence there is a good jinrikisha road to

Hitoyoshi (*Inns*, Togura-ya,

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Matsuri-tei), a thriving town, formerly the seat of a Daimyō, the ruins of whose castle still remain. On the opposite side of the river is Mukaimachi, where boats may be engaged for the voyage of 40 m. down the Kumagawa, celebrated for its *Rapids*, most of which occur during the last 25 miles. Under ordinary circumstances the voyage will occupy about 6 hrs. Should any difficulty be experienced in obtaining boats at Mukaimachi, the best plan is to push on to *Tsuge*, about 4 *ri* down the valley, where also boats may be hired. (For further details see p. 404.)

From Yatsushiro onwards the road lies across the level plain of Higo.

Kumamoto (see p. 401).

ROUTE 61.

FROM NAGASAKI TO THE GOTŌ ISLANDS AND TSUSHIMA; TO FUSAN AND GENSAN IN KOREA, AND TO VLADIVOSTOCK IN SIBERIA.

A bi-monthly service is maintained by the fine steamers of the Nippon Yūsen Kwaisha to Vladivostock, affording travellers an opportunity of visiting such outlying parts of Japan as the Gotō Islands and Tsushima, besides the Korean ports and the chief naval station of Russia in the Far East. The steamers leaving Shanghai viâ Chefoo and Chemulpo connect at Nagasaki with those from Kōbe, which latter stay for 2 days at Nagasaki. The round trip from Kōbe to Vladivostock occupies 24 days; from Nagasaki, 17 days. Travellers whose time is limited can go from Nagasaki to Fusan (pronounced *Pusan* by the Koreans), where a stay of 3 days may be employed in shooting, fishing, and visiting the old Korean city which is within easy reach of the Japanese Settlement, and then returning to Nagasaki by one of the Nippon Yūsen Kwaisha's steamers. Those desirous of having more time at Nagasaki can remain there for 24 hrs. longer, take passage by the Tientsin steamer viâ the Gotō Islands and Tsushima, and be landed at Fusan in time to proceed to Vladivostock or return to Nagasaki as desired. The traveller wishing to proceed to Vladivostock must obtain a passport from his consul, such passport to be viséd by the Russian consul. This latter formality is essential.

Fukue (*Inn*, Shiozuka-ya), capital of the island of the same name the largest of the Gotō group, is about 50 m. distant from Nagasaki. The steamer stays here 6 hrs., affording ample time to see the remains of the old Daimyō's castle and the garden which must have been at one time very beautiful. Near the town are some striking dome-shaped hills—extinct volcanoes now cultivated from base to summit, and their craters filled with shrubs and rank vegetation. Deer and other game abound on this and the other islands of the group; trout also are plentiful in the mountain streams.

Through the untiring efforts of the Roman Catholic missionaries, working in a field well-sown by their predecessors in the 16th and 17th centuries, the population of the Gotō Islands consists largely of Christians.

Izugahara (*Inn*, Yoshida-ya), the capital of Tsushima, about 100 m. distant from Fukue, is charmingly situated in a valley surrounded by wooded hills, some of which are about 1,200 feet high. Tsushima has an area of 262 sq. miles, and is equi-distant from the Japanese island of Iki and from Korea, being 48 m. from each. At high water it becomes a double is-

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land, a deep sound dividing it into two unequal parts. The southern portion is mountainous (2,100 ft. high), the northern much lower.

Tsu-shima means 'the island of the port,' a name probably given from the fact of this place, with its fine harbours, having been from time immemorial the midway halting-place for junks plying between Japan and the mainland of Asia. Tsushima is mentioned in the *Kojiki* as one of the Eight Great Islands of Japan, to which Izanagi and Izanami gave birth at the beginning of all things. In later days the Daimyōs of Tsushima served as intermediaries in all international relations between Japan and Korea.

The Russians endeavoured to obtain a footing in Tsushima in 1861, but were soon obliged to abandon the attempt; and Tsushima remains, now as ever, part and parcel of the Japanese dominion, inhabited by a Japanese-speaking population only slightly mixed with Korean blood.

The principal product of the island is dried cuttle-fish (*ika*), which is held in high esteem by the Japanese. The lovely scenery of Tsushima and its bracing air should make this spot a desirable resort for invalids.

Quitting Tsushima, a run of 65 m. lands the traveller in

Fusan (good accommodation with European food in the Japanese settlement), near the south-eastern tip of the Korean peninsula. The change which this short distance effects in everything that meets the eye is very marked. The beautifully wooded hills and ravines of Tsushima are replaced by endless hills covered with coarse grass and dwarf pines, relieved here and there by huge outcrops of bare rock. The dirty white dress of the Koreans, their squalid dwellings, their rude manners and customs, all afford a striking contrast to what we have left behind. The harbour of Fusan, however, is pretty, and is sheltered by a large island named by the early navigators 'Deer Island,' on which deer and pheasants still abound. The Japanese Settlement of Fusan differs but little from an ordinary Japanese town; it contains some creditable buildings, and is well-situated for purposes of trade. Its salubrious climate will in time no doubt attract many visitors from China during the summer months.

Gensan, Yuensan, or Wönsan, as it is called by the Japanese, Chinese and Koreans respectively, is about 300 miles N. of Fusan on the E. coast of Korea, and is situated in Broughton Bay, the inner part of which is well-protected by islands. The surrounding country resembles that around Fusan, but is more open near the sea, and the valleys are better cultivated. A high range of mountains extends from Gensan, running parallel to the coast in a southerly direction for about 50 miles. In the bold and rugged fastnesses of these mountains, the tiger, leopard, bear, and wild-cat roam at will, the tiger being no uncommon visitor in the Japanese Settlement. The Japanese Hotel in Gensan may be recommended.

Taking our departure from Gensan, a run of 370 m. to the N.E. brings us to

Vladivostock (*Hotels*, Golden Horn; Hotel Tessin, with Russian *cuisine*). The harbour is very pretty, as also is the town when seen from the water. Vladivostock abounds in charming walks and drives, and possesses excellent boating and deep-sea fishing. Game is plentiful, and a river close by is well-stocked with trout. The nights are always cool and mosquitoes unknown.

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SECTION VIII.

THE ISLAND OF YEZO.

Routes 62—68.

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ROUTE 62.

HAKODATE AND NEIGHBOURHOOD.

1. GENERAL OBSERVATIONS ON YEZO. 2. HAKODATE. 3. WALKS NEAR HAKODATE: YACHIGASHIRA, THE PEAK, GORYŌKAKU.

1.—GENERAL OBSERVATIONS ON YEZO.

No mention of Yezo is made in the earlier historical records, and it was probably unknown to the Japanese until the period when the last of the Ainos were expelled from their ancient homes in the Main Island of Japan. Tradition asserts that Yoshitsune, a favourite hero of historical romance, found refuge here from the unnatural enmity of his elder brother; and to this day his memory is revered by the simple aborigines. Later on Yezo was colonised and partly conquered by Takeda Nobuhiro, to whose descendant, Matsumae Yoshihiro, the lordship of the island was granted in 1604 by Ieyasu. Matsumae's successors, whose seat of government was at the town of Matsumae, recently re-named Fukuyama, continued to rule over the W. portion of the island down to 1868. From towards the end of the 18th century, the eastern half had, with the exception of a break from 1820 to 1854, been administered by officials of the Shōgunate. After the overthrow of the Tokugawa family and the consequent mediatisation of the Daimyōs, Yezo was placed under a special department of the new government, entitled *Kaitakushi* (Colonisation Commission), created *ad hoc*, and henceforth was regarded as a part of Japan proper. It received the designation of Hokkaidō, or 'Circuit of the Northern Sea,' and was divided into nine provinces, in order to assimilate it more closely to the rest of the Empire. Yezo had been formerly resorted to by the Northern Japanese chiefly for the sake of the fisheries; but attempts were now made to induce natives of other parts of Japan to migrate thither as agricultural settlers, and, with the aid of a number of Americans, headed by General Capron, public works were commenced on an extensive scale with the object of developing the resources of the island. After large sums had been expended without any adequate return, the more ambitious of these schemes were abandoned in 1881. The Kaitakushi was dissolved, and the government of the island assimilated to the prefectural system of the rest of the Empire. The present capital is Sapporo, founded in 1870; the chief ports are Hakodate, Mororan, Kushiro, and Nemuro on the S.E. coast, and Otaru, not far from Sapporo, on the west. The interior is still for the most part covered with a primeval forest, rarely penetrated except by the aboriginal Ainos in quest of bears and deer.

The characteristics of Yezo, both natural and artificial, differ in many ways from those of the Main Island of Japan. The climate is colder, the country newer, the people less polished and more independent. Few if any old temples or other historical monuments exist; but there are interesting remnants of the Aino race, which once peopled not Yezo only, but a great portion of Northern Japan. In many places, too, relics of the stone age, which for this island has only recently passed away, are to be met with. The Aino villages most easy of access from Hakodate are Yurappu and Oshamambe on the shore of Volcano Bay, and Horobetsu, Shiraoi, and Chitose on the way from Mororan to Sapporo.

Zoologically, Yezo belongs to a different sub-region from Japan proper, the deep Straits of Tsugaru

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forming what is called 'Blakiston's line,' from the name of Captain T. W. Blakiston, R.A., whose researches are well-known to science. On the Yezo side of this line there are no pheasants and no monkeys, while there is a species of grouse; the bears are of a different species from those found on the Main Island. There are numerous other divergences both in the fauna and flora, adding their testimony to the fact that Yezo and the Main Island, though so close to each other, have been separated during long geological ages.

The chief productions are herrings, salmon, *iwashi*, sea-ears, and above all *kombu* (or *kobu*), a broad, thick, and very long species of seaweed, a great favourite with the cooks not only of Japan but of China, to which latter country large quantities are exported.

There are comparatively few good roads, the inns are often far apart, and jinrikishas and carriages used only in a few districts. Most journeys are performed in the saddle, horses being very numerous, though not particularly good or cheap. In 1891 the usual charge was from 12 to 20 *sen* a *ri*.

For six months Yezo is under snow and ice, the snow averaging about 2 ft. at Hakodate and from 6 ft. to 8 ft. in the N. and W. of the island. The lowest reading of the thermometer at Hakodate during the past ten years has been 5°.5 Fahrenheit. On the other hand, the second half of July and the first half of August are intensely hot, mosquitoes are very troublesome, and there is an additional pest of gad-flies (*abu*), whose attacks are so violent that it is necessary to keep both face and hands well-protected when riding about the country. The best time for visiting Yezo is from the middle of May to the middle of July, and from the beginning of September to the beginning of November. The scenery of the island, though less striking than that of Japan proper, has a charm of its own and a certain resemblance to North Central Europe. There is good salmon fishing in several places in the month of June. There is snipe and duck shooting in the autumn, with occasionally a bear for a change—not the brown bear of the Main Island, but a larger species resembling the grizzly.

The Japanese inhabitants of Yezo are a mixed community, being chiefly settlers from one or other of the Northern provinces. The consequence is that there is no special local dialect, but only a general use of various Northern *patois*. The traveller who is acquainted with the Japanese language as spoken at Tōkyō, will do well to remember that *i* is constantly changed into *u*, and is sometimes dropped altogether. Thus, when he hears *matsu* and *mizu* (almost *m'dz*), he must understand *machi* and *michi*. *Nü rü* (almost *n' r'*) means *ni ri*, two *ri*. In fact, the Northern people seem to try to speak without opening their mouths.

2.—Hakodate.

Hakodate.

Inns.—Kakujō, Chigai-sangi, Kito.

Restaurants.—Goto-ken, in Suehiro-chō, where plain European food may be obtained; also at the Kyōdō-kwan in the Public Gardens, where passable accommodation for the night may be had.

Stores.—Kanemori, Ima-Ichi, Yama-San, and Kane-Ni, all in the Main Street.

The town clusters at the foot of the bold rock, often compared to Gibraltar and known to foreigners as Hakodate Head, whose summit locally called the Peak, is 1,157 feet high. Among the largest buildings are the Japanese Club, Public Hall, and Naval

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School. The number of foreign residents is small—some 15 families—and the town, notwithstanding its growing size and prosperity, is of little account as a port for foreign trade. At the west end of the town is a fort recently dismantled. In 1889 water-works were constructed, Hakodate being the second town in the Empire to have water supplied in this manner. The water is conveyed in iron pipes from the river Akagawa, 7 m. distant among the mountains.

There is regular communication with Yokohama three times a week by the Nippon Yūsen Kwaisha Steamers. Occasionally steamers run down the West Coast to Akita and Niigata. There is also regular communication with the other ports of Yezo, namely Otaru which is the terminus for the Sapporo railway, Kushiro, Nemuro, etc., and also with Aomori on the Main Island.

The chief exports are edible seaweed (*kombu*), bêche-de-mer, dried fish of various sorts, fish-manure (*nishin no kasu*), etc.

3.—Walks near Hakodate.

To the *Public Gardens* and *Yachigashira*. The Public Gardens, which are on the E. outskirts of the town, contain a small but interesting Museum (*Hakubutsujō*), where may be seen numerous zoological specimens, including a large collection of Japanese birds presented by Mr. T. W. Blakiston, a collection of shells brought together by Prof. Morse, specimens of Aino work and of the natural products of Yezo, etc., and relics of the stone age. Yachigashira (often mispronounced Yatsugashira) is the name of a picturesque dell lying beyond the Public Gardens. Besides being a pleasant walk, it offers the attraction of a charming restaurant called Asada-ya, situated in its own grounds and commanding a good view. The Shintō temple of Hachiman is also prettily placed on the hill-side. The village on the near sea-shore which is seen from here is Shirisawabe, passing through which a walk of about ½ m. may be taken to a spot known to foreigners as 'East Point,' just at the back of which there is a curious arched rock.

Up the *Peak*, which takes about ½ hr. from the end of the town. There are numerous narrow paths leading to the summit, whence an extensive view is obtained, embracing S. E. Shiokubi, distant 13 m. (Cape Blunt on the charts), and the volcano of Esan beyond, bearing E. by N., 22½ m. Lying nearly N. rise Yorozu-yama, 12 m., and next the volcano of Koma-ga-take, 22 m.; Nanae, Arikawa, etc., are across the bay. Also across the bay to the W. lies Moheji, a pretty village with a small river running through it, and a lighthouse standing on a prominent rock, N. W. of the Peak. Distant 28 m. is the mountain called Nigorigawa-yama. Behind Moheji, distant 13 m., is Karasuka-dake, while to the S. W. rises Shiriuchi-dake, 22 m. The high land on the other side of the straits is plainly visible, and on a clear day Iwaki-san to the S. W. of Aomori may be distinctly seen.

In the opposite direction, namely turning out of the main street to the right, a walk or ride may be taken past the gaol and barracks to a fort called *Goryōkaku*. This disused fort, erected in the latter days of the Tokugawa *régime*, is about 4 m. from the town. The moat affords excellent skating, the ice being planed and swept; and when it is about 12 inches thick, it is cut and exported to the southern ports.

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ROUTE 63.

EXCURSIONS FROM HAKODATE.

YUNOKAWA. THE LAKES. ASCENT OF KOMA-GA-TAKE. ESAN.

1.—YUNOKAWA.

Distance 1 *ri* 29 *chō* (4½ m.) on foot, in jinrikisha, or omnibus, the latter starting several times daily during the summer. Yunokawa is a charming place at which to spend a few days, owing to its pure sea air, its hot-springs, and the pretty walks in the neighbourhood, especially one to Yunosawa, less than a *ri* inland. The best inns are Senshin-kwan, Yōsei-kwan, and Kakudai.

2.—THE LAKES.

Distance 7 *ri* 5 *chō* (17 m.), passing through Nanae which is 4 *ri* from Hakodate.

The favourite holiday resort in the neighbourhood of Hakodate is that known to foreigners as 'the Lakes.' The two principal lakes are named respectively Junsai-numa (or Konuma), and Ōnuma. They lie nearly 20 m. from Hakodate, and not far from the base of the volcano of Koma-ga-take. Their shores are covered with luxuriant vegetation, while the islets furnish objective points for those who may wish to go out boating. The lake fish can be taken with a worm, but will not rise to the fly. Konuma contains prawns of a very delicate flavour. Junsai-numa takes its name from a species of lily (*Limnanthemum peltatum*), which is considered a delicacy and brought in great quantities to Hakodate. No place in Yezo affords so good a field to the entomologist, especially if lepidoptera be the object of his search.

The Lakes may be reached on horseback or by carriage. The usual charge for horses was, in the summer of 1890, from $1.50 to $3, and for native carriages about $5. The drive to the hamlet of Junsai-mura on the borders of Junsai-numa, where it is best to stay, takes from 3½ to 4 hrs. The first portion of the road, which is also the high road to Mori, and which was constructed by American engineers, lies along the flat that skirts the bay. The only halting-place worthy of mention is at

Nanae.

Originally started by a Mr. Gärtner, to whom a large tract of ground had been granted in 1868 by the rebel government of Yezo, this experimental farm was purchased by the Kaitakushi, who imported and bred foreign cattle, sheep, horses, etc., raised European and American farm-produce, vegetables, and flowers, and introduced the cultivation of foreign grapes for the purpose of making wine.

While the horses are resting, a walk may be taken through the gardens. Three miles beyond Nanae the ground rises, and it becomes necessary to alight from the carriage. Pretty glimpses of the Hakodate Peak and of the mountains of the mainland are occasionally obtained; and from a little point just off the road close to the summit, the Lakes are first caught sight of. The summit of the hill is 940 ft. above the level of the sea.

At **Junsai-mura** there are two inns, both on the l. side of the road. The first one, situated immediately at the foot of the hill and kept by Miyazaki Jūbei, is most patronised by the drivers; but the semi-European one further on, known by the sign of Maru-san, is the better of the two. Travellers will of course bring their own provisions; but fair Japanese food and also foreign potatoes can be obtained. Primitive boats for going out on the lake and equally primitive fishing-gear can be hired. It is a 10 min. walk hence through a pretty wood to the shores of Lake Ōnuma. A good view of Koma-ga-take is obtained from

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Junsai-numa. If the traveller has only one day at his disposal, the pleasantest plan is to start early in the morning, lunch at the inn, then stroll over to Ōnuma, and return to Hakodate in the cool of the evening.

3.—Ascent of the Volcano Koma-ga-take.

Itinerary.

HAKODATE to:—	*Ri.*	*Chō.*	*M.*
Tōgeshita	5	5	12½
Shikonoppe (a little way on)	—	—	—
YAKEYAMA	3	18	8½
Total.....	8	23	21

This is the mountain whose sharp peak (in reality only the higher side of the wall of the crater) forms so conspicuous an object from Hakodate. It lies nearly due N. of the town, and is reached by the road mentioned in Excursion 2. The two trips should be combined, the night being spent at Junsai-mura. Accommodation of an inferior quality may be procured a little further on, at Shikonoppe, and also at Yakeyama at the very base of the mountain. From Junsai-mura, the expedition can easily be made in 6 hrs., including stoppages, and many will prefer to make it at night in order to see the sunrise from the summit. For this purpose the carriage brought from Hakodate should be kept, so as to drive on as far as Yakeyama, ½ hr. of uninteresting road. Here horses are mounted which, together with a guide, should be sent on ahead, and 1 hr. ride through a thick growth of underwood and of grasses that overtop the riders' heads, leads to the place where it is necessary to dismount. It is another hour's walk over sand and volcanic detritus to the lip of the crater, which commands a fine view of Volcano Bay on the one hand, and on the other of the Lakes, behind which Hakodate Bay and even the town and shipping can be distinguished. To the l. towers the wall of rock forming what looks like a peak from most points of view. The ascent of it is not impossible, but has rarely been attempted. Traces of vegetation are found up to the very summit. On the way up there is a little platform, said to be inaccessible, which supports three curiously shaped stones popularly supposed to have been once the abode of a fabulous monkey *(yaen)*. Beneath and in front of the spectator lies the crater. To the r. is seen Yokotsu-dake, itself an old volcano, whose height is estimated at 3,800 ft. The last eruption of Kōma-ga-take took place on the 22nd August, 1856, when all the neighbourhood of the present hamlet of Yakeyama (lit. 'burning mountain') is said to have been denuded of trees. Inside the crater a certain degree of activity is still displayed in the boiling pools; and care must be taken in treading on all circles or ridges of ground which rise slightly above the general level, as they are hollow and may give way. The descent to the place where the horses are waiting only occupies a few minutes. The height of Koma-ga-take is 3,860 ft. There is no water on the way up.

4.—The Volcano of Esan.

Itinerary.

HAKODATE to:—	*Ri.*	*Chō.*	*M.*
Yunokawa	1	29	4½
Oyase	3	5	7½
Toi	2	11	5¾
Shirikishinai	2	14	5¾
Nidanai	4	27	11½
TODOHOKKE (foot of Esan)..	1	9	3
Total	15	23	38¼

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This constantly active volcano, between 1,900 ft. and 2,000 ft. high, is the first point of the Island of Yezo sighted on the voyage up from Yokohama. The journey thither from Hakodate may be performed on horseback in one day; but it is better to allow 3 days for the whole expedition there and back. If four are allowed, the following pleasant round trip may be made:—first to the Lakes and Koma-ga-take, and thence to Kakumi on the S. shore of Volcano Bay, where arrangements should at once be made for a boat to convey the party next day along the coast to Todohokke.

The coast is bold and affords striking views, some water-falls which leap over rocky ledges into the sea being especially beautiful. At Todohokke where there is an inn of the usual country type, a guide should be procured to lead the party up the mountain, the summit of which will be reached after an hour's walk. The S. side of the crater-wall, by which the ascent is made, has been completely blown away; the floor seethes with solfataras and springs of boiling water, and there are constant subterranean rumblings. The upper portion of the wall of the crater is of a bright yellow colour, and emits dense whitish fumes.

ROUTE 64.

FROM HAKODATE TO FUKUYAMA BY SEA AND BACK BY LAND.

Itinerary of Land Journey.

FUKUYAMA to:—	*Ri.*	*Cho.*	*M.*
Yoshioka	3	25	9
Fukushima	1	9	3
Shiriuchi	7		17
Kikonai	2	24	6½
Izumisawa	1	34	4¾
Moheji	3	2	7½
Kami-iso	2	15	6
HAKODATE	3	4	7½
Total	25	5	61¼

The quickest way to Fukuyama is by steamer, the passage occupying from 6 to 7 hrs. The other way is overland, a distance of 25 *ri*, which can be accomplished on horseback in 2 days. It is pleasantest to combine both routes, going one way and returning the other. If the land journey be done from Hakodate, there is the advantage of being able to make sure of good horses, which by special arrangement may be taken through all the way. On the other hand, by taking the steamer from Hakodate and returning by land, the risk of being steamer-bound at Fukuyama is avoided. Walking is not to be recommended, as there are numbers of streams to ford.

Fukuyama, formerly called Matsumae. (*Inn*, Tanaka-ya; passengers arriving by the steamer can put up at the *funa-yado*, or 'boat-house,' known by the name of *Maru-han*, which is pleasanter than the inn; those who intend to stay more than one day are recommended to arrange for accommodation at the *Sato-ya*, a clean, quiet, and prettily situated restaurant, standing on the hill behind the town, not far from the castle and commanding a good view of the sea). Fukuyama is situated on the coast to the S.W.

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of Hakodate. The population in 1890 was about 10,000, showing a decrease of no less than 40 per cent since 1868.

As long as the city was the seat of the lords of Matsumae, almost all the trade of Yezo passed through it, and travellers were obliged to come here to obtain passports before proceeding to other points. But a fatal blow was dealt to its prosperity by the destruction of property which accompanied the civil war in 1869, and by the retirement of the Daimyō to Tōkyō when the feudal system was broken up. It has been further injured by the growth of Hakodate —for Fukuyama possesses no harbour, but only an open roadstead. As usual in provincial Japanese capitals, the castle was built on an eminence overlooking the town. All that now remains, besides the three-storied tower, is a portion of the apartments formerly occupied by the Daimyō himself. In 1880 the greater part of the area formerly occupied by the castle was converted into a small Public Garden. Outside of this garden, as well as of the former precincts of the castle, is a cluster of Buddhist temples, the remnant of a larger number which existed up to 1869. These were the finest temples in Yezo. Only two are now worth visiting, viz. Kōzenji belonging to the Jōdo sect, and Ryū-un-in belonging to the Sōtō sect, which latter has been the leading denomination in this district. Kōzenji, which was founded in 1533, was the burial-place of the Daimyōs' consorts, and is remarkably handsome. In the court in front of it stands a large stone image, formerly the principal object of worship in a temple now destroyed, which was called after it Sekibutsu-dō, *i.e.*, 'the Hall of the Stone Buddha.' Ryū-un-in, which was founded in 1625, has a curious *kakemono* of 'Shaka Issuing from the Mountains.'

The return journey on horseback is a pleasant one. The traveller should take his own saddle, though he may generally count on being able to borrow one at Fukuyama for the through journey. His servant will mount the baggage-horse, and the guide is also mounted. Horses may be taken through the whole way; but there is no difficulty in obtaining relays at Shiriuchi, where a halt should be made for the night. Leaving Fukuyama, the road passes through the hamlets of Nemori and Ōsawa, the islet of Benten-jima and the island of Kojima being seen to the r., while on the l. are views, not only of Yezo, but of the coast of the Main Island. At the hamlet of Araya the road strikes inland among the beautifully green though treeless hills, and the road soon begins to ascend. From the summit a pretty view of Kojima is obtained.

The steep descent to the hamlet of Rehige is called the Yoshiokatōge—*Yoshioka* being the general name for the surrounding hamlets —and it is necessary to dismount. The bottom of this hill is 1 *ri* from Fukuyama. Thence the path lies along the beach, commanding good views of the sea and distant shores, Cape Yoshimo standing out conspicuously to the l. It is a short 2 *ri* to the vill. of

Fukushima. On leaving this place, the path again strikes inland for many miles among the hills, which are here wooded; but there is a beautiful glimpse of the sea with Iwaki-san in Nambu from the top of the Fukushimatōge, 1½ hr. beyond Fukushima. For the most part the way lies over a sort of upland broken by gullies, the streams flowing through which have almost all to be forded. The largest of these streams is that named (or nicknamed) Ichi-no-Watari-gawa, i.e., 'the River of the

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First Crossing.' To the r. is occasionally seen Sengen-dake, the highest mountain in this vicinity. At

Shiriuchi, regular cultivation begins and the road improves. Most of the rest of the way to Hakodate is flat, and runs along the seashore. Accommodation is procurable at the various villages through which the road leads. After passing through *Kikonai*, the Treaty Limit of the port of Hakodate is reached. A portion of the way lying through the jurisdiction of the vill. of *Moheji* is admired for the boldness of its scenery. Bluff sandstone cliffs rise abruptly from the sea, and at a little distance it looks as if there would not be room to pass between the rocks and the water. The path joins the main road leading to Mori 1 *ri* out of Hakodate.

ROUTE 65.

FROM HAKODATE TO ESASHI.

Itinerary.

HAKODATE to :—	*Ri.*	*Chō.*	*M.*
Kameda	1	—	2½
Ōno	4	—	9¾
Uzura	10	—	24½
Gamushi	2	—	5
ESASHI	3	—	7¼
Total	20	—	48¾

The above distances are approximate.

Starting from Hakodate and passing through Kameda on the road to Nanae, the traveller turns off to the l. along a new road to

Ōno (*Inns*, Kakudai, Shinagawa). At the end of the village the roads turns abruptly off to the l., and gradually ascends for a distance of 4 *ri* till the top of the pass is gained. From the summit a good view of Tengu-take, marked by three fir-trees, is obtained, and the ride to the village of Uzura is one of the prettiest in Yezo. The road winds in and out between steep cliffs above a foaming river, while the bold rocks and mountains recall the scenery of British Columbia. At

Uzura, poor accommodation is provided at the house of Nagao Jūtaro, but it is better to push on to Esashi.

[From Uzura a path diverges to the l. across a river to the village of Tate, 2½ *ri* distant, once the residence of the Daimyō of Matsumae. The castle was destroyed in the rebellion of 1868, but portions of the walls can still be traced. The land in this district is among the most fertile in Yezo.]

Gamushi (*Inn* by Oyama Tasaku).

Esashi (*Inns*, Yamabuki Seizō, Kakui) is an old-fashioned town of 14,000 inhabitants, with a harbour unfortunately too much exposed. Fine views can be obtained from the high cliffs behind a Buddhist temple. Esashi boasts a lighthouse, a hospital, and a telegraph and other government offices. Roads are in course of construction from this place northwards to Shioji and southwards to Fukuyama.

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ROUTE 66.

FROM HAKODATE TO SAPPORO AND VOLCANO BAY.

VOYAGE TO OTARU. [YOICHI AND IWANAI; ACROSS COUNTRY TO MOMBETSU ON VOLCANO BAY.] SAPPORO. EXCURSIONS FROM SAPPORO: PORONAI, HOKKYŌ, LAKE CHITOSE. OVERLAND TO MORORAN. [VOLCANO BAY.] MORI.

This trip includes some of the best portions of Yezo, and will show the traveller within the limits of a week or 10 days as fair a specimen of the island—its scenery, its modern improvements, and aboriginal Ainos—as it is possible to compress within so short a time.

A fairly good steamer of the Nippon Yūsen Kwaisha leaves Hakodate for Otaru every fourth day, the passage taking 22 hrs. in fine weather. Occasionally an outside steamer may be availed of. While passing through the Tsugaru Straits, where the main current always runs towards the E., the steamer hugs the cliff-bound coast of southern Yezo. Four hrs. from Hakodate it passes the castle-town of Fukuyama, formerly called Matsumae, for centuries the residence of the Daimyōs by whom the island was ruled. Ahead are seen the volcanic islands of Ōshima and Kojima, and to the S., on the mainland of Japan, Iwaki-san, often called the Northern Fuji from its beautiful logarithmic curvature. If the steamer leaves Hakodate at midday (the usual hour of sailing), it will pass the island of Okushiri before nightfall, and by morning will have rounded the high cliffs of Shakotan, and have passed 'Sail Rock' and the shrine on the cliff to which junks make obeisance by lowering their sail. From this point it is 35 m. to

Otaru, properly **Otarunai** (*Inns*, Etchū-ya, Kitō). This Aino name means 'the stream (*nai*) of the sandy (*ota*) road (*ru*).' The town is now, however, entirely Japanese. Next to Hakodate it is the largest and most bustling on the coast, the chief industry of its inhabitants being herring-fishing (*nishin*). The only evidences of the former Aino occupation of the place are the flint implements and fragments of pottery imbedded in the soil, and possibly some scribbling on a rock in a suburb called *Temiya*.

This rock has terribly perplexed the learned. To begin with, are the inscriptions really inscriptions at all? If so, are they of Aino origin—but then it is almost certain that the Ainos never knew aught of writing? Or are they not rather cognate to 'Bill Stumps his mark'? A few years ago the authorities caused a shed to be erected over the rock in question, but not till the weather had exercised so disintegrating an influence on it that there is now little left to argue about.

[There is a fair road from Otaru W. along the coast to **Yoichi**, 5 *ri* 20 *chō*, whence a very pretty mountain road leads across the neck of the peninsula to **Iwanai**, 11 *ri* 30 *chō*. From Iwanai a very rough road leads right round the S.W. of the island to Hakodate. It is also possible, from a point between Yoichi and Iwanai, and about 3 *ri* from the latter place, to strike off in a S.E. direction across country to **Mombetsu** on Volcano Bay. The distance is 14 *ri*, and takes 2 days, the first night being spent at a farm-house at **Shiribetsu**. The trail is extremely rough, following water-courses, and passing through bamboo-grass and weeds often as high as the traveller's head as he sits on horseback. Mount Shiribetsu is a beautiful isolated cone from 6,000 ft. to 7,000 ft. high. *Lake Usu*, likewise, along whose shore the path runs for several *ri*, is very pretty. Mombetsu has a beet-root

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sugar factory, capable of turning out 75 tons per diem.]

HOKKAIDŌ RAILWAY.

Distance from Otaru.	Names of Stations.
	OTARU (Temiya).
2 m.	Sumiyoshi.
6	Asari.
11	Zenibako.
16	Karugawa.
20	Kotoni.
22	**SAPPORO.**
26	Shiraishi.
29	Atsubetsu.
34	Nopporo.
36	Ebetsu.
41	**HOROMUI** (Poronai).
48	Iwamizawa.
54	**NAIFUTO.**

The railway journey from Otaru to Sapporo occupies about 2 hrs. The rolling stock is American, and the line is said to have been built more cheaply than any other in the world. The scenery is very pretty for the first few miles, the railway being hemmed in between the sea and bold overhanging rocks, and affording beautiful views of the coast. The plain surrounding the mouth of the river Ishikari is then crossed, and the rest of the way runs across flat, marshy country, covered with trees and tall rank weeds, to Sapporo.

Sapporo (*Hotel*, *Hōhei-kwan, originally intended for an Imperial Palace; Japanese *inns*, Yoshida, Yamagata-ya, Kyōka-rō), the capital of the island, did not grow up naturally like Matsumae in old times and Hakodate in more recent days, in obedience to the requirements of trade. It was created by official fiat during the present reign, and depends for its prosperity chiefly on the public institutions established there, notably on the Agricultural College which is the last remnant of the Kaitakushi, or Colonisation Commission, and on the Military Colony (*Tonden-hei*) in the neighbouring country. The Prefecture, a building in European style, will vie with anything of the kind in Tōkyō. There are also saw-mills and flour-mills, sugar, hemp, and flax factories, a brewery, an establishment for making wine, and a museum well-worth visiting, besides small theatres and other places of amusement. The salmon and trout fishing for which Sapporo was formerly noted has been a good deal spoilt by the establishment of the mills, but there is snipe and duck shooting in the autumn.

The pleasantest walks near Sapporo are:—

1. To the horse-farm of *Makonomai*.

2. To the top of *Masuyama*, whence there is a fine view of the plain surrounding Sapporo and of the River Ishikari, the longest in Japan.

The best longer excursions are:—

3. On foot or by jinrikisha to *Kariki*, distant about 1 *ri*. There take a dug-out canoe, and drift down to *Ebetsu*, spinning or fly-fishing on the way. Return in the afternoon by train.

4. By train to *Poronai*, to see the coal-mines and the convict prison. The convicts are employed in the mines, the daily output being from 600 to 1,000 tons. Those desirous of visiting the site of the much-talked of new capital —*Hokkyō*—may reach it by carriage, 23 *ri* to *Kamikawa* on the river Ishikari, 140 m. from its mouth.

5. On horseback or by jinrikisha or carriage past the Makonomai horse farm, through Ishiyama on the river Toyohira to *Jodanke*, where there are hot-springs and good fishing. Distance 6 *ri*.

6. To a lake 7 *ri* from *Chitose*, the last *ri* by Aino boat up a river which threads the primeval forest. There is a beautiful waterfall on the way, unfortunately much hidden by the denseness of the vegetation. The

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lake itself is completely surrounded by high wooded hills except on one side, where there is a bare volcano. The flies are a terrible scourge.

From Sapporo to Mororan on Volcano Bay is a 2 days' journey in a four-wheeled covered waggon, holding two persons and costing (in 1890) $4 per head. A relay may be obtained at Tomakomai, where the first night should be spent.

Itinerary.

SAPPORO to :—	*Ri.*	*Chō.*	*M.*
Shimamappu	5	28	14
Chitose	3	34	9½
Tomakomai	6	34	17
Shiraoi	5	22	13¾
Horobetsu	6	30	16¾
Mororan	5	1	12¼
Mori (by steamer in 3 hrs.)	—	—	—
Nanae	7	10	17¾
HAKODATE	4	8	10½
Total.....	45	23	111½

The greater part of the excellent road from Sapporo to the coast is flat and nearly straight, lying through a dense forest completely shutting out the view on either side. During the summer, this region is frequented by the gad-fly and the locust, the former of which is a perfect plague to the traveller, while the horses are tormented by ticks. Just before

Tomakomai (*Inn*, Kane-su), the road emerges on the Pacific shore, and turns to the r.

[The road to the l. leads along the coast to Yūbutsu and Sarufuto, inland from which latter place is **Piratori**, the largest settlement of the southern Ainos. A good description of this interesting village and of the way there is given in Miss Bird's 'Unbeaten Tracks in Japan,' Vol. II.]

From here onwards there are occasional hills, and the scenery improves, especially between Shiraoi and Horobetsu, where the top of an ascent commands a charming view of the secluded bay of Rambokke. The wealth of lilies of the valley and other wild-flowers in May and June is astonishing. A few miles inland is *Noboribetsu*, celebrated for its natural hot baths.

Horobetsu (*Inn*, Suzuki) is a mixed Japanese and Aino village, the centre for many years past of the Christianising and civilising endeavours of the Rev. John Batchelor, of the Church Missionary Society.

Mororan (*Inns*, Maru-ichi, Ubago) is beautifully situated on a landlocked bay, but is shut out from all view of the neighbouring volcanoes. It is noted for a large sea-shell—the *hotate-gai*, or *Pecten yessoënsis*. Behind the hill at the back lies an Aino village.

[The traveller who does not mind bad roads and very poor accommodation may, instead of the steamer, take the coast route round the head of Volcano Bay. The track lies mostly along the shore, except where in two places it climbs to a considerable height among the mountains. Several Aino villages exist in this secluded region. The best are at Usu and at Abuta. An account of this route will be found in Miss Bird's already quoted book of travels. The itinerary is as follows :—

SHIN-MORORAN to :—	*Ri.*	*Chō.*	*M.*
Kyū-Mororan	6	22	16¼
Mombetsu ..	3	13	8¾
Abuta	4	7	10¼
Rebunge.....	4	4	10
Oshamambe..	6	33	17
Kuroiwa.....	4	31	11¾
Yamakushinai	4	10	10½
Otoshibe.....	2	24	6½
MORI	4	6	10¼
Total	41	6	100½]

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The distance accomplished by steamer from Mororan to Mori across the mouth of Volcano Bay is about 22 miles. The anchorage at

Mori (*Inns*, Yamaka, Kawa-jū) is not good. Nevertheless the town is fairly prosperous. The return hence to Hakodate is viâ the Lakes (see p. 418).

ROUTE 67.

The South-East Coast and the Southern Kuriles.

During the summer and autumn, the Nippon Yusen Kwaisha runs steamers up the S.E. Coast of Yezo, and there are also steamers belonging to smaller companies. Occasional steam communication is kept up with Kunashiri and Iterup. Continual fogs are experienced. Those who prefer to go by land can do so; but they are warned that there is little of interest to compensate for the hardships on the way. In many places it is a scramble over rocks by the seashore, and at others over steep mountains. There are also six or seven large rivers to cross, which after rain are often impassable for several days. The itinerary between Hakodate and Tomakomai has already been given on p. 425. From Tomakomai on to Nemuro is a distance of 74 *ri*, or 180 m. The chief places visited, whether the journey be made by land or by sea, are the ports of Kushiro, Akkeshi, and Nemuro.

Kushiro (*Inn*, Kanekichi) is a growing town, whose chief exports are coal and sulphur. Fine views are obtained of O-Akan and Me-Akan, two high mountains to the N. At no other place in Yezo are so many relics of the stone age to be found as at Kushiro. The hills in the neighbourhood are covered with hundreds of dwellings, which are attributed by some investigators to the *Koropok-guru*, a race believed by them to have inhabited Yezo before the Ainos. Several camps—or what have been considered such—are seen on the crests of the hills, as also two or three well-formed earthen forts, one called Moshiriya near the river, and the others at Lake Harutori, about 2 m. from the town, where likewise is a modern Aino village. Coal has recently been discovered at the head of the lake.

Akkeshi (*Inn*, Chugenji) is noted for its oysters, there being whole reefs entirely composed of these creatures. An oyster-tinning establishment on the American plan has existed here for many years past.

The coast between Akkeshi and Nemuro is remarkable for the persistently tabular aspect of the mainland and of the islands near it. Of the latter, the chief are: l. Yururi, r. Takashima and Ko-Takashima, mere low ledges of rock, in spite of their names which signify 'Lotty Island,' and 'Small Lofty Island.' The high far-off mountains to the l. are Me-Akan, O-Akan, the snow-sprinkled ranges of Menashi-yama and Ō-Menashi-yama, and ahead Rausu-zan and Chacha-nobori in the island of Kunashiri.

Nemuro (*Inn* by Suzuki Zensuke) is a thriving town of about 2,000 houses, and possesses an Agricultural College. The harbour is good, but freezes over completely in winter, the ice extending as far as the eye can reach.

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The Kurile Islands.

The Kuriles, of which **Kunashiri** and **Iterup** are the two southernmost, derive their name from the Russian word *kurity*, 'to smoke,' in allusion to the numerous volcanoes which they contain. The Japanese name is Chishima, or 'the Thousand Isles.' From Notsu-no-saki, the headland stretching N. W. of Nemuro, to Tomari, the nearest port in Kunashiri, is a distance of 3 *ri*. From Nemuro it takes some 5 hrs. to reach *Rausu-zan*, prettily situated on the seashore, 3¼ m. to the E. of the solfataras, to work which is the object of having an establishment in this place. This part of the island is thickly wooded with conifers of various species, while ferns and flowering-plants form the undergrowth. Bears abound. From a clearing in the forest we get a beautiful glimpse of the singularly shaped *Chacha-nobori*, a cone within a cone, the inner and higher of the two being—so the natives say—surrounded by a lake, while away to the N. E. the sulphur is seen boiling up at four distinct spots on the flank of Rausu-zan. Another solfatara is said to exist on the other side of the mountain. There are also several hot-springs and a hot stream. One of these springs bubbles up on the beach, near the factory, by whose inhabitants it is used as a bath.

The chief port of Iterup is *Shana*, on the N. side of the island. A road leads from Shana to another town at the N. E. extremity, about 65 m. distant, and there is also a road in the opposite direction for 50 m. Horses can be obtained for the greater part of these journeys. The interior of the island is covered with a forest, which can only be penetrated by following up the watercourses. The streams are alive with salmon from August to December, and bears are plentiful.

ROUTE 68.

From Kushiro to Abashiri on the North-East Coast and Round to Nemuro.

Itinerary (approximate).

KUSHIRO to :—	*Ri.*	*M.*
Tōro	7	17
Shibetcha	6	14¾
Iwō-san	10	24½
Yamabetsu	—	—
Abashiri	19	46½
Shari	9	22
Wakkani	11	26¾
Chirai-watari	9	22
Shibetsu	7	17
Betsukai	8	19½
NEMURO	7	17
Total	93	227

A new road running by the side of the river has been made from Kushiro to Shibetcha; but if the traveller prefer, he can take passage in the steam launch which leaves daily. There is a fine lake, 6 *ri* in circumference, near **Tōro**, (*Inn* by Matsumoto), a village consisting of two or three Japanese houses and some twenty Aino huts. At **Shibetcha** (*Inns*, Daihei, Yokota) there is a convict settlement of about 1,200 prisoners, and a steam factory for refining sulphur. Good salmon and salmon trout fishing may be had here from July to October. A railway 24 m. long connects Shibetcha with **Iwō-san**, 'sulphur mountain.' It is intended for the carriage of sulphur from the mountain, but passengers may also get a lift.

[Not following the railway track, but turning aside for a distance of 7 *ri*, the traveller reaches the hot-springs of *Seishikaga*, where good accommodation may be had at Motoyama's house. Four *ri* fur-

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ther on is another lake, called *Kucharo*, 12 *ri* in circumference, and having in the centre some islands containing hot-springs. The lake is deep and clear, and affords good fishing.]

At the railway terminus of Iwō-san is an inn by Yakeyama. Splendid views are obtained of O-Akan, Me-Akan, and the surrounding country. The sulphur is of first-rate quality, and is exported in large quantities to America. From Iwō-san, the traveller descends to Yamabetsu on the sea-shore. There being no accommodation here, it is best to hurry on to

Abashiri (*Inn*, Ishiyama). Relics of the ancient pit-dwellers may be seen on the hills.

From here on to **Shari** the road skirts the coast, then striking inland over the mountains, and coming out again by the sea at Shibetsu, whence it once more follows the coast to Nemuro. With the exception of Shibetsu and Betsukai, none of the places passed through offer better accommodation than Aino huts.

Those desirous of exploring the N.E. coast of Yezo can do so by turning to the l. at Abashiri, whence a road leads the whole way to **Sōya**, a distance of 71 *ri* (173 m.), near the N. extremity of the island. This journey, however, offers little or no interest.

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APPENDIX.

I.—From Inawashiro to Yonezawa *viâ* Bandai-san and the Hibara Pass.

Itinerary.

INAWASHIRO to:—	*Ri.*	*Chō.*	*M.*
Yamanaka Onsen hut	3	—	7¼
Nagamine	3	—	7¼
Hibara	2	6	5½
Top of Pass	2	—	5
Tsunagi	1	20	3¾
YONEZAWA	4	—	9¾
Total.	15	26	38¼

Time, 2 days.

Jinrikishas can only be taken for 1½ *ri* in the Yonezawa plain. From Inawashiro to Hibara, luggage must be sent round viâ Shiokawa and Oshio,—to Shiokawa 6 *ri* by jinrikisha or packhorse, from Shiokawa to Hibara 5½ *ri* by packhorse only, in all 11½ *ri*.

For the ascent of Bandai-san, see p. 186. From the hut near the spot where the view of the devastated district is first seen, it is possible either to continue the circuit of the Bandai group over the site of the cataclysm, or to proceed north over the same to Hibara which lies at the further end of the newly formed lake. The way leads down for nearly 2 *ri* to the shore of the lake, then ascends l. a hill on the top of which the waste is suddenly abandoned for a grand old forest, then down and by the lake, with the skeletons of the trees still sticking up out of the water, to *Nagamine*, 1 *ri* more. Here a boat can at times be got to Hibara; otherwise 1 *ri* by the shore and 1 *ri* 6 *chō* over the Kurobe-tōge to **Hibara** (*Inn* by Ota), a village left half in, half out of the water by the formation of the new lake. Streets lead into the lake, and trees —some yet alive—stick up from out of it.

Across the lake, 15 *chō* on the way up the Hibara-tōge, are the buildings of the Silver Reduction Works; thence 1 *ri* to a tea-house, and 20 *chō*

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more to the top of the pass through superb forest and by a good path. From the summit there is a view of hills running off into the Yonezawa plain. Thence 10 *chō* down to a tea-house, and 1 *ri* 10 *chō* more to

Tsunagi (*Inn*, Aizuya), a mountain village. From here the way leads over two low passes, from the first of which there is a fine view of Asahi-dake and Gwassan.

Yonezawa (see p. 194).

II.—From Yonezawa to Murakami *viâ* Miomote.

This route, which is recommended to mountaineers only, takes 3 days.

Itinerary.

YONEZAWA to :—	*Ri.*	*Chō.*	*M.*
Komatsu	3	—	7¼
Tenoko	3	9	8
Oguni	9	—	22
Funato	2	—	5
Arazawa	2	18	6
Miomote	3	—	7¼
Iwakuzure	5	—	12¼
MURAKAMI	5	—	12¼
Total	32	27	80

Jinrikishas can be taken as far as Funato, and again from 1 *ri* below Iwakuzure to Murakami. The road lies first along the edge of the plain, then over a slight ascent, and up the valley of the Shirakawa to **Tenoko** (*Inns*, Yamagata-ya and another 1 *ri* beyond the village, kept by a man named Ii). The old road over the Sakura-tōge is no longer used. The new road leads over the Uzu-tōge and then down the valley, and eventually through the fine gorge of the Uzugawa. It is in places almost tunnelled out of the cliffs above the stream. Snow lies in patches here till the middle of June. Iide-san is well seen to the l. before reaching

Oguni (*Inn* by Nozawa Yohei). Thence a very bad jinrikisha road and a ferry over the Arakawa lead to

Funato (accommodation at the house of the headman of the village).

Arazawa or **Itō** (accommodation at the house of the headman).

From here a road direct to Murakami branches off l. The path to Miomote—a mountain trail—keeps on up the valley, climbs a steep ridge, and crosses a long pass whose successive dips bear different names. Asahi-dake is seen to the r. After 2 *ri* the path descends to a stream which has to be forded; thence 1 *ri* more takes the traveller to the Miomote-gawa. This too may have to be forded; but usually a boat can be

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found by continuing up the bank to a pool at the entrance of the gorge. On a little level space opposite stands

Miomote (accommodation at the temple), surrounded by hills entirely wooded except for ledges of rock. A picturesque walk of 10 *chō* may be taken up through the gorge of the Miomote-gawa and back. The trail to Iwakuzure, which is very rough—it is 5 *ri* and takes 7 hours—leads straight up the Azuki-zaka opposite to a spring called *Hōnoki Shimizu*, or Magnolia Spring, and thence over steep slopes and ridges across a jumble of heavily wooded hills. About 1 *ri* from Miomote, by the side of the path, stands a shrine—a tiny shed over a stick with *gohei*—dedicated to the local mountain god, Dōrokujin.

As the porters pass, each lays a leaf on the shrine, and offers up a prayer for safe keeping. It seems that Dōrokujin was one day passing this way to the Magnolia Spring, when he met, at the ravine called Ozawa, a beautiful maiden who was none other than the goddess Benten. She consented to wed him, and then left, promising to return; but as she never came back, he still waits and wanders over the mountains, looking after the safety of wayfarers.

After a distant peep at the sea from the Toyaba-tōge, the path descends to Ozawa, 2½ *ri*, which is merely a stream that, by choosing one's spot, can be crossed from rock to rock; then it rises over the Ozawa-tōge, and descends again to the Miomote-gawa, whose steep bank it follows l. high up, passing a second shrine to Dōrokujin at a vantage point commanding a bend in the river. It is 2½ *ri* more to

Iwakuzure, where one may, by walking on 1 *ri* further, get jinrikishas to

Murakami (*Inn*, * Mura-ya). A still better plan is to hire a boat direct, and drop down the rapids to the town, 5 *ri*, in about 2 hours.

III.—From Murakami to Tsuru-ga-oka *viâ* the Agari-tōge.

Itinerary.

MURAKAMI to:—	*Ri.*	*Chō.*	*M.*
Nakamura (by the *Shindō*)	8	31	21½
Arakawa		18	1¼
Nakatsugi	1	—	2½
Yamakumada	2	18	6
Top of Agari-tōge	2	10	5½
Oizumi-mura	1	26	4
Higashi Odori		18	1¼
Tazawa	2	15	6
Hongō	2	28	6¾
TSURU-GA-OKA	5	—	12¼
Total	27	20	67¼

This is a very rough 3 days' journey, recommended to none but mountaineers. Streams have occasionally to be forded. The only

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accommodation is at the house of the headman of each village. Jinrikishas are practicable as far as Nakamura, and again from Higashi Odori, but must not be counted on.

IV.—From Tsuru-ga-oka to Sendai *viâ* the Rokujūri-goe and the Sekiyama-tōge. 3 Days.

Itinerary.

TSURU-GA-OKA to:—	*Ri.*	*Chō.*	*M.*
Matsune	2	33	7
Top of Jino-tōge	1	—	2½
Chūrenji Onsen		8	½
Oami	1	—	2½
Tamugi	1	—	2½
Sasagoya (hut)	3	—	7½
Top of Rokujūri-goe	1	18	3½
Shizu	2	—	5
Hondōji	3	—	7½
Mizusawa	1	20	3½
Kaishio	1	17	3½
Sekiyama	8	—	19½
Sakunami	5	34	14½
Ayako	4	—	9½
SENDAI	3	—	7½
Total	39	22	96¾

This mountainous route affords many delightful views.

V.—Referring to Dr. Naumann's statement concerning the non-existence of Yudono-san, quoted on p. 205, Mr. Percival Lowell informs us that, though not itself a mountain, it is *a hollow on the shoulder of a mountain* called Umba-ga-take. This spot is considered sacred, and is a goal of pilgrims. Those who affirm and those who deny the existence of the sacred mountain would therefore seem to be equally in the right, as the question is one which turns on the definition of the word 'mountain,' or rather of the Japanese word *san*.

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GLOSSARY OF JAPANESE WORDS.

Ai, a species of trout—the *Salmo altivalis*.
Ai-no-ma, see p. 23.
Aka-hara, a fresh-water fish.
Ama-do, rain-doors, such as in Japan do duty for walls at night.
Ama-inu, see p. 24.
Ame, a sweet, glutinous substance prepared from rice or millet.
Ana, a hole, a crater, a tunnel.
Asemi, a flowering shrub—the *Andromeda japonica*.
Basha, a carriage.
Bashi (for *hashi* in compounds), a bridge.
Bettō, a groom.
Bonji, the Sanskrit or Pâli written character.
Bonten, Brahma.
Bosatsu, see p. 28.
Bu, the tenth part of a Japanese inch (see p. 6).
Bugaku, an ancient pantomimic dance.
Bunko, a library, a box for books.
Buyu, a species of sand-fly.
Chadai, tea-money (see p. 7).
Cha-no-yu, the tea ceremonies.
Chaya, a tea-house (see p. 8).
Chigi, see p. 24.
Chijimi, crape.
Chō, a measure of distance (see pp. 5—6), a street.
Chōzu-bachi, a wash-hand basin, a cistern.
Dai, a stand, a table.
Dai, big, great.
Daibutsu, a colossal image of a Buddha.
Daidokoro, a kitchen.
Daigaku, a university, an academy.
Daimon, the great gate of a Buddhist temple.
Daishi, a great Buddhist abbot or saint.
Darani, a mystic Buddhist formula or incantation.
Dō, a hall, one of a set of temple buildings.
Dōri (for *tōri* in compounds), a street.
Ema-dō, a hall hung with ex-votos.
Fude, a Japanese pen.
Fusuma, sliding-screens covered with paper.
Futon, a bed-quilt.
Ga, of.
Gakkō, a school.
Gawa (for *kawa* in compounds), a river, a stream.
Gedan, the lower and less honourable portion of certain grand apartments,
Gejin, the outer chamber or nave of a Buddhist temple.
Gin, silver.
Go, an honorific prefix.
Gō, a measure of capacity (see pp. 6, 115).
Gohei, the emblems in a Shinto temple of the ancient offerings of cloth; they are now usually strips of white paper.
Gokō, a halo, a glory round the head of a saint.
Goma-dō, a temple for the recital of prayers while a fire of clean wood is burnt.
Gongen, see p. 29.
Gorōjū, the Council of State under the Tokugawa Shōgunate.
Gwaikokujin, a foreigner.

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Gwaimushō, the Foreign Office.
Hak-kei, eight views (see p. 318).
Hakubutsu-kwan, a museum.
Hama, the sea-shore.
Hara, a moor.
Harakiri, suicide performed by ripping up the abdomen.
Hashi, a bridge.
Hashira, a pillar.
Hashiri, a glissade.
Hatago, see p. 7.
Hatamoto, a vassal of the Shōgun having a fief assessed at less than 10,000 *koku*.
Heiden, a building for the reception of *gohei*.
Higashi, east.
Hinoki, the *Chamæcyparis obtusa*—a conifer whose wood is used in the construction of Shintō temples and palaces.
Hiragana, the running hand form of the Japanese *Kana*, or syllabary.
Hiru-ne, a siesta.
Honden, see *Honsha*.
Hondō, the principal building of a Buddhist monastery.
Hongwanji, see p. 45.
Honjin, a tea-house formerly used by a Daimyō.
Hontō, true, real.
Honsha, the main shrine of a Shintō temple—sometimes rendered 'chapel.'
Honzon, the principal deity or image of a Buddhist temple.
Hōtō, a Buddhist reliquary or treasure-house.
Hozō, the treasure-house of a temple.
Ichi, a fair.
Ichō, the name of a tree whose leaves turn gold in autumn,—the *Salisburia adiantifolia*, also called *Gingko biloba*.
In, a seal, a symbol.
Ishi, a stone.
Ita-gaki, see p. 24.
Iwa, a rock.
Iwana, a fresh-water fish.
Iwaya, a cavern.
Ji (at end of temple names), a Buddhist temple.
Jigoku, hell.
Jiki-dō, see p. 27.
Jimusho, a business office.
Jinja, a Shintō temple.
Jinrikisha, a small light vehicle drawn by one or two men.
Jōdan, the raised and therefore more honorable portion of certain grand apartments.
Kaeru-mata, (lit. frog's thighs) pieces of timber shaped like the section of an inverted cup, supporting a horizontal beam.
Kago, a kind of small palanquin.
Kago-watashi, a basket slung to ropes and used instead of a bridge for crossing a river.
Kagura, a Shintō pontomimic dance: *Kagura-dō*, a stage for the performance of this dance.
Kaidō, a highway.
Kaisan, opening up a mountain, hence founding a temple: *kaisan-dō*, a temple dedicated to its founder.
Kakemono, a hanging scroll—generally painted.
Kama, a cauldron.
Kanjiki, snow-shoes.
Kami, above, upper.
Kami, a Shintō god or goddess.
Kamo-aoi, the name of a plant—the *asarum*, whose leaf is the crest of the Tokugawa family.
Kana, the Japanese syllabary.
Kane, money; long measure (see p. 6).
Kannushi, a Shintō priest.
Kara-mon, a gate in the Chinese style.
Katsuogi, see p. 24.
Kawa, a river.
Ken, a measure of length (see p. 5).
Kenchō, the head office of a prefecture.
Keishichō, a police bureau.
Keyaki, a tree whose very hard is wood much prized—the *Zelkowa keaki*.
Ki, a tree.
Kiji-mono, mosaic wood-work.
Kin, gold.
Kin, a pound (weight); see p. 6.
Kirin, a unicorn.

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Kita, north.
Koban, an ancient gold coin of oval shape.
Koenchi, a public garden or park.
Koku, the standard measure of capacity (see p. 6). Incomes were formerly estimated in *koku* of rice.
Koma-inu, see p. 24.
Kondō, lit. the "golden hall"—often one of the handsomest buildings of a Buddhist monastery.
Kongō-kai, the name of one half of the universe according to Buddhist mythology.
Kotsu-dō, a temple containing the ashes of a deceased saint.
Ku, a district in a city.
Kujira, a whale; cloth measure (see p. 6).
Kunaishō, the Imperial Household Department.
Kuruma, a jinrikisha.
Kusu-no-ki, a camphor-tree.
Kuzu, the *Pueraria thunbergiana*—a plant from which a kind of arrowroot is made.
Kwai, a society, an association.
Kwairō, a gallery.
Kwaisha, a company, a society.
Kwan, a hall, an edifice.
Kwan, the legal unit of weight (see p. 6).
Kwankōba, an industrial bazaar.
Kyakuden, a reception room.
Kyodai, brothers.
Kyoryūchi, a foreign 'concession,' that part of a Japanese city in which foreigners are permitted to reside.
Kyōzō, a library of Buddhist scriptures.
Ma, a room.
Machi, a street, a town.
Makimono, a scroll.
Mandara, a Buddhist picture—generally on a large scale and depicting one half of the mythological universe.
Mannen-bashi, see p. 132.
Masakaki, see *sakaki*.
Massha, see p. 24.
Masu, a salmon-trout (*Salmo japonicus*).
Matsu, a pine-tree.
Matsuri, a religious festival.
Megane, spectacles, an eye-glass.
Mi-harashi, a prospect, a view down and over.
Mikoto, see p. 31.
Minami, south.
Mino, a straw rain-coat such as is used by peasants.
Mino-gami, a stout variety of Japanese paper, such as is used for the illustrations of temples in pp. 23 and 26.
Mokusei, the *Olea fragrans*—a tree having small highly scented flowers of a reddish yellow colour.
Momme, a standard of weight (see p. 6).
Mon, a gate.
Monzeki, a temple of the Monto sect, same as a Hongwanji; see also p. 294.
Mushi-boshi, a general airing.
Muyō, not wanted, must not.
Nada, a stretch of sea.
Naijin, the inner chamber or chancel of a Buddhist temple.
Naka, middle, inside.
Nashiji, aventurine lacquer.
Nehanzō, see p. 32.
Nembutsu, a prayer to Buddha.
Netsuke, see p. 13.
Ningyō, a doll, a small figure.
Nippon, Japan.
Nishi, west.
No, of.
Nō, a species of lyric drama—the only theatrical performance much patronised by the Japanese nobility.
Norimono, a palanquin.
Nure-botoke, a Buddhist image standing in the open air.
Nuri, lacquering.
O, an honorific prefix.
Ō, big (in compound words).
Oban, an ancient gold coin—large and oval in shape.
Oka, a hillock, a mound.
Oku-no-in, the holy of holies, the innermost or furthest of a set of temple buildings; it often stands on a hill.

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On, an honorific prefix.
Onna-zaka, see pp. 62, 73.
Ori, woven stuff.
Otoko-zaka, see pp. 62, 73.
Rakan, see p. 31.
Ramma, ventilating panels near the ceiling of a room; they are often beautifully carved.
Reiya, a mausoleum.
Renge, a lotus-flower.
Ri, a Japanese league (see p. 5-6).
Rikyū, a summer palace.
Rin, a copper coin worth the tenth part of a cent,
Rinzō, a revolving library meant to contain the Buddhist scriptures; see p. 87.
Ryōbu-Shintō, a hybrid religion formed by a mixture of Shintō with Buddhism.
Ryū, a dragon.
Ryūgi or *ryū*, a school, a manner, —as of art.
Sakaki, the *Cleyera japonica*—the sacred tree of the Shintōists.
Sakate, a tip, a pourboire.
Sake, rice-beer, hence alcoholic liquors generally.
Sama, Lord, Mr., Mrs., Miss.
Sammon, the large two-storied gate at the entrance to the grounds of a Buddhist temple.
Sampan, a shore boat.
Samurai, a two-sworded man, a nobleman's retainer.
San, Mr., Mrs., Miss.
San (in compounds), a mountain.
San-jū-rok-ka-sen, see p. 80.
San-kei, the three great sights of Japan, viz. Matsushima, Ama-no-Hashidate, and Miyajima.
Saru, a monkey.
Seki, a barrier, an octroi.
Sen, a cent.
Seto-mono, crockery; see p. 242.
Shake, a salmon.
Shaku, a foot (measure); see p. 6.
Shakudō, an alloy of copper and gold.
Shakujō, a staff with metal rings used by Buddhist priests.
Shamusho, the office at which the business of a Shintō temple is transacted.
Shibu-ichi, an alloy of copper and silver.
Shima, an island.
Shimo, beneath, lower.
Shindō, a new road.
Shinsenjo, a place for offerings in a Shintō temple.
Shira-ito, white thread—a name often given to waterfalls.
Shiro, a castle.
Shō, a measure of capacity; (see pp. 6, 115).
Shōgun, see pp. 34, 47.
Shoin, an apartment, a drawing-room.
Shōji, a sliding paper door which serves as a window.
Shokubutsu-en, a botanical garden.
Shōrō, a belfry.
Soshi-do, a chapel dedicated to the founder of a sect.
Shū, a sect.
Sonchō, the mayor of a village.
Shuku, an abode, a post-town.
Shumi-dan, the altar of a Buddhist temple.
Shumi-sen, a fabulous mountain which is the centre of the Buddhist universe.
Sōmen, vermicelli.
Sotoba, see p. 71.
Sugi, a cryptomeria.
Suimon, a water-gate.
Suji-kabe, see p. 46.
Sun, a Japanese inch (see p. 6).
Tahōto, a reliquary in the shape of a pagoda.
Tai, a kind of sea-bream — the *Serranus marginalis*.
Taizō-kai, the name of one half of the universe according to the Buddhist mythology.
Taki, a waterfall.
Tama-gaki, see p. 24.
Tani, a valley.
Tanjō, birth.
Teikoku, an empire.
Tempō, an oblong brass coin having a hole in the middle and worth eight-tenths of a *sen*.
Tengu, a long-nosed goblin.
Tennō, the Mikado.
Tera, a Buddhist temple.
To, a measure of capacity (see p. 6).

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Tōge, a pass over mountains.
Tokko, see p. 30.
Tokonoma, an alcove.
Torii, a Shintō gateway (see p. 24).
Tōrō, a stationary lamp or lantern —e.g. of stone.
Tsubo, the unit of land measure (see p. 6).
Tsumugi, spun-silk cloth.
Tsuri-bashi, see p. 128.
Yama, a mountain, a hill.
Yanagi-gori, see p. 11.
Yasha, a Buddhist demon.
Yashiki, a mansion.
Yashiro, a Shintō temple.
Ukiyo-e, a picture representing popular life.
Ura, back, behind.
Ura, a stretch of coast.
Waraji, a straw sandal used only for heavy walking.
Yadoya, an inn, a hotel.
Yakusho, a government office.
Yatsu-mune-zukuri, having many gables—said of a roof.
Yen, a Japanese dollar.
Yūsen, a mail steamer.
Zan (for *san* in compounds), a mountain, a hill.
Zashiki, a room, an apartment.

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ERRATA AND ADDENDA.

P. 53.—Under *Steam Communication*, note that Samuel, Samuel & Co. are now the Agents for the 'Shire' line of steamers, and Dodwell, Carlill & Co. for the 'Castle' line, instead of Adamson, Bell & Co.

P. 54.—Under *Newspapers*, add '*The Japan Daily Advertiser*' and '*The Box of Curios.*'

P. 63.—Under *Hotels*, note that the Imperial Hotel is now also styled the *Teikoku Hotel.*

P. 73, l. 3 from bottom of left col. Note that the wooden *Kirishima-yama* is being demolished.

P. 99, l. 18. For *hiji-mono*, read *kiji-mono.*

P. 186, l. 2. For *1873*, read *1783.*

P. 194.—Under *Bandai-san*, note that the first night should be spent at Hibara, and the excursion over Bandai be made on the next day.

P. 288, l. 3 from bottom of left col. After *Katsura-no-Rikyū*, add *Nishi Hongwanji and Higashi Hongwanji.*

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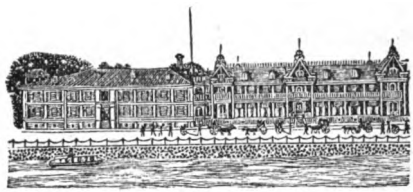

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